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THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY
Cum Approbatione Superiorum

Vol. LXII

" Ut Ecclesia aedificationem accipiat."

I Cor. 15 : 5.



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The Dolphin Press
1920

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CONTENTS—VOL. LXII.

JANUARY.

	PAGE
SIMPLIFICATION OF THE CALENDAR	1
The Rev. Luchsius Semler, O.F.M., Watersleyde, Holland.	
THE RELATION OF SCRUPLES TO MENTAL BREAKDOWN	12
The Rev. T. J. Agius, S.J., Dublin, Ireland.	
OCCUPATIONAL HAZARDS IN CLERICAL LIFE	22
The Very Rev. William J. Kerby, S.T.L., Ph.D., Catholic University of America.	
CHURCH MUSIC AND THE PARISH SCHOOL	35
The Rev. James A. Boylan, D.D., Overbrook Seminary, Pa.	
CATHOLIC ACTIVITY IN BEHALF OF THE NEGRO	47
The Rev. T. B. Moroney, D.D., S.S.J., Baltimore, Maryland.	
STUDIES AND CONFERENCES:	
Communications for "Studies and Conferences" Department	1
The Clause "For Peace of Her Conscience" in Canon 522. (<i>P. C. Augustine, O.S.B.</i>)	58
Restitution in Case of Theft of Contraband Goods	61
Maryknoll Mission Letters. X. (<i>The Rev. Francis X. Ford, A.F.M., Yeungkong, Kwangtung, China</i>)	64
First Communion of Children	72
Baptism in a Hospital. (<i>Four Conscientious Cowards</i>)	74
The Remedy of Unworthy Church Decoration	75
Ecclesiastical Commercialism	76
What is a Rubrical Altar? (<i>The Rev. Joseph Van Hulse, Muskogee, Oklahoma</i>)	77
Advantages of Proper Musical Training in Our Parish Schools. (<i>Pedagogos</i>)	83
Our Sunday Preaching. (<i>An Observer</i>)	84
Spiritism and Telepathy. (<i>Rei Studiosus</i>)	89
Baptismal Record of Illegitimates	91
Is Recitation of "Aperi" and "Sacrosanctae" Obligatory?	92
ECCLESIASTICAL LIBRARY TABLE:	
Recent Homiletic Items. (<i>The Right Rev. Mgr. H. T. Henry, Litt.D., Catholic University, Washington, D. C.</i>)	93
A Survey of the Present Condition of Philosophy. (<i>The Rev. Charles A. Bruehl, Ph.D., St. Charles Seminary, Philadelphia, Pa.</i>)	104
CRITICISMS AND NOTES:	
Pègues: Commentaire Francais Littéral de la Somme Théologique de S. Thomas d'Aquin	109
Pègues: La Somme Théologique de S. Thomas d'Aquin, en Forme de Catéchisme pour Tous les Fidèles	109
Crawford: Experiments in Psychical Science	112
Raupert: The Black Magic	112
Husslein: Democratic Industry	119
Ryan: The Church and Socialism	122
Walsh: Health Through Will Power	123
LITERARY CHAT	124
BOOKS RECEIVED	126

FEBRUARY.

	PAGE
FOREIGN MISSIONS: A PROGRAM OF ACTION	129
The Right Rev. Richard Sykes, S.J., Prefect Apostolic of Zambesi.	
THE RECRUITING OF OUR BROTHERS' AND SISTERS' NOVITIATES	139
The Rev. Thomas J. Brady, Baker City, Oregon.	
THE MISSION FIELD IN CENTRAL AMERICA	145
Elbridge Colby, University of Minnesota.	
COULD WE HAVE A CLERICAL MISSIONARY UNION?	149
Floyd Keeler, Washington, D. C.	
THE ECCLESIASTICAL OUTLOOK IN LITHUANIA	153
The Rev. Joseph J. Kaulakis, Philadelphia, Pa.	
A STUDY OF THE ARMS OF SAINT CHARLES BORROMEO	164
Pierre de Chaignon la Rose.	
THE ESCUTCHEON OF SAINT CHARLES BORROMEO: A Criticism	181
THE TACTICS OF SAINT PAUL	190
The Rev. Leo M. Murray, Catholic University of America.	
ANALECTA:	
ACTA BENEDICTI PP. XV:	
Epistola Encyclica de Stipe colligenda pro Pueris Europae Mediae.	195
Epistola Apostolica de Fide Catholica per Orbem Terrarum propa-	
ganda	197
S. CONGREGATIO CONCILII:	
Indultum de Abstinencia et Jejunio pro America Latina et Ins.	
Philippinis	211
PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRE-	
TANDOS:	
Dubia Soluta	212
S. CONGREGATIO DE RELIGIOSIS:	
Dubium circa Professionem Religiosorum Laicorum in Ordinibus.	217
S. CONGREGATIO RITUM:	
Circa Missam de Requite	217
STUDIES AND CONFERENCES:	
The Parochial Mass and the Parish Church	220
Administration of Extreme Unction before a Surgical Operation	221
The New Music Course for Parish Schools	223
"Promptus Refusus Pectori"	224
Communion in a Hospital	225
Candelae ex Cera Apum. (<i>Parochus</i>)	225
The Antiphons of the B. V. M. in the Office	227
Changing the Stations of the Cross	227
Material of Veil of the Ciborium containing the Blessed Sacrament ...	227
Chanting the "Requiescat in Pace"	228
Absolutio "a Vinculo Suspensionis" for Clerics	229
"Toties Quoties" Indulgences	229
Hymn Singing in the Parish School	229
The Sanctuary Lamp	230
The Change of the Calendar	230
Recent Bible Study: Jahweh Again.—Tertullian and the Johannine	
Logos. (<i>The Rev. Walter Drum, S.J., Woodstock College, Md.</i>) ...	231
CRITICISMS AND NOTES:	
Koch-Preuss: Handbook of Moral Theology	241
Callan: The Acts of the Apostles	242
Robison: The Undying Tragedy of the World	243
Vermeersch: De Castitate et de Vitiis Contrariis	244
Carbone: Praxis Ordinandorum	246
O'Neill: Divine Charity	246
Lynch: St. Joan of Arc	247
Trudel: A Dictionary of Canon Law	249
Lawrence: The Journey Home	249
LITERARY CHAT	250
BOOKS RECEIVED	254

CONTENTS.

v

MARCH.

	PAGE
THE JOINT PASTORAL LETTER OF THE AMERICAN HIERARCHY	257
THE PROBLEM OF EQUITABLE CHURCH SUPPORT	261
A PRACTICAL WAY OF SUPPORTING RELIGION	273
The Rev. J. F. Noll, LL.D., Huntington, Indiana.	
CATHOLICS AND ADEQUATE CHURCH SUPPORT	276
CONCERNING THE ITALIAN PROBLEM	278
The Rev. Albert R. Bandini, Stockton, California.	
ANALECTA:	
SACRA POENITENTIARIA APOSTOLICA (Sectio de Indulgentiis):	
Dubium circa Indulgentias Litanis Marialibus adnexas	286
SACRA CONGREGATIO DE RELIGIOSIS:	
Dubium circa Testimoniales iuratas	287
STUDIES AND CONFERENCES:	
Our Analecta: Roman Documents for the Month	288
What is a Rubrical Altar?	
1. <i>Amator Liturgiae</i>	288
2. <i>The Rev. H. A. Judge, S.J., New York City</i>	292
3. <i>The Rev. F. J. Jansen, Elkhart, Indiana</i>	293
Salaries of Religious Teachers and Organists	295
Spiritism and Telepathy	297
Telepathy and the Divining Rod	306
Speed an Intruder in the Sanctuary	307
The Workingmen's Indult	309
Private Mass in Convent Chapels on Holy Thursday	312
Baptism in a Hospital	315
The Sunday Homily	318
Present Mode of Determining Easter in the Roman Calendar (<i>P. Eberhard Olinger, O.S.B., St. Meinrad, Indiana</i>)	320
The True History of the Academy of St. Cecilia at Rome (<i>W. H. Grafton Flood, Mus.D., Enniscorthy, Ireland</i>)	327
Title Selection by Catholic Authors (<i>Edward Menge, Ph.D., Marquette University, Milwaukee, Wis.</i>)	333
Transfer of Mass Stipends	333
Does Delayed Dispensation for "Disparitas Cultus" invalidate Marriage?	338
"Domicilium" and the "Episcopus Proprius"	341
Casus de Errore circa qualitatem in Matrimonio	344
Requiem Mass during Exposition of Blessed Sacrament	349
Hymnology (<i>The Right Rev. H. T. Henry, Litt.D., Catholic University, Washington, D. C.</i>)	350
CRITICISMS AND NOTES:	
Butler: Benedictine Monachism	355
Schuster: Liber Sacramentorum	357
Plassman: Bartholomaeus Anglicus	358
O'Mahony: Great French Sermons	359
Le Roy: Credo	360
O'Dowd: Preaching	361
—: Catechism of the Religious Profession	362
Duffy: Father Duffy's Story	363
Carey: Leaves from Diary of Catholic Chaplain in World War	363
Plater: Catholic Soldiers	365
Maynard: Poems	366
Beazley-Forbes-Birkett: Russia	367
LITERARY CHAT	369
BOOKS RECEIVED	374

APRIL.

	PAGE
THE RESURRECTION BODY	377
The Rev. T. J. Agius, S.J., Dublin, Ireland.	
SPIRITISM	401
The Rev. Charles P. Bruehl, Ph.D., Overbrook Seminary, Philadelphia.	
THE POPES AND SOCIALISM	412
Henry Somerville. Oxford, England.	
THE CRUX OF LITURGICAL REFORM	423
Amator Liturgiae.	
MEDITATIONS OF AN EX-PRELATE	428
ANALECTA:	
SACRA CONGREGATIO CONCILII:	
Index Festorum in Universa Ecclesia Suppressorum	443
ROMAN CURIA:	
Pontifical Appointments	444
STUDIES AND CONFERENCES:	
Maryknoll Mission Letters. XI.	445
Credo in Matins, Prime and Complin	452
Extreme Unction in Cases of Surgical Operation	454
Electric Light for the Sanctuary Lamp	457
"Amen" at Conclusion of Credo, Pater and Ave in Canonical Office..	459
Mass and Communion during Exposition of the Blessed Sacrament..	460
A Substitute for Pew Rent (<i>Edward J. Menge, Ph.D., Marquette University, Milwaukee, Wis.</i>)	462
Income Assessment for Church Uses. (<i>Prosit.</i>)	467
A Bishop on Ecclesiastical Art. (<i>Father Wolfgang</i>)	470
Stipend and the Obligation of Mass	471
Requiem Mass during Exposition of Most Blessed Sacrament	472
Funerals on Sunday and Prayer pro Defuncto Sacerdote	473
Loss of Indulgences attached to Articles of Devotion	474
Faculties to Bless Beads	475
Last Sacraments to a Dying Convert	476
"Absolutio pro Defunctis" after Mass	477
Consecrating the Host in the Luna	477
Blessing of St. Blase	478
Oratio Imperata	478
Candles on the Side Altar	478
ECCLESIASTICAL LIBRARY TABLE:	
Recent Bible Study: New Testament Works. (<i>The Rev. Walter Drum, S.J., Woodstock College, Maryland</i>)	479
CRITICISMS AND NOTES:	
Tuyaerts: L'Evolution du Dogme	488
Vlaming: Praelectiones Juris Matrimonii	489
Hull: Man's Great Concern	490
Sciens: How to Speak with the Dead	491
Gurney: Phantasms of the Living	494
Duchaussois: The Grey Nuns in the Far North (1867-1917)	496
LITERARY CHAT	498
BOOKS RECEIVED	502

MAY.

	PAGE
THE SOUL OF JESUS CHRIST	505
The Rev. H. B. Loughnan, S.J., Dublin, Ireland.	
CLERICAL AID FUNDS AND SOCIETIES	517
The Rev. Thomas M. Conroy, Crawfordsville, Indiana.	
OUR LADY AND THE SACRAMENTS	532
The Rev. Francis J. Connell, C.S.S.R., Mt. St. Alphonsus, Esopus, N. Y.	
A METHOD OF MISSION SUPPORT	540
Floyd Keeler, Field Secretary, Catholic Students' Mission Crusade, Washington, D. C.	
PROPERTY RIGHTS OF PARISH PRIESTS	545
The Rev. T. Slater, S.J., Liverpool, England.	
ANALECTA:	
S. CONGREGATIO DE RELIGIOSIS:	
Dubium circa declarationem quoad Decretum "Inter reliquas"...	551
S. CONGREGATIO DE PROPAGANDA FIDE:	
Epistola ad Universos Sacrorum Antistites de Stipe Colligenda pro Nigritis in Africa	552
ROMAN CURIA:	
Pontifical Appointments	553
STUDIES AND CONFERENCES:	
Our Analecta: Roman Documents for the Month	554
The Liturgical Chant Movement in the United States	554
Maryknoll Mission Letters. XII. (<i>The Rev. James E. Walsh, Ko- chow, China</i>)	556
A Question of Interpreting Rubrics	560
A Question of Validity of Marriage	562
Catholics Advising Protestant Baptism	565
Requiem Anniversaries on Double Feasts	567
Authorship of the "Memorare"	568
Raising the Pew Rent. (<i>The Rev. N. J. Lents, State Centre, Iowa</i>)..	571
Weekly Envelope Collections. (<i>Sans Souci</i>)	577
Church Income Tax. (<i>Assessor</i>)	580
Titles of Address of Religious	582
Meditations on the Mysteries of the Rosary	582
Votive Mass of Sacred Heart on First Friday	583
ECCLESIASTICAL LIBRARY TABLE:	
A Survey of the Present Condition of Philosophy. (<i>The Rev. Charles P. Bruehl, Ph.D., Overbrook Seminary, Philadelphia</i>)	584
Recent Hymnological Items. (<i>The Right Rev. Monsignor H. T. Henry, Litt.D., Catholic University of America</i>)	589
CRITICISMS AND NOTES:	
Pohl: Thomae Hemerken a Kempis Opera Quaedam	595
Kinsman: Salve Mater	596
Sinopoli di Gunta: Storia Letteraria della Chiesa	598
Janvier: Exposition Morale—La Justice envers Dieu	599
Callewaert: Liturgicae Institutiones	600
Schmidt: The Catholic American	601
Phelan: From Dust to Glory	601
Weber: A General History of the Christian Era (1-1517)	602
Sparrow: Handbooks of Christian Literature	603
Hull: The British and Anglo-Saxon Period	606
Stanton: The Teaching of the Qur'an	607
Deshumbert: An Ethical System based on Laws of Nature	609
LITERARY CHAT	611
BOOKS RECEIVED	615

JUNE.

	PAGE
STUDIES IN ST. JEROME AND ST. AUGUSTINE. IV. The Classics and Christian Classics	617
The Rev. Francis E. Tourscher, O.S.A., Villanova, Penna.	
THE MASS PRO POPULO	634
The Rev. T. Slater, S.J., Liverpool, England.	
MORAL THEOLOGY AND RADIO-THERAPY IN GYNECOLOGY	640
The Rev. W. J. A. J. Duynstee, C.S.S.R., Wittem, Holland.	
THE VALIDITY OF BEQUESTS FOR MASSES	646
James M. Dohan, Philadelphia, Penna.	
AN ODD SPECIMEN OF PARACLETIC ICONOGRAPHY	654
The Rev. William F. Stadelmann, C.S.Sp., Pittsburgh, Penna.	
NATURE STUDY AS A HOBBY FOR PRIESTS	659
The Rev. Edward B. Jordan, Emmitsburg, Maryland.	
ANALECTA:	
SACRA CONGREGATIO RITUUM:	
I. Dubia circa Tres Missas in Die Nativitatis Domini et Commemorationis Omnium Fidelium Defunctorum celebrandas....	668
II. Dubium circa Ritum Exequiarum	669
SACRA CONGREGATIO DE PROPAGANDA FIDE:	
Epistola ad Vicarios et Praefectos Apostolicos, qua potestas ipsis fit nominandi Vicarium Delegatum	669
STUDIES AND CONFERENCES:	
Our Analecta: Roman Documents for the Month	671
Theory and Practice in Church Revenue. (<i>The Rev. Joseph Selinger, D.D., Jefferson City, Missouri</i>)	671
Maryknoll Mission Letters. XIII	674
Title Selection by Catholic Authors. (<i>T. C. B., Mt. Beacon, N. Y.</i>)...	677
The Oratio Super Populum	679
Requiem Masses on "Corpus Christi"	681
"Iste Confessor"	684
Lessons on the Feast of St. Peter Damian	685
Spiritual Privileges of the Society for the Propagation of the Faith. (<i>The Right Rev. Mgr. Joseph Freri, New York</i>)	687
School Commencement Exercises in the Church	688
The Sponsor in Baptism	689
Absolution from Censure of Masonic Membership	689
Children of Foreign-speaking Parents	690
Coram Sponsae Parocho	691
ECCLESIASTICAL LIBRARY TABLE:	
Recent Bible Study: 1. Commentaries on the Acts; 2. A New Biblical Review. (<i>The Rev. Walter Drum, S.J., Woodstock College, Md.</i>)...	692
Homiletica Nova et Vetera. (<i>Right Rev. Monsignor H. T. Henry, Litt.D., Catholic University of America, Washington, D. C.</i>)	700
CRITICISMS AND NOTES:	
Zubizareta: Theologia Dogmatico-Scholastica	708
Hugueny: Critique et Catholique	708
Condamin: Le Livre de Jeremie	710
Murat: Les Merveilles du Monde Animal	711
Rost: Die Katholische Kirche nachden Zeugnissen von nicht-Katholiken	712
Coakley: Spiritism, the Modern Satanism	713
O'Donnell: The Menace of Spiritualism	713
Chevreuil-Gray: Proofs of the Spirit World	713
Brasol: Socialism vs. Civilization	716
LITERARY CHAT	721
BOOKS RECEIVED	723



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Cum Approbatione Superiorum

CONTENTS

SIMPLIFICATION OF THE CALENDAR	1
The Rev. LUCHESIUS SEMLER, O.F.M., Watersleyde, Holland.	
THE RELATION OF SCRUPLES TO MENTAL BREAKDOWN	12
The Rev. T. J. AGIUS, S.J., Dublin, Ireland.	
OCCUPATIONAL HAZARDS IN CLERICAL LIFE	22
The Very Rev. WILLIAM J. KERBY, S.T.L., Ph.D., Catholic University of America.	
CHURCH MUSIC AND THE PARISH SCHOOL	35
The Rev. JAMES A. BOYLAN, D.D., Overbrook Seminary, Pa.	
CATHOLIC ACTIVITY IN BEHALF OF THE NEGRO	47
The Rev. T. B. MORONEY, D.D., S.S.J., Baltimore, Maryland.	
COMMUNICATIONS FOR "STUDIES AND CONFERENCES" DEPARTMENT	57
THE CLAUSE "FOR PEACE OF HER CONSCIENCE" IN CANON 522	58
P. C. AUGUSTINE, O.S.B.	
RESTITUTION IN CASE OF THEFT OF CONTRABAND GOODS	61
MARYKNOLL MISSION LETTERS. X.	64
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.	
FIRST COMMUNION OF CHILDREN	72
BAPTISM IN A HOSPITAL	74
FOUR CONSCIENTIOUS CURATES.	
THE REMEDY OF UNWORTHY CHURCH DECORATION	75
ECCLESIASTICAL COMMERCIALISM	76
WHAT IS A RUBRICAL ALTAR?	77
The Rev. JOSEPH VAN HULSE, Muskogee, Oklahoma.	
ADVANTAGES OF PROPER MUSICAL TRAINING IN OUR PARISH SCHOOLS.	83
PEDAGOGOS.	
OUR SUNDAY PREACHING	84
AN OBSERVER.	
SPIRITISM AND TELEPATHY	89
REI STUDIOUS.	
RECENT HOMILETIC ITEMS	93
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University, Washington, D.C.	
SURVEY OF THE PRESENT CONDITION OF PHILOSOPHY	104
The Rev. CHARLES A. BRUEHL, Ph.D., St. Charles Seminary, Philadelphia, Pa.	

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—JANUARY, 1920.—No. 1.

SIMPLIFICATION OF THE CALENDAR.

ONE of the most important duties of the old Roman priesthood was the preparation of the calendar for each year. The Christian priest has indeed duties more important, but he, too, is concerned more or less with the preparation of the calendar; for not only the Church calendar, or *Ordo*, but many of the popular yearly almanacs are edited by the clergy. The use of the Breviary and Missal, too, entails daily reference to the calendar, and so the importance for us of any question dealing with calendar reform is at once evident.

Of late there has been much talk of simplifying the calendar. Many scholars are of the opinion that we are in arrears in our computation of time, and that we have not yet made a gain on the Julian calendar reformed by Pope Gregory XIII. "We retain," says Dr. P. Fischer, "even its peculiarities, which from a modern point of view are absurd; for instance, the allotment to February of but twenty-eight days, and fixing the intercalary day on 29 February." It is indeed surprising that in such an age of inventions we should rest content with an imperfect calendar. Nevertheless we can partly understand why no improvements have been made on a calendar adopted in the year 46 B. C., and not revised since 1582, if we consider that the slightest change in the calendar must be subscribed to by the two greatest powers on earth—the Church and the State.

Governments, it appears, would not be hard to satisfy in the matter; but for the Church the question has deeper issues. The following suggestions deal with the question principally in its relation to the Church.

The 365 (or 366) days of the year could be distributed over the twelve months so that the first, third, fifth, seventh, ninth,

eleventh, and twelfth month would have thirty days, while the second, fourth, sixth, eighth, tenth, and in leap-year the twelfth month also, would have thirty-one days. The intercalary day has no special relation to any month: it is the day necessary for the completion of four full years and hence its proper place would seem to be at the end of the fourth year.¹ There it would disturb reckoning less than now, and would serve excellently as a day of special atonement.² In this plan the feasts of the Church would follow in exactly the same order as now, and a revision of the Missal and Breviary would be unnecessary.

The most important point, however, in simplifying the calendar, would be to establish a fixed date for Easter, thus making the calendar unchangeable. Most authorities place the death of Christ on the fifteenth of Nisan of the year 30 of our era.³ With the days of the year distributed as above suggested, this date would correspond to the ninety-seventh day of the year, and Easter, the ninety-ninth day, would fall on 8 April. This day is in the very middle of the space of time within which Easter may now be celebrated, viz., from 23 March to 25 April. The ninety-ninth day will be on a Sunday when the *littera Dominicalis* is A, and when New Year's Day falls on a Sunday, as will happen in 1922.

In order that this ninety-ninth day should fall on a Sunday every year, one day of the year could not be reckoned as a weekday. The 183rd day of the year—31 June—would seem

¹ The intercalary month and later the intercalary day were placed at the end of the year by the Romans, when the new year began with 1 March, as happened up till 45 B. C.

² After a period of five years (*lustrum*), the ancient Romans were wont to celebrate a "dies lustralis" (cf. *aqua lustralis*) or day of special atonement.

³ Cf. Bach, *Monatstag und Jahr des Todes Christi*, St. Louis, 1912; Von Beeber, *Zur Chronologie des Lebens Jesu*, Münster, 1898; Belser, in *Biblische Zeitschrift*, I, 55-63, 160-174; idem, *Das Evang. des hl. Johannes*, St. Louis, 1905; and *Abriss des Lebens Jesu von der Taufe bis zum Tode*, St. Louis, 1916; Corn. à Lapide, in *Evang. S. Joan.*, XIII, 1; Cornely, *Historica et Critica Introductio*, III, 269; Edersheim, *The Life and Times of Jesus the Messiah*, I, 5, London, 1890; Grimm-Zahn, *Das Leben Jesu*, New York and Cincinnati, 1909, II, 88; Hontheim, "Das Todejahr Christi und die Danielsche Wochenprophetie", in *Katholik*, Mainz, 1906; Ladeuze, "La date de la mort du Christ", *Revue d'Hist. eccles.*, V, 893 ff; Schneid, *Der Monatstag des Abendmahles und Todes U. H. Jesu Christi*, New York and Cincinnati, 1905; Schuster-Holzhammer-Schaefer, *Handbuch der bibl. Geschichte*, St. Louis, 1910, II, 151 and 448 ff. Dausch favors the opinion that the 14th of Nisan of the year 33 (= 3 April, 33) is the day on which Jesus died. (Cf. *Theol. Revue*, 1918, 7/8, 156/7.

best fitted for this "neutral" day. By placing it here, both halves of the year would be made of equal length, and the second half of the year would also begin on a Sunday, as well as each of the four quarters. The intercalary day or leap-day every four years on 31 December would not have to be reckoned as a weekday either. In the Breviary on these two days we would have festive offices: on 31 June, Commem. S. Pauli; and on 31 December, Officium de Dominica infra octavam Nativitatis.

Every man is a born philosopher, with the word "why" ever upon his lips, and I hear it enunciated roundly by my clerical readers. Hence, before speaking of the advantages of a simplified calendar, let us examine the objections which might be made.

The clergy are more conservative than any other body of professional men. Holy Mother Church has, as it were, bequeathed conservatism to them as a heritage. Hence any talk of innovation finds little or no response in clerical circles. We have followed the old method so far, and why attempt a change at this late date? We have scarcely become accustomed to the reform of the Breviary, and are we now to have a reform of the calendar? These and similar thoughts are sure to be to the fore until we can be convinced of the opportuneness of the movement.

Tenacious adherence to old customs is not always laudable, else we should still at close of day bring forth our pine torches, our tallow candles, or our oil lamps, as in times long past. When the new is evidently simpler and better than the old; when it puts an end to many inconveniences, is productive of decided advantages and is to be had without sacrificing principle, it were folly to take up an attitude of unreasoning opposition to change. The proposed reform of the calendar calls for no sacrifice of principle; nothing can be lost and much can be gained by it, especially in ecclesiastical circles. Much can be lost, however, if we refuse to understand the signs of the times. The call for a reform and simplification of the calendar has been loud and long among laymen—statesmen, historians and writers in the daily press; and the desire to fix unalterably the date of Easter goes back to the first Christian centuries. Evidently the question demands a final settlement.

The subject was warmly discussed in 1582 when Pope Gregory XIII undertook the reform of the calendar, and from time to time down to our own day the discussion has been renewed. Certain it is that so much talk about simplifying the calendar will sooner or later have its effect. It is important, then, that we ourselves take the initiative before the matter has gone beyond our control and ordered in a manner wholly to our dislike.⁴

The proposal is opportune as a complement to the reform of the Breviary. The new Psalter was but the introduction. When the revision of the Vulgate, on which the Benedictines are now engaged, shall have been completed, the psalms and *scriptura occurrens* of the Breviary will be made to conform. The lessons of the first nocturn for quadragesimal time will be arranged in a connected series, and many other changes will be made.

Easter has been regulated by the first full moon of spring for many centuries, and shall we now introduce a new method? Would we not thus be unfaithful to the memory of our ancestors? And finally would we not give rise to a quarrel similar to the one which raged so vehemently on the same subject in the first ages of the Church? The practice is indeed ancient: it was imposed as a universal obligation by the Council of Nice, in 325, although Asia Minor continued to celebrate Easter with the Jews on the fourteenth Nisan, whether that day fell on a Sunday or not. The antiquity of the practice, however, is no proof that it was founded on divine precept; else St. Augustine would have adduced this as a clinching argument in his second letter to Januarius (Migne, 5 Epist.) in answer to the latter's question: "Why do we not celebrate Easter on the same date every year?" The plea of adherence to time-honored customs would deserve notice if there were no solid reasons for abolishing them. If antiquity were the only reason for holding on to the present practice of Easter celebration, it should also have been sufficient to hinder the reform of the Breviary, the mitigation of fasts and abstinences, the abolition of nocturnal vigils,

⁴ If historians generally accuse the priesthood of Cæsar's time of ignorance and indifference for allowing the calendar to get into a state of hopeless confusion, is it not to be feared that the enemies of the Church will prefer the same charges against her if the reform is undertaken and carried out, not by her, but, as at the time of Cæsar, by civil authority?

etc. But how many very ancient customs have been changed or abolished—customs which date back to Apostolic times. For centuries Sunday matins contained eighteen psalms, while now we say but six in nine parts. All that is sought in the reform under discussion is a simpler method of computing time and a succession of feasts less interrupted than now. It is not therefore a mitigation or retrenchment. It even commends itself devotionally: for it seeks to have our Lord's passion, death and resurrection commemorated on the very days on which, in all probability, our redemption was accomplished, i. e. from the 92nd to the 99th day of the year, over which Holy Week would extend according to the proposed reckoning.

Finally, a resuscitation of the ancient Easter controversy is not to be feared. The question has already been widely discussed, but always in a scholarly and scientific way. The eventful twentieth century, we may be sure, is not the time when a mere question of calendar reform can provoke a spirited controversy.

But does not the present method which is regulated by the ever changing moon offer more variety? True: but variety is not always beauty. With God, who is infinite beauty and perfection, "there is no change nor shadow of alteration" (James 1 : 7). No one will assert that the variability of Easter adds an especial beauty to the ecclesiastical year. When Easter is early, the Christmas season is too short. The octave of Epiphany is scarcely over when the Alleluia is hushed, and often before the crib can be removed, the plaintive music of Septuagesima is heard and the priest appears in the violet robes of penance. The beautiful and important feast of Purification is celebrated with the Tract and *Flectamus genua*; and should it occur on a Dominica major, the office and Mass must be dropped, while the blessing of the candles and the procession take place on the Sunday. That is variety; but who shall say that it is beautiful? When Easter is late, there is often great inconvenience caused in schools where examinations are held shortly after Easter, as is the case in many high schools of Europe. And where Church and State are separated, or will be, we may be sure that no consideration will be had for these holidays which change every year. Many holidays of the Church would perhaps have long since become civil holi-

days, were they not movable. When a feast day falls shortly before or after a Sunday, difficulty is often created for those engaged in certain occupations. In a movable ecclesiastical year this constantly recurs and has been the occasion for the abolition of many holidays. But if the feasts of the Church are always celebrated on a favorable day of the week, as can easily be arranged in the proposed reform, such objections can not be raised against them.

The ecclesiastical year will suffer nothing in its variety, poetry, or devotion by the establishment of a fixed date for Easter. On the contrary, it will gain much. No serious student maintains that Christ was born on 25 December.⁵ Ever since the year 354, Christmas has been celebrated on this day in Rome, while before this time, in many places, it was celebrated together with the Epiphany, on 6 January.⁶ Easter and Pentecost, on the other hand, were kept as holidays from the very earliest times. Still there is no feast so generally celebrated and loved even by non-Catholics as Christmas. This feast would never have become so popular had it been subject to change like Easter. And it is not to be doubted that devotion would be greatly increased were the mysteries of the passion and resurrection commemorated on the same days every year.

But would not the adoption of the proposed reform lead to the utmost confusion in history and chronology? Will it not be difficult to find a date in the method we are laying aside? And if every year is to be the same, what meaning will the *numerus aureus*, *epactae*, and *indictio Romana* have? Aside from students who specialize in chronology, how many are there, even among educated people, who understand these intricacies? Historians and chronologists, however, will have no difficulty, and it is especially from their ranks that a call for reform has gone forth. In 1582, when 15 October was made to follow 4 October, no confusion arose. For a time documents and monuments bore both dates in order to exclude

⁵ "We lack the means of ever determining the day and the month of Christ's birth."—Grimm-Zahn, *Das Leben Jesu*, New York, 1909, II, 88; cf. H. Kellner, *Heortologie*, St. Louis, 1900, 94 ff.

⁶ In 425 it first received the character of a civil holiday. Grimm-Zahn, l. c., 90; cf. Kellner, 86.

any doubt, but more especially because the reform was not immediately accepted in all places.

Philologists may object that the Latin date as used by Cicero and Caesar will no longer correspond to the actual date; and that the term "*annus et dies bissextilis*," must be dropped. For leap-year and leap-day we have a ready substitute in "*annus et dies intercalaris*". As for the classical Latin date, it has ceased to be of any practical value. But should anyone wish to use it, it too will be simpler—the same for all months: the nones on the seventh and the ides on the fifteenth day of the month. The date of the year will show whether it is the old or the new system, and a past date may be found by referring to the table found in all Latin grammars.

The date in the martyrology will also cause no difficulty. The luna will remain the same as now. Many would be glad to see both the date and the luna dropped and have the reading begin with the eulogium.

The most serious difficulty of the whole change is considered by some to be the perpetual impeding of some feasts of the Saints by Sundays, privileged octaves, and ferias. But, even as it is now, we must meet this difficulty in a new form every year. There are fifty Sundays, seven ferias, three privileged octaves, and several movable feasts for which we must find place among the immovable feasts. There are in all some eighty offices of a movable character. In the proposed change, forty-six feasts of the Saints would occur with movable feasts. Until the next edition of the Breviary, the present rules for occurrence and concurrence could be followed just as if Easter had been celebrated after the first full moon of spring on 8 April. The feasts of the Saints would follow in the same order as before, even if the date be different, owing to the fact that the months have a uniform number of days. All Saints' Day and All Souls' Day would retain their place at the beginning of November.

The feasts in question must be disposed of according to the rules which have always been followed in the translation of feasts. No Sunday office may be perpetually impeded by a feast of a higher class and the alternation of Sunday, festive, and ferial offices must be retained. Hence every free day could not become perpetually the feast of a Saint.

It would lead us too far to go into details with each of the forty-six feasts, but from a few examples we can see how they may be treated. In the first place, some few *secundaria* could be limited to certain regions and simplified for the rest of the Church or entirely dropped, e. g. *Cathedra S. Petri Antiochiae* (22 February). The Mass is the same as on 18 January and the office differs only in the lessons of the second and third nocturns. Likewise, *Conversio S. Pauli* (25 January), aside from the lessons and capitulum, is the same as *In Commem. S. Pauli* (30 June). Besides, St. Paul shares the honors of 29 June with St. Peter and is otherwise well represented by his epistles throughout the Breviary and Missal. The *Apparitio S. Michaelis* (8 May) and *Inventio S. Stephani* (3 August) have offices so similar to the principal feasts of these Saints that they could well be dropped. Many offices could also be combined, as is frequently done in religious orders which celebrate the feasts of many of their own Saints and Blessed. Formerly this was done quite commonly. There were even combinations of offices of Saints who stood in no relation whatever to each other, e. g., the martyrs Vincent and Anastasius: the one was martyred in Saragossa in 304, while the other, a Persian, suffered in the Orient under King Chosroas in the beginning of the seventh century. Such combinations were often left to the judgment of the composer. The feast of the great Doctor of the Church, Leo I (11 April) was celebrated on his feast day with office and Mass only eight times in twenty years (1900-1919). And were it not that the office could not be transferred formerly as now, it would have been dropped entirely five times and been commemorated but seven times. Hence it would be better to have the feast of this Saint, who is an honor to the Apostolic See, celebrated together every year with another great light of the Church, Pope Gregory I (12 March).⁷ St. Gregory would be honored by being thus joined to his illustrious predecessor and the two would shine like SS. Peter and Paul, as twin stars in the ecclesiastical firmament. In order to secure both Vespers for the feast, it could be made a *duplex majus*. The holy hermits Paul

⁷ Several religious orders desire to have a "*Commune plurimorum Confessorum*".

(15 January) and Anthony (17 January), who in the last years of their lives were united in the bonds of friendship, could also be given the one office. The lessons of the second nocturn on 15 January relate to both Saints, and it would not be difficult to arrange the lessons for a common office.

The festa semiduplicia and simplicia could remain on their own days if the occurring feast permits of a commemoration in Lauds and private Masses; otherwise they could be combined with other feasts of the same ritus.

Some historians⁸ maintain that the symbolism of which St. Augustine speaks in his second letter to Januarius, is an obstacle to fixing the date of Easter. But it evidently would not stand in the way of any proposal to keep Easter on a Sunday every year. What the Saint says regarding the moon applies to the Jewish Passover, not to the Christian Easter.

Any objection to the reform of the calendar that can be raised is far outweighed by the advantages to be gained. We can enumerate but a few. In the first place, the proposed reform would greatly simplify the study of rubrics; and the time thus gained could be utilized in other branches of liturgy. Instead of studying the complicated rules governing occurrence and concurrence, the student could be introduced to the treasury of the Church's poetry. Too often the young levite can translate and recite from memory the odes of Horace, the choruses of Sophocles and other heathen classics, while he knows nothing of the equally classical lyrics of early Christianity and consequently recites the hymns and sequences of the Breviary and Missal without understanding or appreciation.

Furthermore, a great deal of work and expense will be spared in the preparation of the Ordo. During the war the cost of the Ordo continually increased owing to the scarcity of paper and the high cost of labor. And where a large number must be purchased every year from a common fund, as in the provinces of religious orders and congregations, it becomes a real burden. A perpetual Ordo would be an advantage in more ways than one. All feasts and offices peculiar to a church or a district could be arranged once and for all and inserted in their proper place in the diocesan Ordo.

⁸ E. g. A. Esser; cf. his article "Ostern" in the *Kirchenlexicon*.

But especially would the advantage be felt in the arrangement of the Breviary and Missal; both could be much simplified and made more convenient and less bulky. And as at present the *Proprium de Tempore* from Christmas to Epiphany also contains all the feasts and commemorations that fall within that time, so the offices for the whole year could be arranged, and many inconveniences and mistakes avoided. Special rubrics and notices to the number of several hundred could be omitted from the Breviary and Missal.

No office need then be repeated in different volumes of the Breviary. At present the four-volume Breviary contains festive offices for thirteen or fourteen weeks twice, as well as orations, homilies, and antiphons for the five Sundays after Pentecost, and for the four last Sundays after the Epiphany. Moreover, the *Officium de Tempore* has the offices for ten weeks (the second to sixth after Epiphany, and seventh to eleventh after Pentecost), in all, 246 lessons and responses, although only those for a part of five weeks—about 100 lessons—are used. There is surely room for improvement here. On the Sundays after Pentecost, the lessons of the second nocturn could be followed immediately by the homilies, responses, antiphons, and orations which belong in this place.

In like manner the Missal could be simplified, especially in those Masses which occur at Easter time. It would suffice to have the gradual with Alleluia, or the gradual with the tract, or, in Easter time, the four Alleluias with the versicle, instead of perplexingly crowding all three cases under the one proper, as is now necessary. The last four Sundays after Epiphany, which change slightly according as they are used before Septuagesima or at the end of the ecclesiastical year, need not be surrounded by the maze of rubrics which now reddens the page of the Missal. For convenience sake the Missal could then be bound in two volumes, which many priests would be glad to see done, and which would certainly be a boon to the small altar-boy who is scarcely able to move the book in its present bulky form. Finally, such a simplification would be welcomed by many of the laity, who would profitably follow the priest at Mass, but are deterred by the constant changing between the *Proprium de Tempore* and the *Proprium de Sanctis*. "*Sentire cum ecclesia*" would be much easier and

more sincere, were "orare cum ecclesia" more frequently practised.

The beneficial effects of the simplification of the calendar would also be felt in the management of parishes and the direction of schools, especially in cities. A regularity, heretofore impossible, would govern the time for divine services, confessions, the Communion day of societies, etc. The schedule of catechetical instructions in the school would remain the same every year, and the instructions for first Communion would always begin at the same time, instead of being early one year and late the next, as is now the case.

One question in conclusion. How will those with whose influence we must reckon, be disposed toward the reform? How will it be accepted by the several secular governments? And above all, what is the mind of Rome on the question? Certain it is that any solution of the question must come from Rome. Even non-Catholics freely grant this (as von Hesse-Wartegg). From the past policy of the Apostolic See we can fairly judge as to the final settlement of such a question as calendar reform. Rome is wont to hold to old customs until a new one has proved itself. Even then she does not accept it rashly, but prudently waits until a knowledge of the question at issue has spread more or less universally and evoked comment and criticism. The words of Pope Honorius III in the bull confirming the rule of the Friars Minor are as true today as they were in 1223: "Solet annuere Sedes Apostolica piis votis et honestis petentium desideriis favorem benevolum impertiri." If the proposed calendar reform is viewed favorably by many, it will, as an *honestum desiderium*, find a willing ear in Rome. History proves that the Church, despite her conservatism, is not opposed to reforms in keeping with the spirit of the age; and the testimony of history is borne out by the late reform of the Breviary and the new *Codex Juris Canonici*, and the manner in which it was brought about.⁹

Opposition such as confronted the Church in 1582 need no longer be feared. Statesmen and diplomatists have already expressed themselves in favor of the reform, and the high esteem in which the Church is generally held at the present

⁹ Cf. the introduction by Cardinal Gasparri.

time leaves no doubt as to the consequences should her Supreme Head rule in favor of the reform of the calendar.

Watersleyde, Holland.

LUCHESIUS SEMLER, O.F.M.

THE RELATION OF SCRUPLES TO MENTAL BREAKDOWN.

IT is not rare amongst spiritual writers to group together a variety of psychological states—all related to one another, no doubt, but yet distinct and often requiring different treatment. St. Antoninus¹ tells us that a scruple is sometimes called *erroneous conscience*, at other times a *fearful conscience*, *pusillanimity*, *suspiciousness*, *dejection of spirit*. A similar grouping can be found in Pope Innocent III, Blessed Albert the Great, St. Gregory, St. Laurence Justinian, Gerson, Rosignolius, and others. It is intended in this essay to analyze the various cases mentioned and study their relationship, in the hope that this analysis will render the treatment, admittedly a difficult one, more rational and therefore more likely to be successful.

At the outset it will be as well to exclude from this category the tender conscience of those persons who are striving to reach the more perfect paths in the service of God. As will be seen later on, the word *scruple* has a very definite meaning and should not be applied to any but the type of mind it represents. The delicate conscience is the truest type of a healthy Christian life always striving to serve God better, in ceaseless prayer and grateful rejoicing.

Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind and stretching forth myself to those that are before, I press toward the mark, to the prize of the supernal vocation of God in Christ Jesus. — (Phil. 3:13.)

Rejoice in the Lord always; again I say rejoice. . . . Be nothing solicitous; but in everything, by prayer and supplication, with thanksgiving, let your petitions be known unto the Lord. — (Phil. 4:4.)

Nor should those be classed as scrupulous who live in a holy fear of offending God, even as the Apostle urges those who

¹ S. Antoninus: *Summa Theologica*, I, lib. iii, cap. x, § 9.

stand in the faith not to be high-minded but to fear."² "Bonarum mentium est etiam ibi aliquo modo culpas suas agnoscere ubi culpa non est," says St. Gregory, reflecting in a sense the touching lament of St. Augustine: "Woe is me! Lord, have pity on me. My evil sorrows strive with my good joys; and on which side the victory is, I know not. . . . Woe is me! lo! I hide not my wounds; Thou art the Physician, I the sick . . . I fear not the uncleanness of meat, but the uncleanness of avidity . . . and I much fear my secret sins, which Thine eyes know, mine do not. . . . Thou knowest on this matter the groans of my heart and the floods of my eyes."³

However, this state is not without its dangers, especially in its earliest stages when so much has to be learnt, and perhaps something to be unlearnt. All spiritual life implies striving, and its value can only be gauged in terms of "effort of will" rather than of "achievement".⁴ But effort means risk, and until one has succeeded in finding the full range of one's powers and of self-control, there is always the possibility of overtaking oneself or of falling into errors of judgment. The physical danger alluded to would be in the direction of neurasthenia; the moral lies in habitual errors of judgment, especially in matters connected with fine differences such as between temptation and consent to it, intellectual conviction or imaginative representation and faith, dislikes, repugnances, or, on the other hand, exuberance of spirit and the acts of the will, defects of mind and body and venial sins, and so on. Now it is well to remember that errors of judgment by themselves cause no anxiety of mind, the individual simply committing the blunders quite unconsciously, even as the peasant is not conscious of the *faux pas* he may make in a polite social gathering. It requires a more sensitive frame of mind, and an affective quality or habit, for self-conscious awkwardness to be felt under the circumstances. So it is with the delicate conscience: a doubt may engender a fear or trouble of mind. Of course doubts are legitimate phases of thought, and in normal health of body constitute an integral element of clear thinking and mental

² Ro. 11: 20.

³ St. Augustine: *Confessions*, Bk. X, §§ 28, 31, 37.

⁴ Cf. 1 Cor. 9: 24-26.

life. But in ill-health, or, as it is vaguely named, nervous debility (neur-asthenia), thought is liable to be colored by an exaggerated emotional, perhaps better an affective quality. Thus by nervous weakness or temporary ill-health, the praise-worthy efforts may degenerate into a state of scruple.

St. Ignatius Loyola gives us the clearest descriptive definition of a scruple, which should be closely adhered to for fear of serious mistakes in the direction of souls. "*Postquam feci aliquid, venit mihi extrinsecus cogitatio, me peccasse, et ex altera parte mihi videtur quod non peccaverim: tamen sentio in hoc turbationem, scilicet, in quantum dubito (scil. timeo de peccato) et in quantum non dubito: istud est proprie scrupulus.*"⁵

To doubt of the validity or correctness of an action is a very legitimate thing, indeed it is a healthy sign of spiritual activity. To acknowledge a mistake and be heartily sorry for a fault, even with shedding of tears, is necessary for a spiritual man. But the scruple, St. Ignatius tells us, is something altogether different. It is a state of mental trouble or anxiety, not about a definite regrettable action, recognized as such, but about a state of mental hesitancy. St. Ignatius applies this definition to all cases of anxious hesitancy, whether centering about an action or an idea, such as a truth of faith, or a dogmatic proof: "*Postquam cogitavi, vel dixi, vel feci aliquid aliud*", the essence of the scruple consisting in the disturbance felt with regard to the doubt. This disturbance is quite out of proportion to the intellectual or ethical importance of the doubt producing it. Thus it is that ascetical writers like Scaramelli, amongst the other signs which they give for the detection of a scrupulous conscience, add "disquiet, trouble, anxiety and disturbance of mind following these very doubts and hesitations. For the remorse which God instils in the soul pricks the conscience but does not cause therein either darkness or anxiety.

⁵ St. Ignatius rules out from his definition those so-called scruples which in reality are gratuitous errors of judgment, viz.: "*When I freely judge that to be a sin which is not a sin; as happens when anyone, after having stepped over crossed straws, comes to the conclusion that he has sinned. This in reality is an erroneous judgment and not a true scruple. . . . It is much to be abhorred, because it is wholly wrong.*" (*Notae ad sentiendos et dignoscendos scrupulos*, etc.)

Indeed, not even that remorse which arises from the dictates of right reason is ever turbulent or disquieting." ⁶

Thus a scruple is not an emotional state arising from, and strictly proportionate to, an affective idea, but it is the initial stage of an "obsession" in the strict technical sense employed by physicians. By this is not meant that all persons suffering from scruples are mentally insane: nor is it the object of this paper to say that scruples always pass into morbid conditions of insanity. In disease, especially that of the organs subserving the mind, the transition from normal to the abnormal is not always definite, so that it would be no exaggeration to say that every one, at some time or other, has experienced these or similar initial stages, which, however, never fixed themselves into a permanent state of disease. With this caution in view it remains true that the "scruple," as described by St. Ignatius, is the earliest stage of a neurasthenic condition which may pass into a more serious mental malady. In fact St. Ignatius himself recognizes this danger, and with him all spiritual writers even from the earliest times of asceticism:

Rationalis hominis dignitatem amittit, qui vel jejunium caritati aut vigiliis praeferat sensus integritati, ut per immoderatam abstinentiam atque indiscretam psalmorum et officiorum decantationem, aut amentiae aut tristitiae incurrunt notam.—(S. Hieronymus: *De Consecratione*, dist. 5.)

It will be advantageous, both to a clearer insight of the nature of scruples and to a better grasp of the principles underlying the treatment, to follow the phases which transform the mere scruple into a definite mental disease. The condition may remain "representational" in its main character in the shape of "fears" or dreads of all kinds (*phobia*); or it may take a more strongly affective character, the intruding idea striking "terror" in the unfortunate patient (*obsession* strictly so-called); while it may pass on to an "impulsive" notion (*impulsive idea*).

1. Often the hesitant anxiety, with its characteristic fluttering sensation over the heart (*anxia praecordialis*), may spread

⁶ Scaramelli: *Il Direttorio Ascetico*.—It is interesting to note in this connexion the repeated insistence by ascetical and mystical writers on the necessity of preserving peace of soul.

to other actions as well, so that a time may come when all willed activity becomes impossible. Thus a true *folie du doute* develops, the physical anguish accompanying and overpowering all activities. The patient comes to dread every effort and is reduced to sad inactivity or may vainly seek relief in rejecting all spiritual advance. He may even be prompted to commit suicide.

2. In other cases the doubt with its accompanying trouble may recur so often that the patient is unable to check the process, and the original character of anxious hesitancy is now altered to a persistent and incoercible idea—the “obsession” of physicians. Every time that the idea rises into consciousness it terrifies the unfortunate patient, inducing palpitation, pallor of the cheek, an anxious look, and clammy perspiration.

The transition from the anxious hesitancy to the obsessive idea may be explained on Janet's⁷ supposition that in normal life two functions are continually being exercised in consciousness: associative recollection and synthetic unification. It is evident that these two are to a certain extent opposed and mark different degrees of intellectual life according as the one or the other is predominantly active. Now in anxious hesitancy the unifying or synthetic principle is at fault and may be so weakened by the disease as to be unable to reject or assimilate the intruding idea. This idea then retains a hold in consciousness and gradually becomes more and more firmly attached to associative complexes. Some horrid blasphemy or the idea of being antichrist or of being damned may be taken as an illustration of an obsessive idea.

A further development of the obsessive idea occurs when the patient ceases to struggle against it. He then comes to accept it as the voice of a devil within him or some such like agency, when in reality it is nothing but a delusion. This transition is very important especially in connexion with the discrimination of Spirits. The delusion is invariably a gradual process. In obsession the intruding idea excites a violent contest: *turbationem patio*. In delusion the suggested idea is indeed recognized as foreign to the conscience of the individual, but without any disturbance or struggle. This is

⁷ Pierre Janet: *L'automatisme psychologique*.

partly due to its persuasive content, partly to its gradual onset: it keeps increasing in consciousness as well as in frequency until the patient accepts and then analyzes, or better augments, its contents which keep improving in the numbers and finish of detail.

It is perhaps worth noting, at this stage, the great difference that lies between an ordinary temptation and these obsessive ideas, say that of blasphemy or of some obscene image. In a temptation there must be present an inclination of the will toward the object, i. e. an instinctive desire to commit the act or to accept the pleasurable idea. Technically speaking, in a temptation there is a natural or acquired inclination of the appetite, sensitive or intellectual, toward a presented good. In the obsessive idea there is nothing but horror and terror, a painful and unwelcome invasion of consciousness by the idea against which the whole being of the individual rebels and revolts, producing all the physical effects of terror. So also in delusion, the notion remains foreign and unwelcome (or welcome, according to content) to the individual who submits (or accepts) the concept as to (or from) an outside influence (e. g. the devil, an angel, or even hearing voices and seeing persons, etc.).

3. When the anxious doubtfulness which constitutes the scruple has reference to some external object rather than to an idea, another type of mental malady may be produced: the phobia. As the name implies, the phobia is a dread or fear, such for example as the fear of treading on holy water, or on consecrated Hosts whenever he happens to see drops of water or pieces of paper on the ground, first in the neighborhood of churches, later on in most unlikely places. The development of a phobia seems to proceed from the desire of the patient to avoid occasions which originated the scruple.

4. There is yet one further development of obsessions. The terrifying idea is now accompanied by a suggested action, and this at once induces a fear lest the patient should not be capable of resisting the suggestion. It is this fear which gives the obsessive ideas that compulsive character which distinguishes them. The following cases illustrate the process by which an *impulsive* idea is formed:

1. A young married woman suffered from nervous exhaustion after her first childbirth. She watched day by day her

husband cutting up meat for his parrots with a pair of scissors and the action filled her with disgust which later increased to positive horror. Thus a repulsive obsession was set and this in turn engendered the morbid suggestion that she should cut the tongue of her dearly loved child in the same way. The fear that she would not be able to resist this suggestion made the suggestion more vivid and the idea more imperative, causing an agonizing struggle each time. (Tangi: *Text-book of Insanity*, V, 155.)

2. A fervent sacristan, exhausted by hard work in a very trying climate, heard of some terrible blasphemies and sacrileges committed against the Blessed Sacrament. The memory of them haunted him in all his work and prayers, as he felt powerless to ignore them. Then came the suggestion that he too should do the same, and a dread seized him lest he should forget himself so far as to yield to the hated impulse. He reached such a stage that he could not approach even the outer door of the church without being overpowered by this dreaded and hated impulse to blaspheme and commit outrages against his Lord within the Tabernacle.

To recapitulate what has just been said, a scruple is strictly speaking the first stage of a mental disease characterized by mental trouble about a doubt. It differs from mere doubt, which is a purely intellectual condition, and from remorse, which is an emotional state properly so-called. The scruple may then pass into a generalized state of doubt; or it may assume a terrorizing character (obsessive idea), as in the thought of blasphemy; or it may induce fearfulness of the act which produced the scruple (phobia), as in the case of treading on imaginary Hosts, or again it may take the character of an impulsive notion. Fundamentally they are all the same. The content of the notion, in every case, is not abnormally perverse, either in the doubt of the scruple, or in the horror of blasphemous suggestions, the fear of sacrilege, or the suggestions of bad actions. What is abnormal is the power of imposing itself on the attention and the consequent importance which it acquires. This is due to the affective coloring of the obtruding notion. In every case the idea lives by virtue of the contest which it sets up in consciousness, and it is this great

fear which gives the impulsive idea of more advanced states, its compulsive character. This want of harmony between intellectual presentations and the affective states of consciousness is the essence of the disease, whose physical basis is entirely unknown.

It will hardly need emphasizing that a spiritual director should watch over his penitents with the greatest care and that prevention is better than cure. One should bear in mind that the tendency of a spiritual man to overestimate details of routine is not a pathological symptom, but the legitimate and logical outcome of his efforts to seek that perfection to which he aspires. Unless properly guided by clear and repeated statement of moral principles—and not mere mechanical commands—he will inevitably fetter himself by innumerable searchings and self-made regulations which contribute not a little to a mental breakdown. This is probably the reason for the statement so often met with that scruples (alluding to these misguided efforts) are the cause of individuals not only giving up their pious practices but of even leading bad lives altogether. Gerson aptly remarks: “Debet seipsam diligentius custodire, *non cogitando res particulares* parvas vel magnas, nigras vel albas; sed *elevare cor suum in sapientia Dei, in sua potentia, dulcedine, bonitate . . . et sic de talibus generalibus considerationibus . . .* Per hoc enim numquam laberetur quis in phantasiis et phrenese, sicut fieri posset fingendo in se res corporeas nimis permanenter et fixe. Et ideo prohibetur interdum *nimia cogitatio et continua* de peccatis *propriis* et de aliis factis . . . *propria*.”⁸ In short, he urges directors to turn their attention to less subjective matters and to make them realize the great principles inculcated by St. Teresa, St. Francis of Sales, St. Peter of Alcantara, St. Ignatius. “Have a care never to permit your heart to become sad, concerned or solicitous, for whatsoever happens; but let your whole endeavor be to keep and preserve this peace, since our Lord tells us: Blessed are the peaceful.” (*St. Peter Alcantara: Pax Animae*, Ch. 3.) “Let *nothing* disturb thee, let *nothing* affright thee; *all things* are passing, *God only* is changeless. . . . Cast the

⁸ Gerson: *Tract. de Doctrina contra nimis strictam et scrupulosam conscientiam* [opera omnia, 242].

past into the mercy of God, the present into His love, the future into His providence." (*St. Teresa.*)⁹

Equal care should be taken of bodily health: insomnia, prolonged constipation, and dejection being symptoms of serious import. In seeking out one's limits of endurance and adaptability with a view to regulating the amount of food, sleep, penances, etc., it is always wise not to make any changes *en bloc*, but gradually changing or giving up, as the case may be, first one thing then another, with long intervals between each change. The change once determined upon, should be given a fair trial over some days. This has a double advantage: it eliminates the influence of auto-suggestion and secondly it gives the organism a chance to adapt itself to the new circumstances.

With regard to the scrupulous and the obsessed, the very first thing to be done is *to reassure them and encourage them* in their trial.¹⁰ This object is usually attained by a simple statement—*repeated patiently, as often as necessary*—of the origin and nature of their trouble, viz. that it is a temporary indisposition, partly physical, and partly mental, and that by proper care the trouble is sure to be dispelled. Next the moral principles concerning the doubt, or better their own responsibility in the matter, should be explained, simply and clearly as from the lips of a priest of God. At the same time it should be pointed out to them that physical rest is necessary for them. This does not mean enforced idleness, which would do more harm than good. On the contrary, it should consist of a restful holiday, free indeed from preoccupation or fatigue, but keeping the patient busily distracted with congenial work.

⁹ This advice applies equally well to temptations of every conceivable kind. Much valuable information can be obtained from a perusal of St. Antoninus's "*Remedia et Regulae contra scrupulos*", especially the part treating of *discreta epykeixatio*. See also Rosignolius: *Perfectio Christiana*.

¹⁰ St. Ignatius in the *Notae ad sentiendos et dignoscendos scrupulos* states expressly that a scruple "if lasting for a short time is of no slight value to the soul which has betaken itself to spiritual exercises: indeed, the scruple purifies greatly and cleanses such a soul by removing it far from every kind of sin, according to the saying of Gregory (quoted above): 'It is a sign of a right mind to find faults even where there are none committed'." It may be added that, in so far as they offer an opportunity for humility and confidence in God, scruples are of great utility to the earnest soul.

The more advanced cases should be left in the hands of the physician, who may find it advisable to use "hypnotic" suggestion, possibly at a home away from the patient's ordinary surroundings. Psychotherapy is the most satisfactory treatment known, so long as it is properly applied by an expert and conscientious physician. With lighter cases, however, a few general principles of treatment will not be out of place. It will be evident that each case will differ from all others by as much as the mental lives of individuals differ in instincts, capabilities, and formed habits, so that only broad outlines can be suggested. It is for the spiritual director to apply them to the needs of his charge.

Representational obsessions should be ignored as far as possible, without any attempt at checking them, just as one can learn to ignore a barking dog in one's studies, or even a toothache or neuralgia. "Mille surgunt apud aliquos tales scrupuli [with which may be included blasphemous, obscene, and other troubling ideas], more canum oblatrantes et lacerare minantes ipsos ambulantes per viam mandatorum Dei, quos evincere et compescere melius quam per contemptum nequimus." Elsewhere he adds: "et interdum ridere de earum importunitate."¹¹

Where the obsession takes the form of a phobia or dread of some particular object, it will be well for the patient if he can be induced to go against it; that is to say, he should be encouraged to *do* the dreaded action, e. g. to tread on the would-be hosts, etc. A caution is, however, needed in such types, lest this practice be urged too soon and the attempt to overcome the phobia should cause an aggravation of his nervous debility. This might lead into an impulsive idea. So, although the patient should be made to laugh at his weakness and should be encouraged to master it, he must not be forced in any way.

When the scruple has become generalized into a *folie du doute*, it would be most beneficial for the patient if a guide could be found on whom to model himself in his daily actions, instructing him to disregard all doubt in connexion with any of the actions thus imitated after his model. If this is not

¹¹ Gerson: *De praeparatione ad Missam* [opera omnia, 330 A] and *Contra nimis strictam et arctam conscientiam* [op. omn. 242].

feasible, great relief may be given by reassuring the patient that it is sufficient for him if he formulates from time to time some short act to ensure a right intention.

The persons troubled by impulsive ideas should be strengthened by the fact well known to alienists that *de facto* such persons never commit the dreaded criminal suggestion. It would seem best, then, to encourage them to ignore the impulse by looking upon it as a meaningless idea brought up by a temporary breakdown of the imagination. When self-confidence has been restored, the patient may try to act against it. He should be warned, however, beforehand, that if he fails, as he repeatedly may, he must not be discouraged, as such a failure only means that his strength has not yet recovered completely.

Finally it must not be imagined that these states are cured quickly, but in most cases an immediate relief is experienced by the poor sufferer, who should be told that by patient perseverance in the treatment he will recover his normal health and spiritual vigor. Every failure is to him a gain if he can manage to remain undisturbed, while every time he overcomes it is a great step forward toward complete self-mastery.

T. J. AGIUS, S.J.

Milltown Park, Dublin, Ireland.

OCCUPATIONAL HAZARDS IN CLERICAL LIFE.

THOSE who preach to priests and those who write books and essays for the spiritual direction of them agree in the view that certain undesirable traits appear frequently in clerical life. We are informed in much detail on the origin, development, and consequences of them. Warnings are expressed and earnest appeals are made for a degree of watchfulness and prayer which will insure the priest against the tyranny of these recurrent failings. The agreement found among spiritual teachers as to the nature and harm of these qualities is striking. The authority which they enjoy gives added significance to what they say. Hence the criticisms of spiritual life referred to represent in a certain practical sense the mind of the Church in its judgment of the ideals and the

sanctity of the priesthood and of the dangers to priestly character and efficiency that are found in the ministry.

The instincts of the Church are not mistaken. Its teachers are guilty of no exaggeration when they exhaust the resources of language and explore the farthest reach of spiritual emotion in attempts to represent worthily to us the grandeur of the priestly office. The Church's judgment of the priesthood has infinitely greater authority than the personal view of any priest. Now the clerical faults described by our teachers are judged in the light of a very exalted appreciation of the priesthood. In proportion as we lower our estimate of it we appear to find fewer faults among priests. Hence priests who feel well satisfied with themselves and their fellows may be the victims of low standards of judgment rather than the happy observers of a high degree of merit.

The priest may be judged as a man. As such he is exposed to all of the subtleties and indirections of sin. From this point of view he is a child of God resembling other children of God in temptation, in the need of grace and prayer, and in the obligations of simple and unquestioning loyalty to the law of God. This is, however, not an adequate point of view. Ordination sets the priest apart. A tedious course of training aimed to give to him a particular mental and spiritual outlook. It did not nor can it permit him to look upon himself as he would look upon others to whom the high calling of the ministry was not vouchsafed. The priest who judges himself merely as a man held to avoid sin and to obey the general law of God may feel well satisfied with himself and be unimpressed by our literature on clerical failings. The point of view, however, from which we must judge the priest is that of a man who shares the powers of God and is called upon inexorably to vindicate his vocation by personal holiness.

The priest who is not holy is unpriestly. God demands of him spiritual intelligence and joyous familiarity with spiritual realities. He should possess a tone of renunciation and spiritual aspiration that are as sentinels to his heart wherein dwells the spirit of God. Criticism of the priest which is based upon this point of view will not relate to the avoidance of obvious sin. It will deal with the positive elements in priestliness and the failure of the priest to equal his graces and his spiritual

destiny. Universal consent in the traditions of the Church holds that there are certain exercises in the spiritual life that absolutely condition the growth of the priest in holiness. The failure of the priest to follow the essential routine of spiritual life in respect of meditation, prayer, penance, renunciation, and complete unselfishness, will occasion much criticism. It will take on very often a vehemence which cannot be understood or justified except from the standpoint of the spiritual grandeur of the priesthood.

Again, the priest may be judged as a minister of souls; as pastor, guardian of sacramental graces, pattern of spiritual ideals, builder in the Kingdom of God. Criticism of him in this character will bear on his efficiency as the ambassador of Christ. He is called upon by the Divine Law to develop qualities which strengthen him in his work among souls. He is expected to show zeal, patience, a spirit of sacrifice, discernment of souls, and to reënforce his teaching by his example. He is called upon to possess all of the knowledge required for the performance of his duties. He is asked to reënforce his efforts by earnest prayer for those whose souls are in his keeping. He is required to surrender his prejudices, ambitions, and pleasures to the demands of his office as the representative of Christ and to find in the completeness of his loyalty to duty all compensations and peace.

Criticism of the priest from this standpoint will relate to qualities which interfere with his duties toward souls. The natural qualities of leader and teacher are taken into account. Since the normal destiny of the priest is to serve souls directly or indirectly, the literature which concerns him drifts generally toward his pastoral office. A priest may be exceedingly holy and at the same time a very ineffective pastor. Another may be an effective pastor in as far as it is given to us to know, and fall short of the standards of personal holiness set before us.

The spiritual literature which deals with clerical failings judges the priest from the three standpoints indicated. The practical agreement among our teachers in their fault-finding leads us to the conclusions that general forces are at work in producing certain of our faults. These forces are associated with the clerical life and they interfere directly with the excellence of priestly character and the effectiveness of pastoral

service. We are led in this manner to see that there are occupational hazards in the clerical life practically inseparable from its nature and circumstances. The priest is called upon, therefore, to acquaint himself with these forces and to adopt systematic measures which will prevent them from interfering with either his victory over obvious sin, or the positive attainment of personal holiness, or the effective service of souls.

An analogy is at hand. One of the most helpful achievements of modern social reform is the recognition of occupational hazards in industry and the development of adequate protection against them. Painstaking investigations show us that certain diseases occur with frequency in certain occupations. It is possible to estimate with reasonable accuracy the probability of accidents of certain kinds and of all kinds in given occupations. The prospects of recurrence of certain diseases in given occupations is well understood. This knowledge has enabled enlightened employers, public opinion, scholars, and legislators to adopt effective safeguards against accidents and occupational diseases. Changes in methods in the factory, the introduction of safety devices, systematic precaution of various kinds have already made possible an improvement in conditions in industry that is an outstanding glory of our time. But back of all of these methods of foresight and care we find constant appeal to the working men themselves to show vigilance and to coöperate faithfully with the measures intended to protect them. It is a matter of common experience that without that faithful coöperation on the part of the laboring men precautions are practically useless. With it they are effective to the highest degree.

Making due allowances the nature of which is obvious, we may say that there are occupational hazards in the clerical life against which we must be well advised and must practise prudent foresight. Our spiritual literature furnishes abundant information as to the nature of these spiritual hazards and as to the methods of combat against them. But no literature will avail unless the priest himself is deeply concerned; unless he coöperate with intelligence and good will in forestalling the harmful qualities with which our spiritual literature so largely busies itself. It may be worth while to call attention to certain of these minor hazards in the clerical life. Those to be men-

tioned are selected simply because they occur to mind at the moment and not because of any impression as to their relative importance.

I.

The first hazard to be mentioned relates to the combination in the priest, of power, security, privilege, and deference, called by a well known writer "those mighty and eternal seducers of our race". The priest occupies an exceptional position as spiritual leader in a community. This position gives him great social and spiritual power. That power is exercised with a feeling of practically complete security, since ordinarily no provision is made for legitimate challenge or opposition which is warranted and unfearing. The priest is held in such reverence that impulse to disagree with him is checked and impulse to oppose him is inhibited. "*Nolite tangere unctos meos.*" The privileges and exemptions accorded to the priest are associated with the elements mentioned as constituting this minor hazard.

Power is always a source of danger to those who possess it. Cardinal Newman says somewhere that it tends to destroy the gentler virtues. Nothing makes a leader more wise in judgment or more prudent in action than the prospect of legitimate criticism to which he must listen. When power is exercised and no provisions are made for checks and balances, there is danger of the development of the habit of domination and a spirit of intolerance. Sensitiveness to criticism accompanied by obstinate determination to have one's way will appear now and then as the direct outcome of this condition. If the position of one who exercises power is insecure, this insecurity will do much to chasten his spirit and foster tolerance. But security added to power increases the hazard to temperament and character. When we add to this an attitude of deference in the people and the enjoyment of privilege and immunity by the priest, we have a combination that is full of possibilities of danger. Illustration can be found scarcely in any one or two priests. But illustration in the priesthood as a whole is abundant enough. Power is expansive. It can so color conscience and confuse sanctions as to destroy at times all interior restraint. Then there is no safety except in external

and effective opposition. The discipline and law of the Church in respect of the priesthood contain rules and prohibitions showing that the priesthood has not always been free from the unhappy consequences of this hazard in clerical life. The literature of spiritual direction produced by our teachers rests on the assumption that this hazard is of sufficient consequence to merit much attention. How shall the priest meet the demands of his high office if he fail to take precautions against the dangers to temperament and outlook involved in this clerical hazard.

Another hazard is found in the fact that the priest deals with intangible things. He cannot be checked up. This may lead to the habit of disregarding results and of being satisfied with efforts alone, regardless of their outcome. The priest can be checked up as builder, financier, organizer. But these are not the primary aims of the priesthood. In its essential spiritual activities there is no practical method of determining the spiritual value of a priest's work.

No one can determine how well or how badly a priest hears confessions. No other duty brings him nearer to Christ. The sanctification of souls is conditioned on his wisdom and his absolution. There is no practical way of knowing how well qualified a confessor is or of determining how well informed he is in dealing with sin, and guiding penitents back to the sheltered ways of grace. Even a confessor himself has difficulty in discovering his own mistakes in the confessional if he makes them. All of our spiritual critics are agreed that the priest must study continually, that he must inform himself fully in preparing for the confessional. Yet the conditions under which confessions are heard put serious obstacles in the way of the confessor. Confessions are heard in a hurry. There is no time for thought. Decisions must be made quickly and direction must be given instantly. Spiritual direction has all but disappeared from the sacrament as it is administered. As a result the priest is exposed to the danger of becoming an indifferent confessor. He cannot be checked up unless his conscience and his zeal protect him.

The results of clerical prayer are intangible. The mementoes and prayers that we promise cannot be checked up. No table of results, no balance sheet, no curve of the statistician

can indicate the results of intercessory prayer which the priest is called upon to offer to God in the interest of the faithful. The results of prayer are hidden in God. Is it not possible that this leads to a certain carelessness and even indifference to the intercessory power of the priestly office? The need of striking a daily balance in a bank or a ticket office does more to make men exact and watchful than all of the preaching in the world. If there were any way of checking up the worthiness and constancy of clerical prayers, might not their quality and quantity be greatly improved? It may be that this question indicates a debased view of our loyalty. The universal tendency of man toward carelessness when there is no method of checking up the results of his efforts offers grounds for fearing that the priest, like any other, may suffer from it.

The results of preaching are to some extent intangible. Reputation is not an aim in preaching. Hence a reputation is not proof that a preacher is doing the work of God in the way of God. Crowds are no test of the real value of preaching, since dozens of motives, not one of them related to a high spiritual purpose, may account for the throngs that listen to a man of reputation. Praise is no proof of the value of preaching, because the uncritical manner in which people offer praise robs it of all value. Spiritual experiences are silent and hidden. The real fruits of preaching are known only to God. The preaching that arouses a soul to a sense of sin or awakens stern spiritual ambition and brings God forever nearer to the wayward human heart must be inspired by consecration, guided by reverence, and sanctified by prayer. It must be the outcome of painstaking effort. The standards used by thoughtless, fulsome, and well-intentioned flatterers in showering indiscriminate praise upon preachers are so often false and pernicious that any preacher is in danger of being misled by it. Could the work of preaching be classified in the light of its real spiritual value in the Kingdom of God, there might be an amazing rearrangement of reputations in clerical circles. Were it possible to check up our preaching by its actual spiritual value in the sight of God, the Gospel might be preached with nobler power and more enduring zeal than is now the case.

Preaching is in another sense one of the hazards of clerical life. Saint Paul must have been conscious of this in some

sense when he feared lest preaching to others he himself become a castaway. The priest preaches to the faithful, but no one preaches to the priest except at the time of his annual retreat. It is true that the spiritual literature intended for him would preach to him with abundant power if he wished it to do so. But this is conditioned on his taking the literature seriously and seeking spiritual wisdom in it. The clerical mind takes on a bent which disposes the priest to look upon himself as expositor and teacher rather than as example and learner. Even when the duty of preaching is taken seriously, the habit of looking for sermon material in life and literature is apt to hinder the priest from taking the simple eager attitude of learner. To a great extent sermons should be lived before they are preached. Surely this is true of sermons that aim at spiritual direction. But if a priest separates his preaching from his living and feels no inclination to enrich his own soul before endeavoring to guide the souls of others, his preaching can become a snare to his feet. Bremond in his subtle study of Newman judges the entire interior life and spirituality of the great Cardinal in the light of his sermons. He believes that Newman's sermons are his spiritual autobiography. The priest who lives his own sermons before he preaches them will be in no danger of becoming a castaway.

It is well known that the average priest dislikes the task of preaching to other priests. Those who share this feeling seem to believe that priests are not docile, not easily edified, not eager to be helped or aroused to sustained efforts after personal holiness. The priest is preached to in the annual retreat. On this occasion he has an opportunity to discover how far his own preaching reveals the depths of his own interior life and how far he has been saved from a perverted spiritual point of view. A clerical wit has suggested that every priest ought to rent one pew to his own soul in his own church. The plan might be worth while. As a master of ceremonies may miss entirely the spiritual element of them in his concern for their completeness and grace, the priest may so lose himself in concern for form and effect of his preaching as to miss entirely the relation of his sermons to his own spiritual life. The winding stream is generous to the banks between which it flows and when the soil responds to the quickening touch of

gentle waters, flowers and grasses and trees spring up in rich profusion. As the living word of God wells up from the heart of the priest and flows from his lips to strengthen and purify the children of God entrusted to him, shall not his own soul be enriched and shall he not become holy through the holiness which he preaches?

Another hazard in the clerical life is found in the tendency to substitute reason for faith in judgment and in practice, if not in doctrine. Faith, in the incomparable definition of Saint Paul, is the substance of things hoped for, the argument of things that appear not. Our first duty is to receive the supernatural, not to test it. Our next duty is to proclaim rather than to demonstrate it. There is at times a conflict between theology and piety of which no priest should be unconscious. Theological argument has its place, but the writing of theology is largely a rational process. It aims at systematic exposition, argument, definition, explanation, in answer to some kind of actual or supposed challenge. Now argument and demonstration have little to do with the intimate pieties of daily life. Piety results from receiving and obeying faithfully the revelation of God concerning Himself, His Christ, our destiny and our duty. We receive the rules of holiness as well as the truth of revelation through authority. Faith is a gift precious in the sight of God. The will to believe is fundamental. Our piety should rest on our faith, not on our theology, otherwise those who know little theology might fare badly. Reasoning and rational outlooks have a place in the spiritual world, but it is a humble and secondary place. Faith results when by the grace of God we turn toward eternal things and accept them and answer their touch in the supreme surrender of love. When the point of view of faith is lost or in any way hurt, not alone in questions of doctrine but also in outlook and spirit, grave harm is done.

The priest's judgment of sin and its processes should be based on faith, not on reason. His judgment of Church authority and his dealings with it should be guided by the spirit of faith and not by the subtleties and evasions of a purely rational point of view. The priest's judgment of penance, of self-discipline, of the traditions of piety, above all of saints and saintliness, should rest on faith, not on reason. The sense of

spiritual needs, of spiritual aspirations, of spiritual dangers must be derived from the vision of faith, not from so-called common sense or thoughtless natural judgment. Where shall we find a man of faith, if the priest be not he? How shall any priest lead his flock in the sure ways of spiritual peace, if he himself become a kind of minor rationalist and be led to depend on common sense and shallow views derived from reason and indifference, not from prayer and searching after knowledge of the spirit of God? This is a clerical hazard from which many priests will hardly be altogether spared.

The constant repetition of formulae involves another hazard in the clerical life. Mechanical activities are best conducted with least attention. Spiritual and intellectual activities are best conducted with the maximum of attention. An experienced man who drives an automobile in a mechanical way is most reliable, while a beginner who gives complete attention to his work is awkward and unsafe. On the other hand one who performs intellectual or spiritual activities in a mechanical way robs them of their meaning and degrades them. The work of the priest is spiritual and intelligent, not mechanical. The spiritual efficiency of the priest depends on the intelligence and consecration with which he performs his duties. Our spiritual life is organized into definite forms which are carefully defined in the ritual, and these forms have the most solemn sanction of the Church. They are constantly repeated in the ordinary course of spiritual life. Repetition tends to become routine. Routine leads to indifferent and mechanical ways abhorrent to the purpose and grace of spiritual life. Mechanical reading of the daily Mass, mechanical repetition of the form of absolution, mechanical recitation of the breviary, mechanical administration of the sacraments, mechanical performance of other Church ceremonies, done often without even verbal integrity or done even with it, offer saddening commentary on the degree to which a priest may have become the victim of this clerical hazard. Unless the priest remain on guard against the seductions of routine, against mere formalism, he will defy every accessory purpose of ceremony and sacrament and rob his people of distinct occasions of grace. Ruskin found infinite charm in the "polished velocity" of rapidly flowing water, but there is no charm in the "polished

velocity" with which words pour forth from priestly lips too rapidly to catch the soul or be touched by the grace of which words and forms are the intended vehicles.

One might be disposed to say that the use of Latin which hearers and observers do not understand has something to do with this tendency. But the fault remains only too often when we use English in public services. It is amazing to note the extent to which we excuse ourselves from the ordinary laws of expression when we stand at the mountain of the altar of God and conduct the forms of worship by which we honor Him and seek His help in the weary ways of life. There are some who fall short of even pronouncing words distinctly in Divine service. There are some who attain to the utmost rapidity with which words can be uttered. There are others who read a ceremony with entire indifference to meaning and are guided by neither understanding nor feeling in their action. There are those who do endeavor to conduct every Divine service with the dignity and intelligence that faith imposes and the Church commands and the people expect. The effect is always happy and inspiring.

The whole development of the ceremonial of the Church is due to its recognition of the power of imagination and symbolism in life. No other organization in the world has read the human heart as she has read it or has expressed the understanding of it with equally dramatic power. Form is necessary to protect the integrity of spiritual processes and express the fulness of spiritual emotion as the Church interprets it. The grasp of the Church on the spiritual world, and her power to express her understanding, are wonderful, and yet many of us drift into habits of routine and mechanical execution which baffle every helpful purpose that the Church has in mind. A priest who on one occasion attended the funeral of a non-Catholic Army officer in the home of the latter remarked that the service read by the minister was the most impressive that he had ever witnessed and that he had not always seen nor himself always conducted Catholic funeral services with an equal tone of dignity and reverence. Routine and formalism are deadly enemies of spiritual life, clerical hazards to which we too often fall inadvertent victims.

The tendency of doctrinal certainty to occasion intellectual indifference outside of the field of doctrine indicates another clerical hazard. We accept Revelation on the authority of the Church. We accept the guidance of theologians in applying revealed principles of human conduct to the perplexities of life. We find dogmatic and moral theology organized into logical systems. Assuming that we possess the one thing necessary, many of us become indifferent to the wider intellectual and cultural interests of life. This indifference goes so far as to kill all interest in the history of the Church and of doctrine. The outstanding minds in our history that left their impress forever on our belief awaken little interest, and the outstanding churchmen and saints that brought the world within the sweep of their sympathies and placed all of the interests of life under the touch of their power, stir scarcely any interest in us. Definition simplifies the work of men. Security allays worry. Why take on unnecessary solicitude concerning culture, literature, the social action of the Church, when we have dogma, the sacraments, and adequate forms of worship.

Now a priest can be a very effective pastor and a very holy man without knowing much theology and without any solicitude for the cultural interests of life. But the Church is helpless in the face of challenges hurled against her by the world unless her priests are equipped and prepared to meet them. Indifference to the wider interests of the Church, indifference to her missionary duty in the world, indifference to current standards by which power is rated and a cause is judged, hurt the Church grievously. The power of the Church is in the priesthood. Private initiative, rarely Church authority, initiated the great historical steps by which the Church met the succeeding challenges of the centuries. Only a priesthood that has the spirit of zeal, intelligence, and sacrifice, and that neglects no opportunity and shrinks from no effort to equip itself fully, enables the Church to speak to the world as her mission demands.

Another clerical hazard relates to the danger on the part of the priest of acquiring a theological conscience. This type of conscience furnishes material for varieties of clerical humor. It results largely from an intention to avoid sin rather than grow in holiness. Hence exact definitions of what is or is

not sin tend to guide one's footsteps, and the vision of higher life is blurred. There is a true concept of moral theology which represents it as the systematic presentation of revealed principles that underlie human behavior in the effort of man to attain to the vision of God. It is in reality, as the lamented Doctor Bouquillon always insisted, practical dogma as distinct from speculative dogma. There is an unworthy and mistaken concept of moral theology which represents it as the science of minimizing the moral obligations of the Christian life. Casuistry when seen in this light becomes its predominant characteristic. Whatever the legitimate uses of casuistry in the development of Christian life, it is not a rule of perfection. It is a method, not a doctrine; a makeshift, not an ideal. Presumptions in favor of human liberty, when one is interpreting Divine Law, are justified; but they may lead to a faulty attitude toward the higher demands of the Christian life. Life is an experience of the spirit, not a series of definitions. The priest whose conscience drifts into the habit of minimizing the obligations of priestly life will be led far from the paths of perfection. Habitual attention to the dividing line between what is permitted and what is not permitted kills interest in what is noble and desirable. Insistence on the dividing line between venial and mortal sin may lead to indifference toward the latter no less than the former. No priest can rise to the high level of his powers and his mission unless he guide his life by positive and noble ideals of priestly conduct. The exactitudes of casuistry fall far short of expressing the law of the life of God. Noble principles expressed in generous definitions and interpreted with a loyal spirit are characteristic of the true priestly conscience.

II.

The priest should be on his guard against processes in clerical life of the kinds alluded to. But no amount of solicitude for personal holiness or effective service of souls will avail unless the priest guard the standards on which his judgment of the world is based. Interior peace is of itself no proof of wisdom and sanctity. There is a peace of death as well as a peace of life, a peace of surrender no less than a peace of victory. There is a peace that comes to those whose standards

are so low that any effort seems to be exalted virtue and any escape from grievous sin seems to be a heroic achievement. The literature on clerical life developed throughout the centuries places high standards before the priest. The fault-finders and warnings which recur in this literature are due to intense appreciation of the holiness of the ministry and the elementary obligation of the priest to be holy before preaching holiness to others. The priest must accept the Church's judgment of the priesthood. He must believe that the collective sense of representative leaders throughout the centuries has given us a correct estimate of the priesthood, its dignity, and its law. No personal estimate formulated by a priest himself who bases it on a dim spiritual light joined to a dislike of effort, love of ease, and a certain air of superiority, may be safely followed as the law of perfection. The hazards of clerical life cause little fear to the priest whose standards of personal holiness and of service of souls are noble and exacting. They give much cause for fear to the priest whose personal standards are low. Under the Providence of God we find our safety in interpreting and obeying the spirit of Christ and of His Law. In the doing of His work there can be no satisfying standard of personal holiness or of service of souls except such as may be placed before him without hesitation. The priest who has no fear of God's judgment of his standards will never be harmed by the hazards of clerical life.

WILLIAM J. KERBY.

Catholic University of America.

CHURCH MUSIC AND THE PARISH SCHOOL.

SOME time ago a gentleman prominent in Episcopalian choir work in New York arraigned Catholics for the real injury they are doing the cause of artistic church music by the neglect of the magnificent opportunities afforded by the parish school system. In every city of any size in the country—to say nothing of the small towns—every parish has its school, from which a sufficient number of boys could be obtained for the purpose of singing the music prescribed by the laws of the Church for the liturgical services. The point made was that, while here and there “boy-choirs” (i. e. choirs composed of boys and

men) have been established, very little effort is being made to give them any training in artistic singing.

I.

At first sight we are inclined to resent such criticism as coming from an outsider, who might be supposed not to be cognizant of the conditions about which he writes. After all, the parish schools were never intended for the purpose of spreading musical culture. Their object is attained if they succeed in giving a good elementary education in those branches which are considered necessary and useful in the development of the child's mind, and at the same time impart that religious knowledge and plant the seeds of that religious practice which will enable him to save his soul.

And yet there is truth in the remarks of this Anglican choir-master, who writes not in the spirit of carping criticism but as one who regrets that we are not alive to an opportunity that would be of benefit to the community at large. Indeed, if we are perfectly candid, we can push the complaint much further than the question of mere vocal excellence.

The Church as an organization has always had an unerring vision in regard to the use and abuse of music at her public services; she has always been at great pains to place before her children just why music is used at all, and just what kind of music is appropriate. The art, however, is one which makes so universal an appeal to mankind and is capable of expressing forcibly so many varied thoughts and emotions in many ways that it has always been peculiarly liable to abuse. Its history shows that for the first sixteen centuries of the Christian era it was almost exclusively in the hands of churchmen, writing for the liturgical functions. For a thousand years musicians were engaged in the perfection of that much despised form of art known as Gregorian. It is so named after the first great reformer of whom we have any knowledge. It is a significant fact that after six hundred years of development right in the bosom of the Church, music needed a reform. During the Middle Ages, when composers were learning to write harmony and counterpoint, the proneness of music to take the bit between its teeth and go off on its own account was constantly in evidence. The necessity of the restraining hand of authority was

shown by the various papal enactments which have come down to us. More than once serious men thought that the only solution of the problem was to banish music from the Church completely. St. Augustine is typical of the Church's attitude. He tells us (Confess. X, 23) that on the one hand the sensuous beauty of musical sound—and this in the Plain Chant period—could prove such a distraction that at times he was of opinion it should not be allowed at all; on the other hand, its wondrous power of stimulating piety and devotion was so evidently for good that he came to realize that its loss in the public worship of the Church could not be compensated in any other way.

As a result of these sixteen hundred years of striving, church musicians succeeded in building up an art that, in the words of the great modern composer Richard Wagner, "produced by its performance an effect so wonderful, so arousing the heart to its very depths, that no similar influence of any other art can be compared to it".

The music of the last three centuries, with all its mighty achievements, would still be in its swaddling clothes, were it not for the work done by these churchmen. Modern music is the lineal descendant of the ancient and medieval ecclesiastical art. It remains true nevertheless that, from the time of Palestrina on, the Church's influence has steadily waned, until in the latter half of the nineteenth century it seemed to have disappeared altogether, engulfed by the waves of secularism, rising steadily, ever higher and higher, fiercely beating against the bulwarks raised by church law, undermining, tearing, smashing, breaking them into bits, and finally destroying them.

Is it not so? What have been the musical accompaniments to our gorgeous ceremonies? We have listened *ad nauseam* to the marches from Tannhauser, Aïda, and Lohengrin, the Nocturnes of Chopin, Raff's "Cavatina," the Andante from Tschaikowsky's "Symphonie Pathétique," "Asa's Death" from Grieg's "Peer Gynt" on the organ; the "Pilgrim's Chorus" set to the words of the "Veni Creator" and the Sextette from "Lucia" as a "Tantum Ergo"; and the weary list of Masses and Vespers with their borrowings of the worst characteristics of an operatic style which even in the theatre has been rejected as artificial and unworthy of serious consideration from a purely artistic standpoint. The musical public has escaped Mercadante

and his ilk in the opera house only to be inflicted with his sickly sentimentality in the one place where he has no right to be heard. Some time ago a composer died and we read in the papers that he had to his credit a large number of Masses and ballets. The difference in style between the two classes of compositions would be hard to detect except that in the one case you had vocal music with the words of the Sacred Liturgy printed under the notes. Recently in the *Catholic Choirmaster* a writer pointed out that a hymn book widely used in our Catholic schools contained a large number of melodies adapted to sacred words from love songs, street songs, even "coon" songs. Those responsible for the book had the hardihood to object to the article on the ground that this was the only style of music that would suit the taste of our Catholic people. If that is true, whose fault is it?

The pity of it is that all the while there have been lying on our library shelves, covered with the dust of neglect, compositions of the highest merit, forgotten, unknown, despised. Music it is, written by men who knew nothing of the theatre, whose whole musical development was lighted up by the beautifying rays proceeding from the Tabernacle, whose whole purpose in life was to give expression to the solemn, brooding thoughts of God, of Christ, of redemption, of mercy, of penitence, as they are contained in the texts of the Liturgy; whose whole joy was to proclaim to the world in musical accents of holy exultation, free from the passion of the world, serene at its highest pitch of emotion, the glories of God, His Blessed Mother, and the Saints. Who that has learned to appreciate the noble magnificence of a Palestrina in his "*Bonum est confiteri Domino*" or the deep tenderness of his "*Improperium expectavit cor meum*," could tolerate the twaddle of our Mercadantes or Peters or Stearns? If it be true that our Catholic people must have modern music, there is plenty of it written in the spirit of the Church to serve our needs for public worship without going to the theatre for it.

Our Anglican friend is right when he intimates that we are wasting our opportunities. We have the music and we have the means to sing it. Every parish school will supply boys with good natural voices and musical ability. The men we already have in our choirs.

II.

Something has been gained as a consequence of the agitation of the last sixteen years in this country; but the result is very small compared with what could be done. It would be entirely unfair and untrue to suggest that good will is lacking. There can be no doubt that, if our priests and people had ever learned really to appreciate the great art with which the genius of the past has beautified the liturgy, they would never allow it to remain in oblivion with a debased and unworthy counterfeit usurping its place. But no man can love what he does not know. Gallons of ink have been spilled in writing about the beauties of Gregorian, of Classic Polyphony, and of the modern examples of good ecclesiastical art; but writing about it is not sufficient. You cannot know a musical composition until you have heard it and heard it often. The higher the place it occupies in the scale of artistic excellence, the oftener you must hear it before you can say that you possess its meaning. "*Fides ex auditu*," because music is the art of sound, not of the written word. Its beauty can not be translated into words. It can enhance and intensify the beauty of words and of thoughts; but its own beauty is specific and must be perceived through the sense of hearing. Furthermore, good taste in the matter, just like good taste in literature, can be acquired only by familiarity with and study of the best examples.

The remedy for the whole situation lies in the parish schools. Of course the cry will be raised by some that they have enough to do. It will be said that, with time hardly sufficient to accomplish the course of study in the important branches, it is too much to expect that a portion of that precious time should be devoted to what is a mere accomplishment. The day, however, is passing when a judgment based on such a point of view will be accepted as just. The claim of music to its place in the elementary school is becoming more and more generally recognized.

In most, if not in all, of the public school systems of the country and in some of our parish schools sight-singing has been made a regular part of the curriculum. Two reasons may be assigned for this, each of which should appeal to us Catholics as well as to the rest of the community. Good music affords an excellent means of wholesome recreation and, when

properly taught, has a positive value in developing the faculties of the child. Now add to this the religious value and it would seem that we have an overwhelming argument for the general introduction of music into our elementary schools and its careful cultivation.

During the war the government appointed teachers whose business it was to give instruction in singing to the troops. One might be tempted to think that music was the last thing in the world the individual soldier would need; and yet, the "rookie", after an exhausting day of toil at drill and the innumerable tasks necessary for the making of an intelligent fighting man, was obliged willy-nilly to take his music lesson and learn a number of songs. This burden was added simply because it has been borne in upon the public mind that as a recreation music is unsurpassed. It rouses the wearied senses; it stimulates the mind; it takes possession of one to the exclusion of everything else; it refreshes the whole being, mentally, physically, and spiritually.

Our boys and girls are going to be, we hope, good, hard-working, Catholic, men and women. As such they will stand in need of wholesome recreation. It is not assuming too much to say that music will constitute a large part of that recreation. If we leave them without guidance and instruction in the matter, the music they will cultivate will be of the lowest kind—common dance music and the common popular song. We fulminate from the pulpit against the "movies", degrading shows, and the other evils to which young people are exposed during their leisure moments. Music, of a kind, is a large element in the attraction which these things exercise over a certain class of our young folks. It is not enough to condemn: we must point out the good and enable them, if possible, to attain to it.

On the other hand, good music is a form of recreation that is beneficial physically and at the same time refining and ennobling. The man who after a hard day's work can spend his evening at a symphony concert or an artistic song or instrumental recital, is fortunate. He has at hand a recreational resource that will take him out of himself and thus afford him a rest from the nerve-racking concentration or the spirit-dulling monotony of his daily duties. It will refresh

and stimulate him. It will do more. The man or woman who really enjoys and understands the works of the great masters of the tonal art, could not endure the musical horrors of the ordinary burlesque or cheap vaudeville show. To obtain this appreciation of the master works is largely a matter of early education. Of course it requires mature study and cultivation; but, if begun in school, if the love of what is good in a matter of real importance is implanted in the minds when young and impressionable, the chance of its being cultivated in after life is, to say the least, greatly enhanced. On this score alone music has its place in the school room.

The other reason assigned for the general introduction of sight-singing into the schools is its direct educational value. One of the aims of primary education is to develop in the child the power of observation and the ability to repeat accurately what it has seen or heard. The sense of hearing is, perhaps, below that of seeing in the scale of importance, but its necessity or utility cannot be called into question. Ear-training is worth attention because of its great influence on such matters as correct pronunciation and varied, refined inflection of the voice in speech. What is required in sight-singing is a proper coördination of sight, hearing, and voice. The faculty of vision must report what it sees to the brain, which must in turn quickly and accurately translate the report into terms of sound; the voice in its turn must execute faithfully the order of the brain, and the ear is the final judge as to whether or not the work has been properly done. Concurrently with this process the rhythmic sense must be made to function under the conscious control of the mind. A lesson in sight-singing, properly conducted, helps to develop the faculties of the child in a pleasant and interesting way; it is an aid to discipline and order, because the class can be made to love its work, to concentrate its attention on the thing in hand, to work together as a whole. On the other hand, individual initiative can be encouraged, since, after a certain amount of skill has been acquired, the children will be able to sing individually and at sight from the blackboard or printed page melodies which they have never heard before. Taking it all in all, the time spent in the music lesson is by no means lost, but rather a distinct gain.

III.

Of all men a priest should be the first to recognize the desirability of a training of this kind. It is part of his business in life to sing—and to sing alone at the most solemn part of the most solemn act he is called upon to perform. Just before beginning the Canon of the Mass he breaks forth into a song of praise to the Infinite Majesty of God. Do you know any song more noble or sublime than the Preface of the Most Holy Trinity, which we have to sing so often? Yet it is not uncommon to hear men with good voices and good natural musical ability say: "I go up when the notes go up and down when the notes go down, but whether I am correct or not I am never sure." After a year of music properly taught, children of eight and nine years could sing the notes of the Preface at sight with perfect accuracy, and be sure they were correct. The same may be said of the "Exultet." Most of us surely realize now what it would have meant for us, if we had training of this kind when we were in the primary grades, instead of being taught a few songs by rote and a few hymns which we yelled at the top of our lungs and from which we gained nothing of lasting value. And the boys thus taught are sent to the seminary.

Some of the girls are going to the convent. It is not a difficult matter to figure out what it will mean to our religious communities, if all their subjects have been trained from childhood to appreciate and to sing good music in general and good religious music in particular. Anyone who has heard a liturgical service well sung in Gregorian music by a community of nuns has experimental knowledge of the unworldly beauty of the Liturgy that is worth a dozen books written on the subject by masters of prose. By these nuns the spirit of the Liturgy will be carried to all our church services through the schools. Once the nuns seriously take up the church-music question, the solution of the problem is assured. In a few years congregational singing will be an easy matter—not only for a few hymns at Benediction, but also for the High Mass itself. The thought of a whole congregation singing the Credo every Sunday at High Mass is an inspiration in itself. It is certainly well within the realms of possibility, provided we set about obtaining it in the right way.

Good choirmasters who understand their business are few. They must be paid a salary that only the larger parishes can afford. Even if all the large parishes were seeking the services of men of ability and knowledge as choirmasters, the supply would never meet the demand. The reason is that heretofore Catholic musicians have never realized that Catholic church music is a separate and distinct branch of the art, requiring special study and training. Any one who had taken a few years' lessons on the piano and had some practice on the organ was, and is, considered good enough to take charge of the musical end of the Liturgy. In large city parishes where some attempt was made at more pretentious programs, it was seldom, if ever, that any question was raised as to knowledge of church law or church style. A secular musician who could play Haydn's or Mozart's Masses and who would undertake to train a choir to sing them, was never embarrassed by any hint that he was not properly equipped by that fact alone for the position of organist or choirmaster. There have been plenty of good reasons for this state of affairs, but those same good reasons are obsolescent.

Our future organists, choirmasters, and singers are in our schools now. Teach them from their earliest years that the music of the Church is not the music of the drawing-room, much less that of the theatre; initiate them at an early age into the beauties of the liturgical song of the Church; along with the modern scales and keys, train them in the Gregorian tonalities. While their minds are open and plastic and before their sense of rhythm has been blunted and coarsened by rag-time and "jazz", make them sing the praises of God in the delicate and refined measures of true art: and not only shall we be giving them an education in itself but we shall have solved a troublesome and ever present problem for the Church.

IV.

Mrs. Justine Ward, a Catholic lady of New York, some years ago took upon herself the onerous task of providing our schools with a method that would be practical and efficient. With the coöperation of the Sacred Heart nuns of Manhattanville she has worked out a grade course of music study which begins in the first grade and continues up into high school. At pres-

ent the material for the first three years has been published. It differs from the various other systems in vogue in two important respects. The presentation of the matter is clear and easy of comprehension; the grading is unusually well done. Secondly, in the exercises and examples for practice the formation of the child's taste along distinctly Catholic lines has been kept constantly in view. Along with good secular songs, good hymns and examples of the Church's own song are the daily musical bread of the little ones fortunate enough to be trained in this method. This is as it should be, both on religious and historical grounds.

As a result of several years of actual use in the class room, it has been shown conclusively that without interfering with the other work of the school, without making any undue drain on the time of the curriculum, children of the ages of six to ten can be taught to sing at sight accurately, with good tone quality, and with an intelligent understanding of what they are doing; that they can be initiated into the mysteries of harmony and even of composition. These results may be obtained by the regular grade teachers and at the expense in time of twenty minutes a day.

Demonstrations have been given in New York and Philadelphia. Priests who were present have wondered at hearing children of nine singing the "Exultet" at sight, although they had never heard it before. A priest who was present in the audience wrote the notes backward on the blackboard so that the little tots would not have time to study the beginning while he was completing the melody. Yet it was sung with perfect accuracy. On another occasion a priest who was unknown to both teachers and pupils, placed the Introit of the Ascension before a class which had been studying one year. Little girls they were, and they sang it without hesitation.

Mrs. Ward has been instrumental in founding the "Pius X Chair of Liturgical Music" at the College of the Sacred Heart 133rd Street and Convent Avenue, New York City. The purpose of the foundation is to train teachers for our parish schools. A religious community might send, for instance, one teacher to New York and it can be guaranteed that in from two to three weeks enough knowledge and practice can be gained to do the first year's work. Previous musical knowledge, while desir-

able, is not absolutely necessary. That teacher in turn could train the novices, or a selection of the music teachers, who in their turn could carry the instruction to the grade teachers in each particular community. This method is now being followed in the parish schools of Philadelphia.

If it is not possible for a community to send any one to New York, arrangements can be made to have a teacher sent to any part of the country. The advantage of going to New York is that the system can be studied as actually applied in the class room. The results are there and the methods by which they are obtained, are made plain.

JAMES A. BOYLAN.

Overbrook Seminary, Pa.

CATHOLIC ACTIVITY IN BEHALF OF THE NEGRO.

THE evangelization of the colored people became a practical measure only with the advent of freedom. As soon as the War of Secession was over, the bishops set themselves to provide means for the reception of the Negroes into the Church. Their aim was to prevent the colored man's having any pretext for an accusation against the Church. If Negroes wished to go to white churches, priests were ordered to make provision for them. If, on the other hand, they should prefer their own places of worship, churches should be built for them. The bishops also commanded the erection of schools, orphanages, and similar institutions.

Some few quotations will indicate the temper of episcopal ideals in those early days. The Second Plenary Council of Baltimore declared: "This is true charity if not only temporal prosperity of men be increased, but if they are made sharers in the highest and inestimable benefits—namely, of that true liberty by which we are called and are sons of God, which Christ, dying on a cross and smiting the enemy of the human race obtains for all men without any exception whatsoever." The Council then devoted a whole chapter to the question of the salvation of the colored race. The Third Plenary Council renewed the exhortations of the preceding Council and asserted further: "Out of six million colored people there is a very large multitude who stand sorely in need of Christian

instruction and missionary labor; and it is evident that in the poor dioceses, in which they are mostly found, it is most difficult to bestow on them the care they need, without the generous co-operation of our Catholic people in more prosperous localities . . . Since the greatest part of the Negroes are as yet outside the fold of Christ, it is a matter of necessity to seek workmen inflamed with zeal for souls, who will be sent into this part of the Lord's harvest."

We may pause to ask how far those ideals have been realized. The following summary of Catholic work among the Negroes will indicate clearly results up to the present time.

1. It has been estimated that there are engaged in the colored work throughout the country 187 priests. St. Joseph's Society has 71 priests, all devoted to the colored missions of the South. The Fathers of the Divine Word, the Holy Ghost Fathers, the Society for African Missions, and the Vincentian Fathers also have priests in the field. In addition, some secular priests have undertaken the charge of exclusively colored parishes, while a few members of religious orders not already mentioned are likewise engaged in the work.

2. Parishes. There are, as nearly as can be determined, 66 colored parishes in the South. These parishes have thirty-five missions attached, which represent places where work has been definitely started. The number of Negroes belonging to a parish varies from a few dozen to several thousand. The largest parishes are in Baltimore and New Orleans. These two cities are just now the centres of Catholic Negro effort. While a good deal of advance work has been registered in these centres, it must be admitted that by far the greater part of energy has been spent in winning back colored people who had drifted away from the Faith. The defection of the latter, according to their own story, has been due to unfair treatment either on the part of the pastor of a white church or of the congregation in spite of the pastor's attempt to be just. This story is repeated here without vouching for its truth, and simply to show one type of obstacle that lies in the path of a priest sent even into a community where Negroes were originally Catholic in fair numbers. Many colored people in such localities still suspect the priest as a Greek bringing gifts.

The impression made on the interior of the South has been, naturally, much weaker; although in recent years conditions seem to be growing a great deal better. Most of the opposition to the Church in that quarter comes from ignorance and bigotry excusable when the general character of the region is considered. More extensive education, contact with the outside world, the reports of Negroes who go North or West and who come back with fresh ideas of the Church's real power and influence, and the self-sacrifice of priests and sisters will do much toward clearing the atmosphere.

The whole number of Negro Catholics should not be placed much over 100,000.

3. Schools. Every colored parish has its school. Some parishes have more than one school. Besides, there are schools for the colored attached to some white churches. This arrangement is common in Louisiana. All told there are about 100 schools. Many of these schools are very small, having no more than twenty or twenty-five pupils. Representatives of about a dozen sisterhoods may be found in the class-rooms of the colored schools. Where sisters cannot be obtained, lay teachers are employed.

4. Schools for special education. In addition to the two industrial schools already mentioned, there are several other schools engaged in industrial training on a smaller scale. Instruction in domestic economy and some of the simpler crafts also forms part of the curriculum in many parish schools.

The Sisters of the Blessed Sacrament have a first-class academy for girls at Rock Castle, which has been noticed previously. A few years ago Mother Katharine Drexel opened Xavier University in New Orleans, the work of which is intended to expand so as to cover a good section of higher education.

The Colored Sisters also conduct several academies for girls.

St. Joseph's Society has charge of St. Joseph's College in Montgomery, Alabama, an institution meant to prepare colored youths for efficient service, especially in the missionary and educational fields, and for intelligent and practical leadership among their own people.

Some pastors of colored churches have inaugurated a high school in connexion with the parish school. This work, al-

though only just begun, gives evidence of being an effective mission ally.

5. Other institutions. There are about a dozen orphan asylums, mostly small, for colored children. The Sisters of the Good Shepherd have a few institutions for colored girls. Finally, there is one home for old people.

In this list of assets should be included the generous interest of many members of the hierarchy, the friendly assistance and sympathy of a large number of priests, and the unstinted co-operation of the laity, all of which, if continued and extended, will be bound to tell in time.

ST. JOSEPH'S SOCIETY FOR COLORED MISSIONS.

St. Joseph's Society for Colored Missions is the only organization of priests devoted exclusively to the Negro missions in this country. It owes its existence directly to the thought and action of the American hierarchy.

ORIGIN.

As the Third Council of Baltimore pointed out, it was impossible for the Southern dioceses, the ones directly concerned, to provide priests to look after the spiritual welfare of the colored people. What was desired by the bishops was a special congregation for the Negro missions. In 1871 Archbishop Spalding of Baltimore had invited the English Josephites, founded by Cardinal Vaughan, to undertake the care of the colored missions in America. In the same year four priests sailed from England for Baltimore. Mill Hill continued for many years to supply a certain number of missionaries for the colored in the United States. In an interview with Cardinal Vaughan, then Bishop of Salford, Cardinal Gibbons conceived the idea of establishing an apostolic school and seminary where American youths could be trained for the missions. The advantage of a distinctly American institute was obvious. The school and seminary were located at Baltimore and they received the strong indorsement of Cardinal Gibbons and the Bishops of the country. Thus was begun the organization which for the past twenty-five years has been known as St. Joseph's Society of the Sacred Heart.

DEVELOPMENT.

It has not been the policy of St. Joseph's Society to centre anywhere in particular. Since the Society was created in response to the universal appeal of the Southern bishops, it was natural that it should endeavor to fulfil, as far as lay in its power, the needs of all the bishops. How far it has gone in fidelity to this principle is evident from the fact that fifteen dioceses have been benefited with priests and churches. It has foundations in every Southern State, with the exceptions of Georgia and South Carolina. The Society has two establishments in Delaware, four in Maryland, four in Virginia, two in North Carolina, three in Tennessee, one in Kentucky, one in Arkansas, one in Florida, four in Mississippi, seven in Alabama, five in Louisiana, and seven in Texas. This list does not include five new parishes the erection of which is now under way.

If a bishop requested the assistance of the Society, it made no difference whether the mission that he offered was urban or rural, poverty-stricken or prosperous. That was his affair. The Society felt called upon to lighten the load of his episcopal responsibility. Five years ago half of the Society's missions had 200, or less, members in the congregation. In the same period the total number of members of the congregations has risen from 11,721 to 28,177. This represents an increase of around 150 per cent, in spite of the pronounced migrations already referred to. From careful estimation the increment is divided about equally between natural increase and conversions.

Of course, some portions of the mission field, for reasons before noted, have developed more rapidly than others, and these can now be regarded as centres of permanent and successful missionary activity. The advantage of such centres for the colored missions cannot be fittingly reckoned. They give a stability to the work as a whole. Priests and congregations are brought closer together. This is especially beneficial to the smaller missions. It is hard for the Negro members of a little Catholic community, socially negligible, looked upon by even their own race as pariahs, if not to maintain their allegiance, at least to arouse that initiative and enthusiasm that spell progress. Besides, when missions are isolated, priests

are often forced to rely on their own individual, and sometimes inexperienced, judgment. When there is a mission centre in each geographical centre, they have the advantage of accessible counsel and inspiration.

SUMMARY.

Every evidence points to the fact that St. Joseph's Society has passed the experimental stage and has settled down to the level of practical accomplishment. Naturally, there is still much to be learned. But priests are not so much troubled now as they used to be by prejudice and bigotry. They are not held up so frequently by negative forces. They are bending their efforts more easily to actual construction. In many instances, too, they possess both the courage and the machinery for turning experiential lessons into new and more durable achievement.

The following list gives some idea of the actual status of the Society: There are 71 priests in the Society. Fifty-one are in mission churches, 18 are in institutions, while 2 are preparing for the seminary faculty. The Society has charge of 39 colored parishes, with 28 missions attached. The Society has further established 49 schools, with an enrolment last year of 6080 children. At work in the class rooms of the various schools are 97 Sisters and 25 lay teachers. Last year there were 1,664 baptisms, 616 conversions, with 284 people recorded as being under instruction. There are 30 seminarians and 50 students preparing themselves for the priesthood. There are in all the congregations in charge of the Society 28,177 souls, about one quarter of all the Negro Catholics in the country.

Some items that may prove of further interest are here set down:

1. *Methods.* The priests of St. Joseph's Society are generally agreed that there is only one real way of reaching the Negro, and that is to go among the members of the colored race whole-heartedly. The Negro is quick to perceive a divided allegiance, and when he finds such or thinks that he does, a priest's power for good is considerably lessened. Beyond this one point there is no hard-and-fast rule for reaching the Negro. Much will depend on the personality of the priest. The character of the Negro will vary in different localities.

Some intelligent understanding of the Negro and his history and situation is fundamental. St. Joseph's Seminary is at present endeavoring to collect and organize a great deal of information that will be valuable to its young priests who go out to the different parts of the South.

2. The Society has pursued a steady policy of giving non-Catholic missions at stated periods. Just now a priest is devoting himself entirely to that work. Much good has resulted from these missions, especially in the way of winning back those who had wandered away from the Church.

3. The Society believes that the school is to be the great instrument of Catholic evangelization. It is doing all in its power to develop the school system in every particular. Its aim is to have commodious and sanitary buildings, efficient instruction, and wide scope of school work. In these efforts the Society has been ably seconded by the Catholic Board of Missions, under the untiring leadership of Mgr. Burke. This Board has contributed stated sums at regular intervals to almost every mission, thus relieving the pastors of much financial worry.

Lack of funds has hitherto paralyzed any attempt to outline a plan of education for Catholic colored children adequate to meet the actually growing needs. Still, because the following points are fundamental, the quicker they are realized the better. To maintain poorly equipped and inefficient schools is to expose the latter to a death that might come earlier than is expected, if a Federal educational bill is passed.

In the first place proper buildings should be constructed. Some years ago a report of the American Missionary Movement of the Congregational Church made a remark, the quotation of which it is impossible to resist. The remark was this: "If the Lord's work is attempted at all, it should be done under somewhat decent conditions. Nor do we feel that it is a substitution of the physical for the spiritual. To live up to plumbing is itself a training of character; health is a prerequisite of thought; and beauty an inalienable right of the spirit." Financial shortcomings can only accentuate, it cannot do away with our difficulty. In proportion as colored homes are slovenly and irregular must the school rise to a conception of its duty as the teacher of order, regularity, cleanli-

ness, industry, and thrift. We have a moral obligation to give colored children in our schools the benefits of proper sanitation, good air and light, comfortable temperature, and sufficient school equipment.

The problem of teachers is even more insistent. The idea that any kind of teaching is good enough for colored schools, if it ever had any influence, should now be banished forever from our thought and action. We require teachers who will imitate the sisters already in our schools, sisters who give to their work in out-of-the-way places the same interest and devotion that might be shown in the great centres of Catholicity, who will believe in inherent possibilities of character that every external indication seems to deny, who will do their best, without thought of applause or appreciation, to raise Catholic colored schools to the level of the best white schools. Teachers of colored schools should be enterprising because they have to handle a great many questions of attendance, school term, and instruction that cannot be standardized. Furthermore, they occupy a peculiar position of trust. They are the chief agents for stimulating the interest of the children in religion, in education, in all that makes for the true progress of the Negro race. Their work, well done, will not only produce better trained men and women but will make Catholic Negroes an acquisition to any community and will develop more friendly relations between our people and their white neighbors of the South.

The type of training to be furnished colored children who seek education beyond that provided in the elementary school has been a subject of long and heated debate, even among Negroes themselves. It is not necessary to review the arguments of Booker Washington in favor of industrial training or of Kelly Miller and DuBois in behalf of cultural education. Facts are to a very great extent settling the discussion. Higher education of the liberal arts type has already reached the second generation among the colored of such cities as Washington, Atlanta, and Nashville. In nearly all the more cosmopolitan cities of the South some Negroes seek liberal and professional training and knock, with eagerness in their eyes and hope in their hearts, at the doors of universities. The time when we might hope to educate Negroes only in some departments or

in a few special callings, of our own choosing, is past. Whatever we may say as to the necessity of an economic foundation for the pursuit of culture, we cannot ignore the intellectual unrest that is making some Negroes dissatisfied with mere material prosperity.

The immediate work to be done by Catholics is clearly laid out. We must make our Catholic parish schools all that such a type of school should be. We should have at least two first-class high schools, located preferably in Baltimore and New Orleans. We ought to erect a half-dozen thorough industrial schools, situated intelligently and with a special view to the possibilities of the community in which they happen to be. Finally, our whole plan of education will never be complete until it includes at least one institution that actually teaches subjects of college grade and that is capable of further organizing classes in medicine, dentistry, pharmacy, law, finance and accounting, and perhaps engineering.

4. The Training of Priests. Every effort is being put forth by the Society to make Epiphany College and St. Joseph's Seminary a peculiarly fit training ground for the colored missions. A faculty for the seminary is now being trained. Hitherto the Society's students have attended classes at St. Mary's Seminary and the debt of gratitude due the Sulpitian Fathers cannot easily be forgotten. When the seminary is ready, it will include a priest who has worked long and successfully on the missions and who is noted for his piety and zeal. The duty of this priest will be to form the prospective missionaries spiritually. The seminarians will also receive information and instruction gathered by actual observation or from history that may assist them to do their work among the Negroes more efficiently and intelligently. Finally, St. Joseph's Seminary will maintain a department for all information regarding the Negro, of whatever kind, for the purpose of assisting Catholics to understand the Negro situation. It is thought that Catholic papers and Catholic magazines might be glad to have ready access to the latest figures and the latest thought on the subject of the Negro.

A native clergy is, of course, inevitable, and the question is at present an absorbing topic of thought for those who are charged with the practical administration of the Colored Missions.

Societies. A very important element in Catholic mission work among the Negroes is a society to which Catholic colored men can belong without danger to their faith. Every one well-informed on the subject of Negro characteristics knows the pronounced leaning of the colored man toward secret societies. The latter are considered as conferring a sort of distinction on their members. Besides, there is the insurance feature, and Negroes are very fond of insuring themselves in all sorts of organizations. Good use is made of the Holy Name Society. The Knights of St. John also have a few councils among the colored Catholics. But probably the most promising society for colored Catholic men to do the work here indicated is that known as the Knights of Peter Claver. This society is meant to be for the colored what the Knights of Columbus is for the whites. It was started by the Rev. Conrad Rebesch, a Josephite priest and now pastor of a colored church in Baltimore. The society is making rapid progress, is on a sound financial basis, and seems to be appealing to colored Catholics because it is a distinctly Negro organization from top to bottom. It would undoubtedly help this association considerably if the bishops would take some notice of it in the way of encouragement or approval.

There are many pressing needs now clamoring to be satisfied before the Catholic colored missions can assume a progressive stride. But chief of those needs are the ones that concern priests and finances.

VOCATIONS.

The colored missions demand priests as they have never done before. Missions established for some time are beginning to grow to the extent where they require two, sometimes three priests. There are other places at present without a church but strongly in need of one. St. Joseph's Society is working up to that point where, if a priest dies or is incapacitated, the whole work is immediately thrown back.

All vocations for the colored missions come from the North and West and it is to these more prosperous regions of the Church that the missions must look for recruits for some time to come. The encouragement and support of bishops and

pastors must increase, not lag. Teachers in our schools should feel the obligation they are under of fostering vocations to the missions which are frequently observed as being present. Parents must be taught the blessedness of making a sacrifice for Christ's sake.

One of the greatest hindrances for many years to the development of vocations has been discouragement from quarters in which it was least to be expected. Why this should be so it is hard to say. But there is a very persistent attitude which confuses the social inferiority of the Negro with the work of a priest administering to the colored race. Probably eighty per cent of vocations lost to St. Joseph's Society can be attributed to persons whose influence helped to depreciate in the minds of candidates the greatness and goodness of a life on the colored missions.

FINANCES.

Financial stress is nothing new to the work of the Catholic Church anywhere. Its effect on the colored missions, though, is depressing. A priest who might be doing effective things in a religious or educational way is forced to spend his time scratching for every few dollars he acquires. Easily from a half to three-quarters of his day is spent thinking up begging schemes. Necessary work is seldom accomplished in its entirety. New work cannot be dreamt of. The consequence is that the mission is always lagging behind. Were it not for the Negro and Indian Fund, the help that comes from such sources as Mgr. Burke's Board, and private benefactions, many missions would simply have to close their doors. As it is, St. Joseph's Seminary, with an appropriation from the Negro and Indian Fund of only \$2,500 (a similar donation is made to the Epiphany Apostolic College), and such sums as it can gather haphazard, is frequently forced to come to the rescue of faltering missions out of its own scanty resources.

Protestants have enormous funds for religious and educational work among the Negroes. Churches and schools can plan ahead on the basis of an assured income. What would not the existence of such funds, made possible through the generosity of wealthy Catholics, mean for our Catholic missions, at present living from hand to mouth?

Priests and sisters among the Negroes appreciate fully the many demands made upon the Catholic pocketbook, but they feel also that the cause of the Catholic colored missions is not fundamentally more their affair than it is the affair of the Church throughout the country. They are familiar with the generous response made to appeals for Catholic education, Catholic literature, Catholic institutions and societies for Catholic interests of a hundred kinds. Their attitude is not one of complaint but rather one of trust in the native ability of the Catholic character to meet the needs of any situation that is obviously essential to Catholic welfare. But they feel that they have been unnecessarily reserved in the recent past. Further back it was considerate, and perhaps imperative, not to press mission problems on an American Catholic public that was struggling through the days of parish and school organization on a wholesale basis. Surely the time when such delicacy may be reasonably expected is nearly over for a good part of the country. The burden of the mission problem should consequently be more evenly distributed, instead of falling on the relatively few as at present. It should be more a part of the normal Catholic functioning, and, to judge by the recent letter of Cardinal Gibbons, such is undoubtedly the intention of the American hierarchy.

T. B. MORONEY, D.D., S.S.J.

St. Joseph's Seminary, Baltimore.

Studies and Conferences.

COMMUNICATIONS FOR THE "STUDIES AND CONFERENCES" DEPARTMENT.

The growing correspondence of the "Studies and Conferences" Department prompts us to repeat here what has been stated in an earlier issue of the REVIEW regarding communications and questions proposed to us for solution and publication. Correspondents will be guided by the following rules:

1. All communications must bear the name and address of the sender, not necessarily for publication, but as a warrant of good faith.

2. Letters relating to ecclesiastical or pastoral interests are to be addressed to the Editor. If enclosed with the subscription, they should be placed in a separate cover, and sealed.

3. *Casus conscientiae*, trial cases "de matrimonio", or questions involving contention, and properly subject for examination by the episcopal curia, are not matter for publication in the REVIEW, but belong to the diocesan chancery or to the *forum internum* of a spiritual director.

4. The Editor cannot undertake to furnish to individual priests material for ecclesiastical conferences, addresses, etc., or books, sketches and plans for churches, and the like; nor does he engage to answer queries "by return mail" or "by telegram at my expense", or "in the next number". Questions are answered in the order of their proposal and as space permits.

5. Mere criticisms of the ecclesiastical authorities, and information of a rudimentary character that may readily be found in the Ritual or in the ordinary manual of theology, are not suitable for publication in the REVIEW.

6. As most questions of a practical nature in the pastoral and priestly life have been discussed in one or other of the past sixty-one volumes of the REVIEW, we may refer the general inquirer to the indexes of these volumes printed every half year. Moreover, there is a General Index of the first fifty volumes, the minute topical references of which make it a complete encyclopedia of ecclesiastical information. Although the volumes to which the Index refers may not be immediately accessible to the individual inquirer, he can, by means of the

Index, readily find the desired references and consult some near by library where a full set of the REVIEW is kept. Such are the diocesan chanceries, and many university and public libraries,* etc.

THE CLAUSE "FOR PEACE OF HER CONSCIENCE" IN CANON 522.

To the Editor, THE ECCLESIASTICAL REVIEW.

There has been some controversy over the words of Canon 522 in the new Code. The question is whether the "ad suae conscientiae tranquillitatem", "for the peace of her conscience," implies a *conditio sine qua non* of valid confession, or simply a clause which does not affect the validity of confession. When we wrote on Can. 522¹ we had no doubt that it was not a condition in the proper sense of the word, but a motive cause which prompted the legislator to do away with unnecessary and conscience-torturing restrictions.

And here are our reasons. If we resolve the "ad" into a dependent clause, it would be construed as "ut consulatur conscientiae tranquillitati." Evidently there the motive is expressed by the "ut finalis." This, even if taken as a *causa finalis*, not merely *impulsiva*, cannot be construed as a *conditio sine qua non*. For "*finis legis non cadit sub lege*," unless it is expressed in the law itself (see Can. 11). Take for instance the well-known Constitution of Martin V *Ad evitanda*, where

* These, among others, may be mentioned :

Congressional Library, Washington, D. C.
 Chicago Public Library, Chicago, Illinois.
 Boston Public Library, Boston, Mass.
 Public Library, Charlestown, Mass.
 Harvard Theological Library, Cambridge, Mass.
 Episcopal Theological School, Cambridge, Mass.
 New York Public Library, New York, N. Y.
 Hamilton Grange Public Library, New York, N. Y.
 New York State Library, Albany, N. Y.
 Divinity School, Philadelphia, Pa.
 British Museum, London, England.
 Catholic Reference Library, London, England.
 Advocate's Library, Edinburgh, Scotland.
 Bodleian Library, Oxford, England.
 University Library, Cambridge, England.
 Library of Trinity College, Dublin, Ireland.
 Athenæum Press (Subject: Index Catalogue), London, England.

¹ *Commentary on the New Code*, vol. III, p. 162.

the *finis legis* is clearly expressed. A similar phrase is alleged from the decree *Ne temere*, art. VII, where the "ad consulendum conscientiae" occurs. There the phrase is taken to mean a reason for admitting the extraordinary form of contracting marriage, the non-existence of which would invalidate a marriage informally contracted. But it would need a strong proof to read a *conditio sine qua non* even into this phrase, notwithstanding the assertion of Vermeersch, who speaks indeed of a strict obligation; which however may be only a moral one, as the preceding words seem to indicate. The main point in said decree is the "imminent danger of death." And this, generally causing unrest or disturbance of mind, is made the condition *in directo* for contracting marriage before any priest and two witnesses. Not even in that case would the priest have been obliged to ask the persons, "in imminent danger of death," whether or not he or she wished to appease his or her conscience. There too the "consulendum conscientiae" is the impulsive or, if you wish, the motive cause for this permission, but not the *conditio sine qua non* (which is the imminent danger). The Code (Can. 1098) has happily omitted that clause.

The preposition *ad* has several meanings in law texts. It may signify nearness or approach to something, or a final cause, or even a condition, but this latter generally only when a contract or stipulation is involved; for instance, I promise you something "ad arbitrium boni viri, i. e. iudicis".² What is conscience? "Conscientia nihil aliud est quam sensus animae cognoscentis bonum et malum et quid intrinsecus latens in mente, quod probari non potest directo."³ Now the conscience is something hidden in the mind, that cannot easily be proved in the external court. Can this be made a *conditio sine qua non* of the validity of confession? We hardly think so.

It is scarcely true to say that the phrase "ad conscientiae quietem" really involves a condition. As was seen above, it *may* signify a condition, but generally only in onerous contracts. That it would have this significance in Can. 522 needs stronger proofs than those so far advanced. But suppose it

² Barbosa, *Tractatus Varii*, Dictiones usu frequentes, n. VI, ed. Lugd., 1660, p. 644.

³ Barbosa, *Axiomata*, 52, l. c., p. 34.

to be a condition. In that case the peace of conscience would be on a level with the other two conditions which certainly affect the validity of the confession. Hence the religious herself would be made a co-arbiter of the validity of confession, or at least she would administer the material for valid confession, not only by her confession and contrition, but also by her "peace of conscience". This would be some new kind of a theological school, perhaps somewhere between the Scotists and the Thomists.

We believe that the Constitution of Benedict XIV *Pastoralis Curæ*, 5 August, 1748, has solved the question. There he mentions a case quite similar to ours. Some nuns or sisters had asked for a special confessor, not only because of sickness or opposition to the ordinary confessor, but also for the greater peace of their mind and further progress in the way of the Lord: "Verum pro majori animi sui quiete atque ulteriori in via Dei progressu." But the prelates regular refused to accommodate the sisters, whilst Benedict XIV always leaned to a more lenient and charitable treatment. Then he continues: "Persuasum enim habebamus, adeoque habemus, non solum integræ Communitati, sed singulis etiam Monialibus indulgendum esse in iis rebus, quæ juste et rationabiliter petuntur, maxime quum illæ ad earum conscientiae quietem, et securitatem conferre dignoscuntur. Neque sane hujusmodi postulationes aut temere exaudiri, aut sine causa, rejici debere censemus; sed inquirendum in primis esse de qualitatibus tum Monialis, quæ Confessarium extra ordinem petit, tum Confessarii, qui ab ea requiritur; ut utriusque diligenter inspectis, deliberari possit, an illius votis annuendum sit, an non. Si enim Monialis ex una parte nullum det adversæ suspicioni locum, ex altera vero confessarius non modo legitimam Ordinarii approbationem, sed etiam commune probitatis testimonium pro se habeat, nullo modo probare possumus tam firmum hujusmodi Praelatorum in renuendo propositum; nec intelligimus, cur post Confessarium extraordinarium integræ Communitati, juxta legem Concilii Tridentini, oblatum, nulla omnino Monialibus singulis spes relinquatur obtinendi peculiarem confessarium, cujus consilio, et opera, justis fortasse de causis, indigere se arbitrentur." To read a strict condition into this text is certainly to contradict its wording as well as the mind

of the great Pontiff and canonist. The meaning is clear: not to torture the conscience of the sisters—"pro animi quiete"—"ad earum conscientiae quietem et securitatem," the Pope gives them permission to call another confessor, even if they would have to apply to the S. Poenitentiaria. This is the motive cause, but not a condition in the proper sense.

We finally draw attention to what we said in note 13, p. 156, Vol. III, nor need we further state the reasons which prompted Pius X to unfetter the conscience of religious. But that view of a condition would again enthrall the religious, and throw a Jansenistic air about the generous law of the Code.

P. C. AUGUSTINE, O.S.B.

RESTITUTION IN CASE OF THEFT OF CONTRABAND GOODS.

Qu. An express messenger on a railway train finds on his car contraband goods (liquor). He takes the package and sells the goods (for which there is a large demand in our town). Encouraged by his success in disposing of the whiskey, he continues to accept similar packages for delivery, and knowing that he will not be prosecuted, sells them and keeps the proceeds. After a time he finds that he has made a considerable sum of money by these transactions. Being a Catholic and in the habit of going to confession he is made to realize the wrong of his conduct, and wants to right himself. Can he retain what he made, under the plea that the goods would be confiscated anyhow, and the State would sell them for the benefit of the politicians? If not, to whom is he to make restitution, and to what extent?

Resp. Ill-gotten goods, if of sufficient value to constitute a real privation, must be restored (or their equivalent), by the common law of justice, to the rightful owner. This obligation assumes that restitution in value can be made, and that the rightful claimant wants (at least implicitly) the restoration to be made.

The ostensible claimants of ownership in the case under review are divided among:

1. the person who shipped and proposed to sell the contraband goods;
2. the prospective purchaser who placed the order;

3. the messenger whose industry procures the actual sale, although by fraudulent methods, and to parties who had no contract claim;
4. the State which asserts its right of confiscation;
5. the general public in whose interest and for whose protection the State enacts its penal laws;
6. the actual purchaser who paid the exorbitant price for the goods sold him in violation of the law.

1. The person who shipped the goods is entitled to the market price of the merchandise. For, although he made the sale contrary to the known law which limits the right of disposing of his property under certain circumstances, this law cannot deprive him of the *right of property*. It merely levies a penalty, by actual confiscation, to deter from transgression of the law. Thus the law restricts the sale to certain hours, places, and persons. It does not establish a principle of ownership because a possessor violates these limitations. The right to possess and therefore to have restored to him as proprietor what he has honestly acquired remains, except as a penalty for being detected in transgressing the order of sale prescribed by the State.

The shipper is therefore entitled to the market price of his goods; but not to what is charged over and above by the intermediary who sells the goods to a third party, since that is due to the industry of the agent and the consent of the purchaser.

2. The person who placed the order is not entitled to any part of the value to be restored, since he suffers no actual loss in goods, apart from his disappointment, for which there is no market price nor any allowance in the tribunal of commutative justice.

3. The messenger who profits from the sale of stolen goods is in the first place obliged to restore the market value of the liquor to the person who consigned it. In thus paying for the goods he acquires a certain right over their disposal. They belong to him by title of purchase, and though by his action he violated the law and frustrated the intention of the sender of the goods, he does not violate that law of commutative justice upon which the principle of restitution rests.

There is no one else that has any direct claim of ownership of the goods in his possession. The State has no such right, until it has actually confiscated the goods. For if the original owner had shipped them to their destination without being detected, no moralist would claim that he is in conscience bound to make restitution to the State, since no material injury has been inflicted. The State therefore has no claim to restitution, though the messenger's action was sinful and punishable. Nor is, as has been said, the State in any sense the owner of the goods that pass into its territory contrary to established law. "*Solus rei dominus per se habet jus eam possidendi, nec rei dominium amittit, ad cujuscumque manus illa demum deveniat.*"

5. Has the general public for whose protection the State enacts its laws against the sale of liquor any claim to restitution in such cases? If the State has no claim in justice to restitution of actually unforfeited contraband goods, those for whom it enacts its prohibitive laws have no such claim. But since the messenger is taking illegal advantage of a condition created for the benefit of the voting public, to obtain an exorbitant price for prohibited goods from those who want them, he is violating the law of equity by virtue of which he enjoys the rights of citizenship and the protection of the law against those who might violate his own rights. This general law of equity forbids him to make abnormal gain at the expense of his fellows, even though individuals among them may abet his methods of profiteering. Moreover, if such methods were to remain unrestricted, the commonwealth would be either disorganized or deprived of a certain amount of revenue, which revenues are supposed to be spent for the common good. Out of this law of equity arises an obligation which we commonly call charity because it establishes a claim of benevolence to dispose of the exorbitant surplus gained in the sale of contraband articles for the common good. This restitution, since it cannot easily be made through civil service channels or politicians, is equitably applied by alms to the needy of the community, since these would become a burden to the commonwealth if not provided for.

The injustice of the transaction being thus righted by a just and equitable distribution to those who are entitled to a share

in the goods as owners or beneficiaries, the question arises whether the unfaithful agent, after making restitution to those entitled to it, may not claim a remnant for his transaction. Although his conduct is in its methods sinful and can never be approved, it does not thereby lose the character of business, for which under ordinary circumstances he would be entitled to an equivalent in earnings. Since all the material injury to others has been righted by restitution, there remains nothing to vitiate the title of possession. There is nothing more to restore except his sense of honesty, which the unfaithful agent is disposed to do. What the amount to which he is entitled as agent is to be, must be determined in conscience by himself, approved by the judgment of a confessor who knows the conditions.

6. The last party to be considered is the actual purchaser who pays an abnormal price for the contraband goods. The principle "*volenti non fit injuria*" obtains here. He is not forced to buy, and the price he offers is his own option. Moreover, if the surplus gain of the sale is distributed to the poor, as in equity it should be, the purchaser indirectly contributes to benefit the community by whose laws he is protected.

H.

MARYKNOLL MISSION LETTERS. X.

AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA,

22 April, 1919.

On 2 April we put up for the night at Samkachuen, "Three Family Village," after following for two hours a cow-path over the mountain that separates it from Pakwan. Samka is a decently paved hamlet of forty-seven houses, encircled by a stone wall three feet high to prevent the pigs from wallowing in the rice-fields. It lies at the foot of a ridge of small mountains and its men are farmers. Two men are baptized and one woman, but there are six boys and ten men under instruction. We have rented one of the houses for a school and the boys hold forth there in the daytime and the men at night. There are six or eight wives who want to join their husbands in the Faith, but we have no catechists for them at present. We are sending the baptized women to Yeungkong to be fitted for the task.

We three, including Ahan, our boy, whom I want remembered in my will when I die, were accommodated in a room off the common room. I for one got little sleep, for the rats insisted on cleaning up the remains of our evening meal and had to use my bed as a ladder to the table. There is no talk of improvements here yet, as the rented house will do till the twenty or more are baptized next year.

Talking of consolations, we had a rare one, that of saying Mass in a new village where our Lord had never greeted the people before. Surely it was a gala day for the Guardian Angel of "Three Family Village," and the firecrackers they blew off at our leaving were not inappropriate. The very Presence of our Lord in their midst is bound to effect conversions.

So we left Samka feeling at our best, and two-and-one-half hours of creeks brought us to Timpun, a market of a thousand souls with barely half a dozen Catholics. We have a school here, at any rate, and six of the twenty-one boys in it will soon be baptized; the others are pagans: but there's no telling what influence the catechism will have on them.

Timpun, "Half a Field", is like all small markets of these parts, a long double row of houses facing a large area of straw-covered booths where the chickens and pigs are driven for sale on several days of the week. We were housed at the other end of the row in a brand-new shop not yet finished, with freshly strewn sand for a flooring and the usual boards in the corner for a bed. They brought in mud bricks and a pan and some firewood, and with a little mud gathered outside the door they made a furnace in twenty minutes and had the pot boiling while the poor chicken looked on calmly. These people are so removed from communication with the outside world that they need very little of its luxuries to enjoy themselves. Kerosene is all that penetrates these parts, and even that is burned in home-made lamps, fashioned from pieces of tin picked up here and there and flattened carefully into shape. I haven't seen a knife now for five days and am beginning to fear I would cut myself if I used one, though it's no mean feat to tear apart a boney fish with two chop-sticks.

At Timpun there are gold mines that have recently been worked; it is almost too soon to say, with success. We passed

also a stone quarry, which, however, must be a common thing in these mountains, for the usual log of wood thrown across a ditch is here replaced by long solid granite that ought to fetch a good price in Hongkong, if we only had freight trains.

Timpun was the farthest north we went, about fifteen miles from the end of our territory. Our next move was south-west to Chowkang, "All Successful". It had been a small market of thirty shops. Our forty Catholics were dispersed—four had been killed. The combination school and priest's room was repatched, but we preferred to go to a village a half mile away where there were a dozen Christians years ago.

We were prepared to find a survivor or two in this village of Manshui, which, horribly translated, means "Mosquito Water". But at evening prayers there greeted us over a hundred men and boys all studying for Baptism. Including the women, who will soon commence instructions, we shall have all in this village. This represents practically the whole village, which bids fair to be a choice spot on the ecclesiastical map of the district. God certainly rewards a hundredfold any efforts made. Two months ago there was a slight hope here for Catholicism and we sent a catechist to size things up, and the result is a Catholic village.

It solves, too, the big problem of mixed marriages. As all in one village are of the same family, they must search elsewhere for a wife, and a Christian young lady is hard to find in a new district. With three or four villages within courting distance of one another, the solution is simple, and insistence on Catholic couples can be made.

After an hour of prayer and a sermon, which was much distracted on my part by an interesting study of the bright black eyes and open faces of our bronzed country lads, I tried to sleep, but the pleasant excitement of the day was too much, so I lay awake and counted the stars. There was no window in the room and the door was locked, but 123 holes in the roof and 8 in the walls (I had plenty of time to count them) gave me so many peeps of the heavens above.

During the night some houses that were separated from ours by a little creek were visited by a band of robbers. Not a shot was fired, but the morning found the houses minus three men, a woman and her child, and all the buffaloes. In the

party taken for future ransom was a Catholic with his wife and child, while the other two men had just returned from our "chapel" after signing up as catechumens. Four villages were pillaged around us in the last two days. Practically all that is left to the survivors is their rice field and mud-brick home—with which to ransom their family! (The night after we left Manshui, it was again visited and completely ransacked of cattle.)

Two or three hours more brought us to Taipat, a market-place where a score of Christians greeted us, but we had to hurry on to Cheungtinnam before nightfall. This "Broad Rice Plateau" had been threatened again by the pirates, but was preparing a home-defence guard. If each village in these parts were to take the police control in its own hands, it could arm its men, who would naturally defend the village better than strangers. It is not a year since this beauty spot was attacked and twelve men killed; but they put up such a furious defence for six hours that the robbers are touchy on the subject.

In Cheungtinnam the "town crier" makes the rounds of the half-dozen streets and calls all the people to prayer. They assemble, not in the church, for there is as yet no church here; but in a hired room with its annex of courtyard and alley. The first-comers pack the room to the number of twenty, and over a hundred more gather outside. The night prayers last a half-hour on weekdays and an hour on Sundays, but are regularly and devoutly attended by these poor villagers who have been laboring in their muddy rice fields from sunrise till suppertime.

The meeting makes one sigh for the family prayer that used to grace our Western Catholic homes. In front kneel the fathers, behind them the children, while the mothers survey everything from the door or street, usually with a sleeping infant slung behind, each in every position but the natural one. At first it shocked me to observe that the women are socially beneath the boys of the family; but in this case it has its advantages, for the darling of the family sitting behind his father imagines he is safe to begin his boyish pranks till the stern hand of a fearless woman at the nape of his neck recalls the ancient rules of right conduct forgotten for the moment.

O ye wiseacres of a civilized world, how you would envy me this community life, where drunkenness is unknown, where billiards play no part in enticing the young blood of the family, where an irate father never asks the whereabouts of "Johnny" after dusk! The Head of the Holy Family and the Blessed Curé d'Ars must be watching Cheungtinnam carefully.

I dare not prophesy about the future, or my pen would wobble; but I think for a moment what years of daily toil and prayer, that leave no time for the devil and just enough for sleep, will do for the growing generation. The devil has already refused to countenance the whole affair; at least something inspires the dogs, ducks, pigs, and frogs each night to bark, or quack, or grunt, or croak their disapprobation of the mighty vibrating prayer of a united village.

Last night, with the Queen of Apostles' symbol at its full, the polar star and Southern Cross each guarding its end of the sky, we stood and looked at the praying catechumens with joy and a thankful heart. This is surely God's work, not man's, for we had very little to do with it. Ours is now the work to treasure this gift of God to us and help the development of the spiritual life of the village.

More concretely, it means a school building, instead of the three separate rooms we have to use now, because no one of them is large enough; it means a chapel to hold 200 people, instead of the room and paved court and unpaved alley now well worn by tired feet; and this will call for a dwelling for the priest, who is to make this the centre of his own little patch of several hundred Christians.

In ordinary times of peace, experience has shown that the Christians will meet the greater part of the expense themselves, but just now we are re-acting the days of the "Gold Fever" of the woolly West, and real China—the sturdy, religious, right-living farmer class, is the under dog.

How long this troubled state will last it is hard to say, but the Christians are not taking any chances and insisted on presenting us with six soldiers and 600 bullets (at 14c a shot) to see us safely from Cheungtinnam. The soldiers, good Catholics by the way, were rather hoping to stumble upon a band of Jesse James's admirers, while we would rather not.

We stopped a moment at Noling—which, as far as I can make it out, means “Pull the Bell”! There are only three baptized here, but they are hustlers and since our last visit the village—109 people in all—has “signed up” for instruction. We have twelve boys in school here.

Another hour still west, and another Jordan to cross, put us home at Chashan, the “Tea Mountain”, where Fr. Gauthier had built a neat little chapel with a room for the priest. Our former visit here was not encouraging, but at evening prayers I counted now 89, of whom at least 30 were women. One hundred and thirty-two have asked for instruction. While I do not expect all to “stick it out” for the nine or ten months of daily instruction till Baptism, we should have at least 100 baptisms here by Christmas. We have spent a hundred dollars in repairing a wall that had caved in (of mud-brick), and with a coat of plaster the chapel will be attractive.

Before leaving, we were asked to bless their homes. This is not merely the formal affair of the Ritual; it means a minute search in every room to seek out and destroy any superstitious omens. The Chinese, at least in these parts, have some little token for each particular divinity they wish to honor; generally it is an inscription pasted over the door or on a wall with an incense holder underneath. A favorite one here is a bunch of cactus suspended from the ceiling. The first condition of reception for instruction is the removal of all such trash; so the blessing of the homes is a sort of Inquisition. As I can hardly tell a Catholic inscription from a pagan one, I was accompanied on my rounds by half the villagers, and woe betide any unfortunate old woman who had forgotten to remove some trinket. With a rush the “inspectors” would tear it from the wall, even at the risk of taking some plaster with it. Every house in Chashan henceforth will be adorned with Catholic sentences, such as: “God is here”. By the bye, they show better taste in inscriptions than many of our “God bless our Home” signs. Mere Chinese writing is a thing of beauty in itself and it is always well spaced. Holy Pictures are a bit costly, but I hope to be able to give each family one at Baptism.

Chashan was really our great consolation, for, like a spoiled prodigal son, it had been indifferent for the last ten years to

any efforts made for its conversion. Just as we were leaving, some of the old Christians brought three babies to be baptized.

From Chashan we crossed a ridge of mountains for several hours southwestward to Kolungshui, "High Cold Water": a new village where a priest had never been before. Last January one of the half dozen Christians here begged for a catechist, feeling sure his relatives would follow him into the Church if they had a man well instructed to put her doctrines to them. We sent one, who opened a school for the boys.

On our arrival we were greeted with the good old Irish prayer, "God bless you", written in big Chinese characters above the main gate of the village wall, and every single house within had its lintel reddened not with the blood of the lamb, but long inscriptions such as these: "There is one Heaven, one earth and one God", "God is everywhere", "God the Source of Happiness". The words "Tin Chu", "Lord of Heaven", are exclusively Catholic in China; even Protestants use another term for God. In the thirty homes which I blessed, not a single superstitious emblem remained. At evening prayers—always in common—there were about a hundred present. I counted thirty women outside kneeling in the dirt. They are the poorest of God's poor, but they are God's. If our room were whitewashed, it would make a respectable coalbin, such as you will find in New York flats; yet it was the best they could offer us and we were happy to taste of their poverty and felt honored by their love.

It was a little too hot to sleep in a room without windows and the door barred, which had served us as dining-room, parlor, and bath; but we were surely better off than anyone else in the village, for they are obliged to keep pigs, ducks, and even the huge water-buffalo under the same roof for fear of robbers. In my wildest days I had sometimes read of Jesse James and Old King Brady, but I never dreamt I would be one time in their midst. I took comfort in the thought that it was a namesake of mine who had killed the James Brothers and I promised myself the pleasure of shooting a volley of English into any who should knock at our door. The strange tongue might possibly be as effective as any weapon.

It was a short afternoon's walk to Kanchuktung, "The Valley of the Bamboo Root," though I feared my celluloid

collar might melt in the sun. Here the villagers had followed suit as far as ousting superstitions, but they have no catechist and are obliged to walk daily to Kolungshu. Eight of the children here attend our school in the neighboring village. I blessed twelve houses, which means every one in the village. And they turned out sixty or seventy strong as a delegation to ask us for a chapel and instruction. It was hard to refuse, but they are practically at the bottom of our list as far as chapel-building goes. We shall do our best to send them a catechist, though they are well advanced in doctrine from their attendance at the next village. There is still another village farther—Sanuk, "New House", where there are ten Catholics and prospects of increase, but they came to visit us here and saved us the time for a trip. The beauty about this mountain district is that all these Christian villages are within easy reach and a priest stationed at Cheungtinnam will be able to father them properly.

We had to climb the highest mountain hereabout—perhaps 1500 feet—to reach our next station, Shekhang, "Beautiful Rock". On the way we stopped at a pagan friend's home at Yunshan, "Mountain Region", a prosperous village of 22. This man is son-in-law of a Catholic at Chashan and I think will soon be converted. His wife had received a Catholic education as a girl, but because she was affianced to a pagan it was impossible to baptize her, for in her new home she would be obliged to perform pagan ceremonies with her mother-in-law. At this house they gave me a dish I had not tasted before—cane sugar and rice boiled into a sort of gruel. Whether it was the mountain climbing or my sweet tooth I don't know, but it tasted just right.

Shekhang is too poor to boast even a main entrance, much less a wall, but it reasons it were useless expense, as the bandits have so often made it their rendezvous that there's not much left to steal. The poor fish they gave us was well salted, as much to disguise as to preserve, and our kerosene was dangerously low, but 104 villagers turned out for evening prayers. They were a trifle ill at ease in their first contact with a priest—or, in fact, any foreigner. Strange to say, however, the forty women who came up singly to greet us were as gracious and delicate as though we hadn't seen them a half-hour before

ankle-deep in mud, planting rice shoots. As usual, the trusting eyes and guileless faces of the young men struck me and I confess I mentally compared them with the putty faces of city folk at home. I always thought we whites were too pale and worried-looking, and yet I wasn't quite satisfied with the rich skin color of our colored brethren. Here our boys have the happy medium, bronzed, serious, with not a spare layer of fat, bright eyes, and, as I heard a lady remark, "monastical" faces that bespeak an even, tranquil, rugged life.

F. X. FORD.

FIRST COMMUNION OF CHILDREN.

Qu. The decree of the Sacred Congregation of the Sacraments in the year 1910 concerning the First Holy Communion of children says: Par. 1: "The age of discretion required both for Confession and Communion is the time when the child *begins to reason*". Par. 3: "The knowledge of Christian doctrine required in children in order to be properly prepared for First Holy Communion is (1) that they understand *according to their capacity* those mysteries of Faith which are necessary as a means of salvation; (2) that they be able to distinguish the Eucharist from common and material bread; and (3) also approach the sacred table with the *devotion becoming their age*".

The new Canon Law says on the same subject: Can. 854—1: "Pueris qui propter aetatis imbecillitatem nondum hujus sacramenti cognitionem *et gustum habent*, eucharistia ne ministretur".

Does this canon add another condition in the sense that a child must (as a writer in the *Emmanuel* says) *express a desire* to receive Holy Communion? If so, should a pastor wait until a child *requests* to go to Holy Communion; or is the fact that the child comes when told it may come, a sufficient expression of that desire?

According to No. 2 of the same Canon it is sufficient *in periculo mortis* that a child know that Holy Communion is not common bread, but the body of Christ. Is there, then, no obligation to instruct the child "*pro suo captu*" in the essential truths "*necessitate medii*", which of *themselves* are necessary for salvation for everybody who is *compos rationis*? Is not a child *compos rationis* that knows the difference between the Eucharist and common bread? And, by the way, is such a child also to be anointed at least *sub conditione*?

No. 3 again says that the only conditions *required* ("*exigitur*") are that the child know the mysteries "*necessitate medii*", "*pro suo*

capitulum", and that it approach "devote pro suae aetatis modulo"; but in No. 5 directs the pastor to watch that a child does not go to Holy Communion "*sine sufficiente dispositione*". May not this "sufficiens dispositio" be interpreted right back to the old policy, or at least to detain many children until the age of 9 or 10 years?

Resp. The Decree of the S. Congregation and the Canon of the new Code say the same thing in different terms. With the beginning of the use of *reason* the appreciation (that is to say the *taste*) of Divine things develops. It is the "*sapientia*" (from *sapere*—to taste) which comes with the dawning knowledge in the child. That knowledge is in a sense keener than the acquired science of the adult, since it is free from the malice which darkens the intellect as man grows in sin. Hence our Lord could say, "Out of the mouths of babes thou hast perfected praise." To elicit from the child the expression of a desire does not mean that we must wait until the child requests to go to Holy Communion.

In like manner the child's apprehension of the supernatural character of the Blessed Eucharist by which it distinguishes the Sacred Species from ordinary bread, does not dispense us from instructing the child so as to render his Communion more worthy; but it suffices for the assumption that the child is fit to receive such instruction in the measure of its mental development.

The "sufficiens dispositio" of which Canon 854, N. 5, speaks, is satisfied by the conditions required under N. 3. Hence we are not at liberty to let children wait the ninth or the tenth year before admitting them to Holy Communion. It is true, there are compensating reasons for delay as under the old policy, and there are dangers in admitting children with insufficient preparation where the surroundings are apt to make such insufficiency a basis for habitual irreverence. But the confessor, the pastor or teacher is supposed to apply the wisdom of experience to the interpretation of the general law for the individual with whom he has to deal. Religion is not a mechanical science or art in which one obtains proper results by a strict adherence to literal rule. It is a science and an art in which the living teacher is supposed to be both guide and pattern because he is an intelligent and responsible pastor of souls.

BAPTISM IN A HOSPITAL.

Qu. We have several hospitals in our parish, including a lying-in hospital. Occasionally we have been called upon to baptize babies born in the hospital, whose parents' residence is elsewhere. The tradition in the parish has been never to baptize such babies except in danger of death.

The curates feel that they have absolutely no right to baptize these babies when they are in good health. The present pastor, a young man recently appointed, stoutly maintains, possibly with a view to the stipend accruing, that he has the right to baptize these infants without permission or consultation of the pastors of the parents, and has ordered the curates to follow his wishes in the matter.

Do theology and canon law sustain the pastor in this case? Furthermore, in the event of such baptisms, has the pastor of the mother any case in an ecclesiastical court for the recovery of the stipend?

FOUR CONSCIENTIOUS CURATES.

Resp. Both theology and canon law sustain the pastor in the above case. The inmates of a hospital or kindred institution are for the time of their residence subject to the jurisdiction of the pastor of the parish within whose territory the institution is located, unless the Ordinary exempt the institution from the pastor's jurisdiction by the appointment of a resident chaplain. "*Communitates, hospitalia . . . de jure communi subsunt ordinariae jurisdictioni parochi, nisi legitima superioris auctoritatis declaratione fuerint exempta.*"¹

The mothers of infants in such institutions have the right to demand baptism for their offspring as soon as it can be administered to them, just as the new-born child itself has an inherent right to the graces of that sacrament as early as possible. Indeed so stringent was the law at one time regarding this right that nurses were bound by oath to have children under their care baptized before the third day from their birth.²

This right applies to the solemn administration of Baptism, which, if so given, entitles the pastor of the hospital to the incident stipend without apology. The curates are bound by the pastor's rule in the same matter.³ It may be urged that

¹ *Jus comm. Can.*

² *Tract. Dogmatico-Moralis de Baptismo*, A. de Smet, p. 29, Bruges, 1913.

³ *Cf. d'Annibale*, III, n. 175.

solemn baptism should in such cases be administered in the parish church. But the Ordinary may permit solemn baptism to be performed in a chapel or "*justa ac rationabili de causa*" in a private apartment, although the canons state that this should be done only in unusual circumstances. If the hospital has no chapel, because it is not a Catholic institution, that circumstance renders it an extraordinary case, though it may happen regularly.⁴

As to private baptism, neither the pastor nor his curates may administer it to children in good health. Private baptism implies a case of necessity, and this is probably the extent of "the tradition in the parish" referred to by "Four Conscientious Curates". For such baptisms, there is no claim of stipend in honored usage, since the child, if it should recover, would have the solemn ceremonial supplied in the parish church, the pastor of which is entitled to the stipend on the occasion.

THE REMEDY OF UNWORTHY CHURCH DECORATION.

The editor recently came upon a young priest busy browsing through back numbers of *THE ECCLESIASTICAL REVIEW*. He was taking notes.

"Writing an article for the newspapers?" I queried.

"No, writing an essay for the Bishop."

"On what?"

"On Church Decoration and Architecture. It is the theme given to the Junior Clergy for the Quinquennial Examinations. We have been referred to twenty-three articles on the subject scattered through a dozen or so of the sixty-one volumes of the *REVIEW*, besides a select bibliography which I shall have to look up in our Public Library."

I took the liberty—at the risk of being censured by the Bishop—of copying the Elenchus of subjects for the examination to which the young priest referred. Here it is; for I am sure it will do much good to our readers, though it is contraband, and the learned and devoted Bishop may refuse if I should ask a permit to publish the program, or in any case frown.

⁴ Cf. Can. 776, n. 2.

EXAMINATION OF JUNIOR CLERGY.

(Diocese of 1919.)

I. Essay (Subject) : " Church Architecture and Decoration ".

1. Choice of site and materials.
2. Selection of a style of architecture (history, chief characteristics and advantages of these respective styles).
3. Principles governing church decoration: painting, statuary, stained glass, furnishings.
4. Acoustics in church edifices.
5. Truth and honesty in church architecture and decoration.
6. Discuss, from these various viewpoints, the architecture and decoration of some church in your diocese or in any other diocese.

Then follows a bibliography, including seven standard works on architecture, ecclesiastical style, ornament and symbolism, together with special references to the discussions carried on in the REVIEW by experts during the past thirty years.

The remaining part of the program of the examinations is devoted to pastoral instruction (the manner of warning parents in reference to the moving-picture habit and its influence on children, etc.). The rules for presenting the material of the Concursus and conducting the examinations which accompany the Elenchus are well calculated to foster the habit of study in matters pertaining alike to the honor and decorum of the Church and the culture of a diocesan clergy that is to lead the way to knowledge, wisdom, and virtue. We know no better method of reform. As Emerson used to say: " You will make it hard for men to do wrong, if you make it easy for them to think right."

ECCLESIASTICAL COMMERCIALISM.

A pamphlet recently published by R. J. Steggles, in London, under the title *The Church, the Arts, and the Tailor* directs attention to some abuses in church decoration discussed in the October and November issues of the REVIEW. The writer points out that the degradation of ecclesiastical art arises from the fact that the clergy go to factories and sweat-shops in order to get the cheapest possible product to satisfy the taste for the true and the beautiful in the church. Another writer, commenting in the London *Daily Chronicle* on inartistically decor-

ated churches, quotes the opinion of a prominent clergyman that "there is hardly a church which the artist would not like to whitewash from top to bottom". Another cleric is cited as saying: "If the clergy, instead of buying in the cheapest market, had inquired under what conditions the things were made, they would find that these vestments were the product of half-starved workers who earn a miserable pittance which courtesy calls their wages." We want everything cheap instead of wanting it good and worthy of the purpose for which it is intended. It is the same with wax candles, chalices, stained-glass windows, as with church decorations. And the commercial spirit passes from the demand for cheap things to the production of unworthy things. A rigorous insistence by bishops and pastors on giving only the best to the adornment of God's temple in material and in service is the only remedy for this disgraceful depreciation of Christian art which a glorious inheritance in the churches of the Middle Ages has bequeathed to us.

WHAT IS A RUBRICAL ALTAR?

To the Editor, THE ECCLESIASTICAL REVIEW.

In the thirty-first volume of the ECCLESIASTICAL REVIEW (1904, July, ff.) the Rubrics concerning the altar and all that pertains to the altar are clearly and concisely given. Nothing need be added to it.

May I be permitted only to call the attention of your readers to the principal characteristics of our altars, so as to guide the priests in the selection of this most important of our church fixtures?

Essentially, our altar is a table of sacrifice, a sacrifice which is the renewal of the Sacrifice of the Cross, the Sacrifice of the Body and Blood of Christ, the God Man. I might add here, that the Church goes so far as to say that the altar represents Christ, is Christ. In the ordination of subdeacon: "Altare quidem Sanctae Ecclesiae ipse est Christus, testante Joanne, qui in apocalypsi sua altare aureum se vidisse perhibet stans ante thronum."

The essential characteristics are three: First, it is a table of sacrifice. The table, the *mensa altaris*, is the main part of the

altar; it is also this *mensa altaris* which receives the principal ornamentation: the *pallium altaris*, or antependium, and the altar linens. Second, the altar must express that the sacrifice thereon immolated is the same as the Sacrifice of the Cross. Therefore, preëminent, so as to be visible by the priest and people, a crucifix must stand on the altar. Third, the Sacrifice of the Mass being the Sacrifice of a God Man and the altar representing Christ Himself, the altar is worthy of the highest respect. The baldachinum is the sign of the highest authority. Kings have their thrones in palaces, bishops have theirs in cathedrals. Let us not deny a throne to the King of Kings, to the High Priest of the New Testament. It might be useful to quote a few texts to illustrate the importance of these three characteristics.

THE PALLIUM ALTARIS.

The Missale Romanum (De Praepar. Altaris) has: "Altare pallio quoque ornetur coloris, quoad fieri potest, diei festo vel officio convenientis." Caeremoniale Eporum, Lib I, Cap. XII, describing the ornamentation of the altar, for more solemn festivities, says, "Apponentur . . . pallia aurea, vel argentea, aut serica, auris pelpulchre contexta coloris festivitati congruentis." In a French work entitled, *Essais Liturgiques, sur la Disposition intérieure et l'Ornementation des Eglises*, par le R. P. François-Xavier Rio (Vannes, 1892), there is a quotation of the liturgist Quarti, revealing in a few words the symbolic meaning of the pallium altaris: "In a literal sense the pallium is only an ornament of the altar; in a mystic sense it expresses the beauty of the Virtues of Christ, Himself, and principally of the love which has induced Him to suffer for us, a love reproduced at the altar." The Pontificale Romanum, in the ordination of sub-deacon: "Altaris palliae et corporalia sunt membra Christi, scilicet fideles Dei; quibus Dominus quasi vestimentis pretiosis circumdatur, ut ait Psalmista: Dominus regnavit, decorem indutus est. Beatus quoque Joannes in Apocalypse vidit Filium hominis praecinctum zona aurea, id est sanctorum caterva." Grimaud, an old French Liturgist, in *La Liturgie Sacrée*, Partie I, Chapitre Cinquième (edition printed at Lyons, 1666), has the following: "I begin this treatise by speaking of the colors and the vestments which the Church

uses at the altar for the celebration of the holy Mass. Superficially considered, these things appear indifferent; in reality they contribute much to our instruction. No one but will notice that the first thing that strikes our eyes on entering the church is the color with which the altar is adorned, and in which the priest celebrates. It is impossible that this same object should not strike our thought also if slightly even we pay attention in this place. This distinction of colors, according to the days or mysteries, is a symbol representing the purposes of the Church in her functions; it is as a first apparel or spiritual dish placed before us, at our entrance, which must lift up the soul to the virtues and good qualities thereby signified."

Essais Liturgiques, quoted above, beautifully illustrates the use of the pallium altaris: "On Good Friday, everything in the sanctuary is in mourning and desolation. Since Passion Sunday the images of the Saints and of Christ Himself have been sombrely veiled, and since yesterday the altar has been without ornament. But what has been done with these statuettes and images of the saints which cover the front of your altar? What is to become of these embellishments which have installed themselves there the year around without variety as without instruction? All this becomes a troublesome *hors d'œuvre*. And what will the spectator, eager to learn and seeking emotion, learn from the mere removal of a few bits of frivolous lace? After all, what strikes his eyes is the brilliancy of the gilding and colors; and so he is not moved by the slight modification you have made. Suppose on the contrary that you have observed the rules and the old customs, the effect will be very different. The altar at ordinary times is not laid bare to view, but religiously veiled in its symbolic apparel; but now, all at once, in the midst of the holy sadness of the Passion, it shows itself in its severe nudity: it is the Christ despoiled of His vestments, as of the beauty of His glory. I have no trouble now in bringing before my mind the vision of the Prophet concerning the Passion of Jesus Christ: "Non est ei species, neque decor, et vidimus eum, et non erat aspectus . . . et quasi absconditus vultus ejus et despectus unde nec reputavimus eum." (11 Isai. 2: 3). Yesterday the Son of Man was arrayed in all the splendor of His glory and

power; the people hurried to Him to implore His favors and to acclaim Him King; to-day, no form, no beauty: "*Non est ei species, neque decor.*" Yesterday the altar appeared to the eyes of the Christian gathering resplendent in its white adornment. To-day, come and see, no more festival ornamentation, no more beauty: "*Non est ei species, neque decor.*" The image of a desolation without equal; the nudity itself will speak to you louder than any other representation of the bloody Drama of Calvary. "Come (so speaks to you the Church in its silent language), come and see if there be any sorrow like to my sorrow." (Jer. 1: 12). Instead of that, suppose an altar with fixed ornamentation; it offers no instruction. As you see it on Good Friday, so you see it on Easter Sunday, and so on the day of Pentecost, and on all the solemn feasts of our Religion, varied though they are in their intimate character, and varied as they ought also to be in their exterior ornamentation."

The Ceremonial of Bishops, the Missal, the Decrees, the Clementine Instruction for the Quarant'Ore, the Catechisms, old diocesan regulations, the aforesaid practice in our country as well as the present usage in other countries demand that the altar dressing be varied according to the season and feast and the color of the Mass. Why then relegate it to the land of antiques? Why refer to these embroideries and lace, these marble and wooden carvings, this tinsel and gilt, which are not out of place perhaps in a parlor but which do not speak to a Christian heart, why regard these as perfection?

In certain cases, however, one understands that something else is needed. In funeral services black draperies are admitted without regret for the veiling of the so-called beautiful sculptures of fine marble. And even here fantasy comes back. What is simple and natural has not had the luck to please, and the right to invention has taken its place. Hence these draperies in fantastic shapes, these garlands of black tulle, running from one candlestick to another and wound even round the Cross as if to say that its Christ is no longer living. Hence these skulls enthroned on the altar of Him, who, victor of Death, proclaims Himself the resurrection and the Life. And yet the Church's regulations, besides showing good taste and good sense, in their respect for the Blessed Sacrament do

not allow, on the altar where the Sacred Host is reserved, the colors of death. Thus, according to decrees, at a Requiem Mass said at the altar of the Blessed Sacrament the parament is to be purple, not black; also the canopy. "Fui mortuus, et ecce sum vivens." (Apoc. 1: 18); "Semper vivens ad interpellandum pro nobis". (Hebr. 7: 25).

In the face of reasons so deep and so beautiful, even the most inveterate customs have no right to hold.

THE CRUCIFIX.

Benedict XIV in a letter to the Archbishops and Bishops of the Papal States, in July, 1746, writes as follows: ¹ "Under no consideration can we allow that the holy Sacrifice of the Mass be celebrated on altars without a crucifix. Neither do we understand that this same image be placed in front of the priest so as to inconvenience him, or that it be so small that it can scarcely be seen by priest or people. To do so is contrary to the laws and prescriptions of the Church, as one can see in the Rubrics, and other ecclesiastical regulations. It is also contrary to the true antiquity and customs of the Churches, even the Oriental Churches. It is absolutely certain that it is a violation of the laws of the Church to place only a small crucifix in front of a painting or statue of a saint." The Ceremonial of Bishops is also very explicit: "Crux ipsa tota candelabris superemineat cum imagine sanctissimi Crucifixi". ² Gavantus (quoted in *Essais Liturgiques*, p. 43) gives this touching explanation: "Quia Christus etiam in cruce major est super omnes populos significatos in candelabris."

Essais Liturgiques, quoted above, calls attention to two abuses: first, a crucifix that is too small; sometimes it is nothing but the top or rather the point of a tabernacle; sometimes it places itself timidly at the foot of a statue as if hiding under its cumbrous mass. Second, a crucifix placed too high; let us not forget the rubrics of the Missale: "Caput cruci inclinans . . . Caput cruci inclinat . . . Faciens cruci reverentiam."

¹ See *Essais Liturgiques*, p. 42.

² L. I, Cap. XII, MII.

THE BALDACHINUM OR CIBORIUM.

The Ceremonial of Bishops (Liber I, Cap. XII-'3, 14): "Quod si altare parieti adhaereat, applicari poterit ipsi parieti supra altare pannus aliquis caeteris nobilior, et speciosior, ubi intextae sint Domini Nostri Jesu Christi, aut gloriosae Virginis, vel Sanctorum imagines, nisi jam in ipso pariete essent depictae, et decenter ornatae: Desuper vero in alto appendatur umbraculum, quod baldachinum vocant, formae quadratae, cooperiens altare et ipsius altaris scabellum coloris ceterorum paramentorum. Quod baldachinum etiam supra statuendum erit si altare sit a pariete sejunctum; nec supra habeat aliquod ciborium ex lapide aut ex Marmore confectum. Si autem adsit tale ciborium non est opus umbraculo sed ipsum ciborium floribus, frondibusque exornari poterit."

The Ceremonial of Bishops mentions here two kinds of baldachinum. As I understand it, one is suspended from the back wall or perhaps the ceiling; some cloth material of the color of the other paraments, so draped that it falls over the whole altar, including also the steps or at least the predella, and forms a quadrangle at the base. The other, in the liturgical books more frequently called a ciborium, is a solid structure covering the whole altar. This second kind, as well as the first, is intended for a covering for the whole altar and not merely of the tabernacle.

The baldachinum or ciborium seems to have had an original double purpose; it covered the altar and under it above the altar was suspended the Eucharistic receptacle. I have already indicated the signification. Liturgy ascribes the honor of the canopy to the Blessed Sacrament and the altar; to the pope, to the bishop of the diocese, and in certain cases to temporal rulers. The Church intends to honor the Divine Majesty either personally present or represented. Jesus Christ is the sovereign Priest, the true King of this world; the priesthood and royalty in man are derivations of His supreme authority. It ought not to astonish us, therefore, that the old regulations and traditions demand for our altars the diadem of royalty.³

JOS. VAN HULSE.

³ See *Essais Liturgiques*, p. 17.

ADVANTAGES OF PROPER MUSICAL TRAINING IN OUR
PARISH SCHOOLS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Having been invited recently to a "Demonstration Class" in which Mrs. Justine Ward's method of teaching children the music of the Church was being carried on in presence of a considerable number of teachers from our parish schools and from secular institutions, I was astounded by what I saw and heard. The children, a class of about twenty-five of the average age of eight years, were capable of singing at sight a series of musical passages placed before them without previous warning, some of the lines being quite long and intricate in phrasing. They sang with absolute correctness and precision the melodies put on the board by the visiting teachers invited to test the children's proficiency. Some of the little ones wrote excellent versions, in figures or notes, to have them promptly sung by their fellow pupils, and they conversed, on being asked, with each other in musical notes. All this was done with a sense of appreciation of movements (*andante*, *allegro*) and of rhythm that was a joy to witness. What struck me most of all in the whole proceeding was the quality of discipline which this method had apparently developed, apart from proficiency in the art of music itself. These children never for a moment took their eyes from the nun who was teaching them. (The Demonstration took place in the College of the Sacred Heart, Manhattanville, New York. Similar courses are given, I understand, at St. Leonard's Convent, by the Religious of the Holy Child, Philadelphia.) They were thoroughly at ease, and their responses came without hesitation, the smiling countenances proving that they thoroughly enjoyed the lessons. I could attribute this remarkable success to the fact only that here an element which naturally attracts children was being used to discipline them to attention, quick response in meeting the call of the teacher, and the habit thus produced of acting in harmony and perfect order. What an asset in the parish if pastors could use children so trained at Sunday service, and thus raise a congregation that performs, enjoys, and is edified by its own participation in the liturgical chant.

PEDAGOGOS.

OUR SUNDAY PREACHING.

To the Editor, THE ECCLESIASTICAL REVIEW.

Among the important topics which you have been so indulgent as to allow me to present to your many readers through the pages of the REVIEW one occurs to me in the matter of Sermons as being eloquently spoken of and widely written about, but among the least heeded or thought of. In the seminary the matter of preaching is constantly taught and the candidates for the priesthood are enjoined to study it carefully and to prepare sermons which are delivered before the faculty and the student body. There is much friendly rivalry and often a real orator seems to startle our delighted ears. Of course, these seminary sermons are usually such as could never be allowed in church at the Sunday Masses, principally because of their erudite character and their length.

When the young priest is appointed to his first post of duty he immediately receives instructions from the parish priest, and advice from his fellow-assistants, if he is so fortunate as to be assigned to a large parish. He is told to set aside his seminary ideas of what a carefully prepared sermon should be and is promptly inducted into the "practical sermon" methods. His idealism is shown little consideration and he follows the example of his elders who know what is needed and who might become impatient of the book and seminary processes of the young levite. Briefly, the young priest falls into step and in a short time, with due regard for the exceptions all along the line that prove the rule, he is delivering himself in his turn of what has almost become a characteristic of the Catholic pulpit; routine pronouncements, unprepared and loudly delivered instructions, heated tirades, and the all-too-frequent indulgence in personalities.

Must this go on forever? Must we rely upon the unshakable faith of the people to carry on for God in the face of such criminal default on the part of our Sunday preachers? The bishops insist on carefully prepared sermons, on the blessed advantages of charity and brevity and of a sedulous avoidance of mediocrity and asperity—children of thoughtless, last-minute haste. But the bishops cannot be present at these often shameful and scandalous exhibitions. Indeed, if they

were to hear some of the sermons inflicted on the good people who attend Mass in all sorts of weather, and often in precarious health, the result would be a change of scene preceded by a justly merited rebuke and stern admonition. The remedy lies in the hands of the priests themselves and they must apply it out of their sense of appreciation of their duty to God, the Church, the people for whose salvation they are responsible and to themselves as ministers of the Divine Word.

Is it not a shame that a priest, who has been given a splendid education, who is supposed to be intelligent and a gentleman, could stoop so low in his utterances as many do? Do they not realize that they are demeaning themselves, besides shirking their responsibilities? During the entire week every self-respecting, alert priest can easily give an hour or two a day to serious reading of a kind that will benefit his mind, his style of thought and utterance, and give him matter of live interest for his Sunday sermon. The Gospels all apply to present-day conditions. His Breviary is a veritable storehouse of information, if he will only advert to what he reads. If it is his turn to preach at one or more of the Masses on Sunday, or to talk at the Sodality meetings, he should find it a pleasant easy task, if he will but systematize his work of the week, to assemble his thoughts on paper on Thursday, or Friday and Saturday during his study hours and fit them to the inspired words of the Gospel. How can he descend from the pulpit unless he can feel assured that he has conveyed in a convincing, dignified manner, a strong message of certain interest to that churchful of expectant souls? If he has any feeling of responsibility, any conscience, any love for those good souls who have come to listen to him, he must reproach himself woefully with failure unless he has had something to say to them, something he has thoughtfully prepared with a view to doing genuine good.

If this priest of the careless manner, thoughtless speech and routine, lazy habits, has an address to deliver before a special audience on a certain occasion, and if he is to be compensated for his effort in fame or money, or both, you may rest assured he will neglect all his diversions and his relaxation and forgo his siesta to prepare himself and his discourse to the last punctuation mark. Why the difference of treatment of

the two subjects in favor of the latter, which has no importance in comparison with the former? Is this not shameful? We are not all orators. Few of us are eloquent. Neither is necessary. The truths we have to speak, the lessons we must teach need no oratory or eloquence. If set in order and plainly and convincingly spoken they will do more good than all the theatrical enunciation and gestures we can summon to our assistance.

The Sunday sermon should be studied out carefully and logically and should be clearly delivered with the conviction we intend to impress. No Sunday sermon should take over fifteen minutes to deliver and we should say nothing that the humblest of our hearers cannot readily understand. Elegance of style, matter and diction do not call for a thorough search of the encyclopedia. On the other hand, plain language does not mean vulgar language. Why will our priests insist on talking the language of the street and the illiterates? They achieve no popularity by so doing, and why last and least of all must they use this language in the pulpit? It is all carelessness with an occasional admixture of laziness and a misconception of the basis of popularity.

The topics of the day are many and tremendously varied. We are now living in a new era. We are entering into a new epoch of the world's history. The social order is being disrupted and mankind is in turmoil. The laborer is fast being seized with the idea from the chaos of overseas that he must cast out the wealthy, his employers, those who work with their mental rather than their physical resources. All but the laborer and the employee are unjust and are profiteers of conditions and the blood of the worker. The magnates and the employers and the wealthy, on the other hand, feel that the toilers are a brainless, unreasonable lot who, now that they have power, are going to ruin the world and the entire industrial, financial, and business fabric which it has taken centuries to build. Neither is right and both are right. Let the Sunday sermons demonstrate clearly the middle way in which both have their rights and both suffer from wrongs that must be righted. The Sunday sermon can go a long way toward preventing suicidal strife and injustice. Think the matter over, prepare it, and deliver your message briefly, succinctly, and understandably.

There is the red-hot topic of the Catholic press and the duty the people owe themselves and God and their Faith and their country and their children, who are to enjoy the Faith and this glorious free country in which to practise it unhindered. The knowledge of affairs Catholic must be diffused; the people must get the Catholic viewpoint on all the questions of the day and in no other way can they obtain this necessary grasp of these important things so thoroughly and lastingly as through the medium of the Catholic paper. Every diocese should have a Catholic paper of its own, or it should actively encourage the diffusion of one throughout every parish. This is the work of the parish priest and his assistants and a more broadly important and comprehensive work than anything else they have to do. A well-organized and systematized campaign on this subject will furnish a great variety of subjects and phases for many Sunday sermons.

In the matter of preaching, the parish priest should take his turn and should furnish a high standard of example for his assistants. Must it not seem strange, and even scandalous, that the parish priest never appears in the pulpit unless it is to make an appeal for money or an announcement of a collection? This is a plain neglect of duty and the source of scandal instead of edification. And why must money matters be so constantly and offensively preached? The Church, as well as any other organization on earth, needs material means for her own subsistence and for the accomplishment of her work. Every parish must have financial resources. Nobody denies this; but why the unnecessary, almost brutal, insistence? We have all heard in one form or other the story of the strangers in town who were perplexed as to which of several churches surmounted with crosses was the Catholic Church. On entering each of these churches in turn the similarity was very striking, but these seekers after Sunday Mass found something missing until they finally happened into the vestibule of a church where their progress was arrested by two familiar features,—the toll-gate at the entrance and the sounds of a tremendous voice from within. One remarked to the other, "He's bawling about a collection; we're in the right church!" How true that sad commentary is we all know too well. The people know their duty to support the church and their pastor. Those who shirk

this duty cannot be led to perform it by such undignified and unnecessary methods as are only too common among us.

A fearful thing and a real crime against the sanctity of the pulpit and of the Church of God is the abuse of the people during the period dedicated to the preaching of the Gospel of Christ, the doctrine of charity. This abuse is more prevalently general, but frequently enough it is personal and the priest dares to so far forget himself and his office and overrate his privileges and mistake ignorant arrogance for his prerogative as to call names. No priest has any such right. He betrays his Church, his calling, and his flock when he takes occasion of his sermon to berate the people from the altar. When he stoops to personal abuse, his action cannot well be characterized in fitting terms. Let it suffice to say that he is committing a flagrant violation of the Canons, which bid the priest to inveigh against the evils themselves but never against persons, and he is laying himself open to civil suit when he attacks persons. The worst of it is that, while he enjoys the immunity of his sacred calling, he is doing irreparable harm to the Church and to his own people, and he is, as I have known to happen in over a half-dozen instances within an incredibly brief period, banishing from Christ's fold not only the persons attacked, but their whole families—and perhaps for generations to come; maybe forever. This conduct can never be excused and no pretext exists for it.

The writer does not pretend to have any monopoly of the smallest part of wisdom in these matters. The duty of preaching in all its phases, as well as all the other topics printed in the *REVIEW* from time to time, has many times been treated much more thoroughly than the writer could attempt to do, but these are permanent topics about which much is to be said constantly and strongly, lest the eternal dangers of abuses materialize to the detriment of the great purpose of the Church. It is the duty of all of us to watch out and coöperate unremittingly. It is this that the writer endeavors to do in his humble way.

AN OBSERVER.

SPIRITISM AND TELEPATHY.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

With disappointment I notice in your December number that the important subject broached by Mr. Raupert in your previous issue did not release any interest. Mr. Raupert states too much when he says that we know the extreme limitations of the forces of nature. I believe that the accepted extreme limitations of the forces of nature have often been moved within the memory of many. He writes: "We know for a certainty that a mind communication between two living persons is impossible." In the first place it seems to be a begging of the question. Secondly it would relegate telepathy absolutely to the realms of the wicked. I would be greatly obliged to Mr. Raupert if he could change this categorical declaration into a syllogism. I would like to see the major and the minor. I have not been a student of this question for very long, but for some time past it has absorbed my attention very much.

Some months ago I had a visit from a confrère who is an adept in water witching, which art during twenty years of solitude he has perfected to extend to objects other than water. He would take a rod of any description and hold it firmly in his hands and the rod would beat the number of feet the water was under the ground. He was widely sought as a sure guide in sinking a well. It was attributed to a certain magnetism. He was surprised when I suggested that this was not due to forces of nature outside of him, but that the origin was in his mind, and in proof I reminded him that a foot is not a unit of measure based on nature but an arbitrary unit of measurement that was only in his mind. I tried him in various ways and it became evident to me that the oscillating of his rod was but a communication by his mind of knowledge obtained independent of his body, either of nature, or by reading the thought of others. Of all this however he was unconscious. The questions for which I desire an answer are: Does my soul know more than I do? Or, has my soul invested all her capital in the company she formed with the body? These thoughts being constantly in my mind, it stands to reason that I brought all occurrences in connexion with them. In the last few weeks I have been startled three times by what seemed to be an answer

to my questions. It may interest some, although it may be common knowledge to many.

I was riding with several priests in my car. Our conversation was desultory when suddenly I asked myself mentally a question which had no connexion with what had been said. No sooner had this thought taken place when the Father at my side answered the question. It seemed to be a mental communication. Again, a child of a newcomer had been run over. I anointed the little fellow; he came to again but minus his mind. In a few days he was removed from the hospital. One afternoon a few days later while conversing with a visiting priest the thought suddenly took possession of me: "That boy could be brought to his right mind by such and such a method." The thought would not leave me and after supper it forced me to find their house number and leave my visitor to go and see his mother. When she met me at the door she exclaimed: "Well, Father, all afternoon I have been thinking of coming to see you. Your housekeeper told me that you knew something of a certain method, and I wanted to see whether my son could be helped by it." Does this not seem like mind communication? Again, the other day I had the Forty Hours' Devotion. I was saying the high Mass of Reposition. One Father was in the rear of the church. Suddenly, with most distracting results, the thought came to me that I had failed to drain the water in my radiator the night before. When I sat down to breakfast I asked my janitor to go and attend to the matter, when the other Father replied: "Strange, the thought whether the radiator had been drained also come to my mind during the Mass." Was this mind communication, or are accidents so numerous?

If according to St. Thomas: *Distancia localis non impedit cognitionem animae separatae* (1, Q. 79, 7, 0), then can anyone put for me in a syllogistic form, whose major and minor are impregnable and not built on experience only, which has often deceived us, that the *anima conjuncta* is necessarily impeded in her *cognitio* by the *distancia localis*? Or again, if according to St. Thomas (1, Q. 89, 3, 0) *anima separata cognoscit naturaliter omnia naturalia*, can anyone put for me in a syllogistic form the proof that the *anima conjuncta* cannot possibly know *naturaliter omnia naturalia*? And if he would

come again with the experience, saying that if the soul knew the person would know, but the person not knowing the soul cannot know, I would ask him to explain how the scientia acquisita of a savant who has gone insane can be blotted from his anima conjuncta by a pressure on his spinal cord, for, according to him, if his soul knew he would know, he not knowing, his soul cannot know.

The whole problem seems to me a perplexing and interesting one, and I would follow with great interest if the experts on the subject were to express their views.

REI STUDIOSUS.

BAPTISMAL RECORD OF ILLEGITIMATES.

Qu. Can. 777, No. 2 states: "Ubi vero de illegitimis filiis agatur, matris nomen est inserendum, si *publice* ejus maternitas constet, vel ipsa *sponse sua* . . . id petat; item nomen patris", etc. 1. When are such cases to be considered *public*? 2. What would be considered a "publicum authenticum documentum"? 3. People don't know Canon Law and would not ask "*sponse sua*" to have their names entered. Should they be asked? 4. If "in ceteris casibus inscribatur natus tanquam filius patris ignoti vel ignotorum parentum", what is the object, I would ask, of making a record at all; as it would be likely impossible in later years to identify that record, e. g. in case of marriage? Besides, in most cases, the name of the sponsor recorded would easily lead to a divulging of the secret.

Resp. 1. Cases of this kind are public when the unfortunate mother does not or can not make a secret of her transgression.

2. A "publicum authenticum documentum" is, as the term implies, a publishable statement attested by recognized authority in writing.

3. They should not be asked. But it may be suggested to them to have their name entered for the sake of the offspring. It is a question of both judgment and delicacy in which pastoral prudence must guide and protect the mother.

4. The object is to define the status of the child as far as possible in case of future claims, such as entering the clerical state, or religion, or in the event of an inheritance, or family connexion. The question of divulging the secret of illegitimacy is the same as in that of any other question affecting

the reputation of a third party. It may be easily divulged, but it binds, and it is part of the pastor's business to make the sponsor aware of the fact.

**IS RECITATION OF THE "APERI" AND "SACROSANCTAE"
OBLIGATORY?**

Qu. Will you please let me know through the REVIEW whether the prayers "Aperi" and "Sacrosanctae" in the Office are to be said of obligation?

Resp. The saying of neither of these prayers is obligatory in choral or private recitation of the Office, but it is laudable to include them. Pius X granted an indulgence of one hundred days to those who recite the "Aperi" at the beginning of Matins or of any other Hour. It must always be recited in the singular number: "os meum," "cor meum," etc., even at the beginning of choral recitation. If only one Hour is recited, the ending of the second part will be *Hanc tibi horam persolvo*.

In the choral recitation of the Office, Lauds cannot be separated from Matins, though this may be done in the private recitation. In that case, after Matins is finished, the "Dominus vobiscum," with the oration of the day, is said, and then follow "Dominus vobiscum," "Benedicamus," "Fidelium," "Amen." Then at the beginning of Lauds the "Pater noster" and "Ave Maria" must be recited. The "Aperi" may be said sitting, standing, walking, or kneeling.

The "Sacrosanctae" is said after Complin, always in the plural number—"nobisque remissio," etc. It must be recited kneeling, except in sickness, travel, etc., when kneeling is very inconvenient or impossible. For the devout and attentive recitation of this prayer Pope Leo X granted the remission of all the faults that through human frailty may have been committed during the recitation of the day's office. It is said only once a day, after Complin.

Ecclesiastical Library Table.

RECENT HOMILETIC ITEMS.

"It is", says *The Expository Times* (Edinburgh),¹ "one of the misfortunes of books on preaching that they are unattractive. It is another that they warn the preacher against striving after attractiveness. For it is part of the preacher's business to be attractive. He also has to draw all men unto him. And it is an essential part of his business to make the service of God attractive." It is the old doctrine of St. Paul, to become all things to all men; it is the old practice of St. Francis Xavier, playing cards with a sinner; it is the famous power of St. Philip Neri, driving his penitents to Heaven in a coach and four. But the attractiveness desired by *The Expository Times* is not a sentimental one. It does not reside in a cordial and kindly manner, such as a man of the world might easily affect. It lies not in the features, but in their expression. It is found not so much in the words uttered as in the tone of voice with which they are spoken. Finally, as the magazine points out, "One thing is certain. If goodness is to be attractive it must be unconscious of itself. There is an excellent illustration in Browning's 'Easter Day'. It describes the experiences of a Christian martyr. His testimony has been written for him after his death by a friend. There is a noteworthy absence in the account, just as there is in the Bible, of anything like hero-worship, of any sense of a man's having done anything out of the ordinary, anything meritorious. What the man did is, in his own eyes, hardly worth thinking about, and now that it is over he has forgotten all about it:

"I was born sickly, poor and mean,
A slave: no misery could screen
The holders of the pearl of price
From Cæsar's envy: therefore twice
I fought with beasts, and three times saw
My children suffer by his law;
At last my own release was earned;
I was some time in being burned,
But at the close a Hand came through
The fire above my head, and drew
My soul to Christ, whom now I see.
Sergius, a brother, writes for me
This testimony on the wall—
For me, I have forgot it all."

¹ October, 1919.

Among the "Fifty Points for Preachers" in the *Homiletic Review*² the following may prove of special interest:

8. Do not preach long, but loud enough for every one in the room (not out of doors) to hear you.
9. Play golf or lawn-tennis once a week; do your best.
11. In the pulpit do your best; it may be your last opportunity.
15. Unconscious repetitions are a sign of senility, though you may be under forty years of age.
20. Fra Bartolomeo always went to his easel from his knees; so must you go into your pulpit.
21. While you are preaching, look into the eyes of your people, not above them. The eye can be made a factor in securing and holding the attention of the congregation.
33. Be natural—not too much so.
35. Cultivate extemporaneous preaching. Do not be a slave to notes.
36. Preserve or regain health, by careful attention to diet, exercise, regular hours, self-massage, normal preaching, and pastoral visits.
38. Bring to your congregation the ozone of divine truth for their hearts; also be sure that the janitor or ushers give an ample supply of God's fresh air for their lungs.
43. Get acquainted with the newspaper men of your place; they can greatly help or hinder your work.
44. Know your Bible.
47. Preach your own sermons; do your own thinking; strike all evil hard wherever it lifts its head; drag it from its hiding-places, without fear or favor; you are God's man.
49. Read the best books, and the church papers, and then commend them to your people.
50. Stand up for your fellow-ministers; never allow a derogatory or slanderous remark about another preacher to be made in your presence without challenge or rebuke.

With regard to No. 35 above, the preacher might do well to consult Bautain's volume on extempore discourse. It is not lightly to be undertaken, but presupposes much natural talent, many acquired powers, and large preparation.³

² October, 1919.

³ October, 1919.

In "Some Notes on Preaching and Preachers Prior to the Reformation" in *The Review and Expositor* (Louisville, Ky.),⁴ the writer, describing his article as a "hasty sketch", thinks that "two or three observations seem worth while. Many of these men were not products of the schools, but they were without exception students. They were prodigious workers. . . . Almost without exception they were pious men, unselfish in relinquishing comfort, wealth, position, power—anything, that might interfere with their work. . . . A largely commercialized world will place its veto on the inefficient preacher, but this same world, if it tolerates a preacher at all, will support him. His temptation is going to be 'efficiency for efficiency's sake' rather than to be a workman approved unto God." As the writer begins with the prophets of old and continues with the patristic and medieval church orators, his roll is fairly long and his individual treatment is of necessity very brief.

"Dulce est desipere in loco." The *Expositor* (Cleveland)⁵ brightens the corner where they sit, with *facetiae* such as these:

(1). Heard at the Ball Park. She: "Papa says our minister's salary is only half as much as this pitcher's is." He: "Well, perhaps the pitcher's delivery is twice as good."

(2). A visiting preacher about to ascend the pulpit in a country church, was asked if he would like any special hymn to be sung to agree with his sermon. "No, no", he replied; "as a matter of fact, I hardly ever know what I'm going to say until I'm in the pulpit."—"Oh, well, in that case", said the pastor, "we had better have the hymn 'For Those at Sea'."

(3). The minister was endeavoring to teach the significance of white to a Sunday School class. "Why", said he, "does a bride invariably desire to be clothed in white at her marriage?" As no one answered, he explained. "White", said he, "stands for joy, and the wedding day is the most joyous occasion of a woman's life." A small boy queried: "Why do men all wear black?"

⁴ October, 1919.

⁵ December, 1919.

(4). Mrs. Fremont in her sketch of the life of her father, Senator Benton, told the following of a French bishop at St. Louis. It was a point of honor among the older French people not to learn English; but the bishop needed it, and for familiar practice he secluded himself with the family of an American farmer, where he would hear no French. Soon he had gained enough to announce a sermon in English. Senator Benton was present; and his feelings can be imagined when the polished and refined bishop said, "My friends, I'm right glad to see such a smart chance of folks here to-day."

A long (36 pages) and interesting article on the famous preacher, Thomas Chalmers, in *The Princeton Theological Review*,⁶ illustrates the immense popularity of his volume of sermons entitled *Astronomical Discourses*. They were given to the press in 1817. "In ten weeks 6000 copies had been sold; within a year 20,000 copies were in circulation."

Several quoted examples of his sermon style are timely. Apparently not a "pacifist", Chalmers declared that he would gladly die on the day that Napoleon invaded England; and yet, upon the conclusion of peace, he preached "one of the noblest addresses ever made in behalf of peace and against war. . . . How like the fears and hopes of men in the world-war were the fears and hopes of men then, when Britain was menaced not by German invasion but by the restless ambition of Napoleon. What better description of the relief and triumph of our own great day than those words of Chalmers when Napoleon fell: 'The whole of Europe is now at rest from the tempest which convulsed it—and a solemn treaty in all its adjustments and all its guarantees, promises a firm perpetuity to the repose of the world. We have long fought for a happier order of things, and at length we have established it. . . .'" But the preacher's lovely vision of a perpetual peace was illusory, the century from 1815 onward being marked by many destructive wars. We hear a like prophecy to-day—shall the event prove it illusory as well?

Rather an unusual thing to do in these days, the writer quotes from the sermon on Universal Peace as follows: "We

⁶ July, 1919.

have only to blow the trumpet of war and proclaim to man the hour of his opportunity, that his character may show itself in its essential elements—and that we may see how many in this, our moral and enlightened day, would spring forward as a jubilee of delight, and prowl like the wild men of the woods, amidst scenes of rapacity and cruelty and violence.”

The writer thinks (p. 387) that Chalmers has “few, if any, equals in the history of Christianity” as a pulpit preacher. “And the remarkable thing is that his was the eloquence of the manuscript.” Furthermore, “in common with all great preachers, the homiletic method of Chalmers was strictly topical. He never wearies you or detains you with an explanation of the contextual association of the passage he has chosen for his text, but immediately gets to his proposition and drives ahead. After you have read the first paragraph or two, you know the sermon; all that follows will be a reiteration and development of that main idea. Carlyle, in a passage where he contrasts the manner of Chalmers with that of Edward Irving, sums it all up when he describes his sermons as ‘the triumphant onrush of one idea with its satellites and supporters’. . . . In common again with the greatest preachers, Chalmers quotes hardly at all . . . He never preached without thorough preparation, describing his mind as ‘slow, but ardent’. . . . His plan was to get in five hours of study each day.”

There are two interesting *obiter dicta* in the article on Chalmers. The first narrates the answer of Robert Hall when asked the number of discourses a minister could prepare in a week. “If he is a deep thinker and a great condenser,” Hall replied, “he may get up one; if he is an ordinary man, two; but if he is an ass, sir, he will produce half a dozen!” The other quotes Robert Baxter’s couplet on his own preaching:

I preached as never sure to preach again,
And as a dying man to dying men.

Doubtless the couplet was singing in the brain of the compiler of the “Fifty Points for Preachers” noted above, of which No. 11 ran: “In the pulpit do your best; it may be your last opportunity.”

Pastor Halloft drew crowds to his evening sermons by an abundant use of stories or anecdotes. He had been a soldier before he became a priest, and the militant spirit lingered in his heart. Accordingly, "he told stories of Hannibal, and of Napoleon's famous campaigns; of how the soldier emperor was the first to introduce religion into army and state, after the French Revolution had sought to banish it. These stories were dramatic and instructive." His sermon began, as a rule, with "anecdote, fable or history, and ended with the gospel of Christ."⁷ The folk whom he thus sought—and with notable success—to instruct were mostly rude, untaught, unkempt in body and mind. They were in effect children.

Anecdotal illustration, however, is welcomed by all, for men are but children of a larger growth. It may be esteemed somewhat curious, nevertheless, to find this method employed in a seriously conceived compendium of rules and suggestions for preachers, just issued from the press. Even the busy pastor or curate, seeking nuggets of homiletic wisdom in the little handbook entitled *For Pulpit and Platform*,⁸ will probably be both entertained and instructed by the frequent stories embedded in the formally rigid text of Dr. English's volume.

Here is one sample of the method: "Effective preaching consists in securing an object, rather than in unfolding a subject. The expert hunter of game teaches an indispensable homiletic lesson: 'A Briton and a Boer went out shooting deer for food. The Briton took a case of cartridges with him, the Boer took one. "Why", asked the Briton, "do you take only one cartridge?" "Because", was the reply, "I only want one deer." The true preacher always remembers the target as well as the shot.'"⁹

Following immediately upon this anecdote, we find a formal quotation from an authority on homiletics: "The test of a good sermon is not that it satisfies canons of style, but that it achieves certain moral and spiritual ends." Then follows another

⁷ *Pastor Halloft: A Story of Clerical Life.* Longmans, 1918, p. 27.

⁸ *For Pulpit and Platform.* A Handbook on Preparation. By John Mahan English, D.D., Professor Emeritus of Homiletics in the Newton Theological Institution. New York: The Macmillan Company, 1919. 143 pages, 16mo.

⁹ *Ibid.*, p. 108.

anecdote about a minister who, although scholarly, studious and well-informed, found himself unable to secure a "charge". He sought the advice of Joseph Parker, and preached for him his best sermon: "At the end of the performance, Dr. Parker delivered his verdict. It was brief, incisive, and summary. 'Now I can tell you,' he said, 'why you cannot get a church. For the last half hour you have not been trying to get something into my mind, but something off yours; that is the reason'."

Finally, the condensed instruction concerning the necessity of clearly defining to oneself the object which the sermon seeks to attain, concludes with a reference to Appendix XVI, which gives further authoritative advice, e. g.: "The first requisite of a good sermon, therefore, is a clearly defined object, and this object, in the preacher's mind, should determine his choice of a subject. When this simple but fundamental truth first dawned upon me I was humiliated to find how many sermons I was preaching without a well-defined object. And to cure this defect I began to write down in my sermon notebook before the theme or the text the object which led me to select both" (Abbott).

It is like a voice from the grave—the brief criticism noted, nearly a century ago, by Bishop Purcell in his *Diary* and now recorded in the pages of *The Catholic Historical Review*:¹⁰ "Rev. Mr. Mullen preached on the Epistle. I wish his sermons more connected and better prepared—facility alone will not do." The truth of the observation is almost proverbial. If easy writing is apt to make hard reading, easy preaching is equally apt to make hard listening. But the anxious Bishop scores several points in his next comment on Father Mullen's preaching: "In the evening, he gave an instruction on the 1st Com. respect pd to Saints, &c.—rather not argumentative—too many hard truths and opprobrious epithets & odious comparisons to Protestants." By way of contrast with this evening sermon or instruction, we find Pastor Halloft praised by his biographer as follows: "Accordingly the evening sermons were directed against common vice, against the things that made

¹⁰ July-October, 1919, page 244.

the older folks remember and regret their misspent youth. They showed the advantages of early training in godliness, the value of natural religion, the superiority of the Catholic faith and practice over what everybody recognized as the result of the pride of private judgment. He never mentioned the word 'Protestant,' nor did he, for many a day, refer by name to such forms of error as might wound the sensibilities of anyone in the audience. He kept to denouncing false principles, to praising true virtue, and to extolling the morality taught in the gospel of Jesus Christ. . . . In the end it all worked out well." The reader will find pages 26-30 delightful and informing.

One would hardly look for homiletic items in *The Book of Philadelphia*,¹¹ charmingly anecdotal though that volume undoubtedly is. But there are several that are not lacking in a fairly obvious moral. First we have the story of Ben Franklin and the famous preacher Whitefield exchanging the amenities of epistolary correspondence: "When the marvelous preacher Whitefield, who spent much of his time in America and in sailing back and forth thirteen times, between England and this continent, in an age when one crossing was no light task, was about to make one of his visits to Philadelphia, he wrote his friend Doctor Franklin as to where he could stay. . . . Whereupon Franklin responded: 'You know my house. If you can make shift with its scanty accommodations, you will be most heartily welcome.' To which came Whitefield's reply, expressing the hope that Franklin made the offer for Christ's sake; to which the forthright Benjamin answered, 'Don't let me be mistaken; it was not for Christ's sake, but for your sake.' And Whitefield, no doubt with a chuckle of appreciation, accepted the invitation". Whether Whitefield chuckled or not may be an open question. That he accepted the invitation with its implied rebuke for intruding sentimental piety into a purely friendly transaction seems to be a closed fact.

The author tells us that Franklin "was more irreligious than religious". If so, the following anecdote is a strong tribute to the power of homiletic eloquence: "When Whitefield came

¹¹ *The Book of Philadelphia*. By Robert Shackleton. The Penn Publishing Co.

back from the South with a scheme of raising a great sum for Georgia orphans, Franklin doubted the good policy of the scheme. Then he went to listen to Whitefield's public address urging contributions; and with rueful amusement he tells us that he had three kinds of money in his pocket, copper and silver and gold, but was determined not to give even a copper, but that Whitefield's eloquence so moved him that he found himself handing over all the copper, and after a while all the silver, and before the address was concluded even the pieces of gold."

It was a notable feat thus to draw gold from Franklin's pocket, in view of his scientific and mathematical cast of mind, as illustrated in his careful estimating of the number of people who, in the open air, could hear the marvelous preacher's voice distinctly: "Not far from Franklin's house, in the open air, at the junction of Market and Second streets, Whitefield delivered one of his famous outdoor sermons, and Franklin, who knew that it had been asserted that at some of his gatherings in England he had been heard by twenty-five thousand listeners, found to how great a distance he could move away and still hear the preacher, and then, by estimating the number of square feet within the space, allowing two square feet for each individual, he found that it would be possible for thirty thousand outdoor hearers to hear that marvelous voice."

The author contributes a personal experience to his volume, an experience that may not be lacking in homiletic adaptability: "One cold day in a village in Normandy I saw a happy father walking beside a smiling nurse, carrying his first-born child to church to be baptized; and I was told that the child was but three or four hours old; and I thought I could understand how it was that the Normans had made themselves world rulers." It is a pretty anecdote. And a moving one. And perhaps its application by the author to the case of Franklin, somewhat far-fetched though it be, might serve to shame Catholic parents who are negligent in a most important matter. Having narrated the incident of the happy father in the Norman village, our author continues: "It also came to me that here likewise lay an explanation of the tireless endurance of that world conqueror of thought, Benjamin Franklin, for on a January

day in bleak Boston he had been carried to the Old South Church to be baptized only four hours after his birth."

It is elementary in all treatises on homiletics to insist on the prime necessity of a long and loving study of Sacred Scripture. "Pietas ad omnia utilis est"—and the gains to be derived from such study are not merely increase of unction and a certain driving power that resides in the very language of Holy Writ, although these are of primary importance, but as well a rhythmic beauty of style and a crisply proverbial cast of phrase that make for the fundamental rhetorical trinity, Clearness, Strength and Harmony of the discourse. The greatest English stylists were clearly fed in childhood upon the sonorous sentences of the Bible.

The author of *The Book of Philadelphia* adorns his pages with probably unintended illustrations of the rhetorical power of apt biblical phraseology. Let me quote some of these, without further comment on their striking brevity and ornamental finish. "Franklin has set down that when he was a boy his father loved to quote encouragingly, 'Seest thou a man diligent in his business? he shall stand before kings'; and that in the course of his long career he actually stood before five kings (p. 159)." The author does not give the reference to Proverbs, 22: 29 (King James version). Challoner's Douay has: "Hast thou seen a man swift in his work? he shall stand before kings. . . ." The latter form is even more pungent.

Then, too, "at the foot of the wonderful stairs [in the State House, commonly called Independence Hall] now stands the Liberty Bell, upon which may still be read the Bible verse which long before the Revolution was cast upon it by its makers: 'Proclaim liberty throughout all the land, unto all the inhabitants thereof' (p. 72)." The source is of course Leviticus 25: 10, but the quotation is partial in the interest of conciseness and applicability. The founders of the Bell "buildd better than they knew" in the prophetic inscription they culled from the Bible.

Again, the thrilling power of Scriptural quotation is adverted to in the description (p. 89) of the deliberations of the First Continental Congress in Carpenters' Hall: "On the second day it was decided to open subsequent meetings with

prayer, and so, on the third day, Duché, the brilliant rector of Christ Church, officiated, on formal request of the members; an Episcopalian being chosen as the one most likely to be agreeable to all sects; and it was noticed that while others stood, Washington, Episcopalian that he was, knelt, according to Episcopalian form. On that day a report was received, which was believed to be true although later found to be an entire mistake or invention, that the British were actually firing upon the people in Boston, and this caused profound feeling; and it was noted as a striking coincidence that the Psalter for the day, read by Duché, seemed peculiarly fitting, with its glowing sentences regarding protection from enemies, about shield and buckler and spear, about the stopping of them that persecute; and the effect of this reading was immense, upon the delegates, following the supposed terrible news."

A final biblical illustration—humorous, but not irreverent—may be cited here. It shows the ready wit of Ben Franklin: "At a dinner in Paris shortly after the close of our Revolution the English ambassador, responding to the toast of 'Great Britain', likened his nation to the sun, shedding beneficent rays upon all the world. Franklin, following him, was to respond to the 'United States'; but, he said, his own nation was still young, her career was to come; so, instead, he would give as a toast, 'George Washington,—the Joshua who successfully commanded the sun to stand still'."

Perhaps too much thus far of the wit of Franklin. His natural wisdom confronts us again, however, in a page of *The Expositor* (Cleveland): ¹² "Benjamin Franklin said: 'It is easier to suppress the first desire than to satisfy all that follows it'." And the *Imitation of Christ* had long since reminded us that happiness consists less in gratifying our desires than in limiting their number—that true peace of mind is obtained by resisting our passions, and not by allowing them to rule us (I. vi). A nugget of homiletic usefulness.

H. T. HENRY.

Catholic University of America.

¹² December, 1919.

A SURVEY OF THE PRESENT CONDITION OF PHILOSOPHY.

If ever, now the opportunity presents itself to the non-professional philosopher of catching up, to a certain extent, with the enormously increasing literature of philosophy. For the rate of production in this department of human endeavor, as in others, has of late somewhat decreased, owing in part to the general difficulties under which the printing trades labored and more particularly to the atmosphere produced by the war which gave little encouragement to abstract speculations. The urgent need for practical action imposed silence on the theoretical philosopher whose intellectual soarings usually are so remote from the realities of life. For once the world became wearied of a science that is too proud to take cognizance of the stern and imperative demands of reality and that had no contribution to offer toward the accomplishing of the immediate tasks before us. However this may be, we are grateful for this brief breathing spell. The productivity of philosophers had become disconcerting, and their annual literary output had assumed alarming dimensions.

There are other profounder reasons that suggest taking stock of philosophy at the present moment. Life and philosophy cannot be dissociated, and since a new era is breaking for humanity, philosophy will share in this renewal. In fact, philosophy will be called upon to assist in the reconstruction of the world. Men have learned that after all even the most abstract teachings of philosophy have a very pronounced influence on the shaping of human events. As Chesterton¹ rightly remarks, a man's philosophy is the only thing that matters in the long run. Our age will thoroughly revise its estimate about philosophy.

1. **Reaction against Kantian and Hegelian Infiltrations.** A reaction against German philosophy has set in. We should wish it were more thorough and more sincere. In spite of its protestations, non-Catholic philosophy has not succeeded in emancipating itself from the unholy fascination of German subjectivism and absolutism. Kant still rules in the philosophical world, and we cannot get away from his subtle influence. Dr. Vance

¹ *Heretics*. New York, John Lane Company.

voices this fact in a recent number of the *Dublin Review*,² in which he writes: "Would that we could forget the very existence of Hegel's works and all the luminous haze of German philosophers together, with their jargon, to settle down to these vital questions in our own practical English way. . . . When Prof. Sorley discusses the existence of God, we wish that he had forgotten Kant's criticism of the old standard proofs." But alas, we are not so sure that even Dr. Vance himself has completely forgotten Kant's fatal onslaught on the objective character of our ideas, if we understand rightly his own position in his stimulating and breezy volume, *Reality and Truth*.³

2. **Promising Outlook for Catholic Philosophy.** Catholic philosophy, though it can boast of no startling developments, has every reason to be satisfied with its recent achievements. Bravely it has met the challenge of modern science and brought its teaching up to date. Sir Bertram Windle⁴ and Mr. A. Rahilly⁵ have squared its traditional teachings with the latest discoveries in chemistry, biology, and geology. Similar work is being done by Dr. James J. Walsh and Dr. L. Murat.⁶ Experimental psychology finds a more sympathetic recognition in Catholic circles, as is evidenced by the late, lamented Father Maher's excellent text book and Father J. De la Vaissière's⁷ lucid and solid manuals. Some very valuable original contributions have been made to this department of knowledge by Dr. F. Aveling,⁸ Dr. Michotte⁹ and Father E. Boyd Barrett, S.J.¹⁰ The epistemological problem has been boldly grappled with and a modern restatement given of the scholastic solution. Dr. P.

² *The Dublin Review*, 1919, No. 329.

³ *Reality and Truth: A Critical and Constructive Essay concerning Knowledge, Certainty and Truth.* New York, Longmans, Green & Co.

⁴ *The Church and Science.* London, Catholic Truth Society, 1917.

⁵ *A Manual of Modern Scholastic Philosophy.* By Cardinal Mercier. Appendix to the Cosmology of M. Nys. By Prof. Alfred Rahilly, M.A., B.Sc. St. Louis, B. Herder.

⁶ *L'Idé de Dieu dans les Sciences Contemporaines.* Paris, P. Tequi, 1914.

⁷ *Elements de Psychologie Experimentale; Psychologie Pédagogique; Coursus Philosophiae Naturalis.* Paris, Gabriel Beauchesne.

⁸ *On the Consciousness of the Universal and the Individual.* A Contribution to the Phenomenology of the Thought Processes. London, MacMillan and Co. 1912.

⁹ Michotte et Pruem, *Le Choix Volontaire.*

¹⁰ *Motive-Force and Motivation-Tracks.* A Research in Will-Psychology. London, Longmans, Green and Co. 1911.

Coffey¹¹ follows the traditional lines and represents the Louvain School; Dr. Vance presents the problem in a new light; Father L. J. Walker, S.J.¹² defends the scholastic theory of knowledge against Idealism, Empiricism, and Pragmatism. In ethics Father Cronin¹³ has completed his monumental work and Father J. Elliot Ross¹⁴ has given us a brief, but useful, study. In the social sciences, Catholic names figure very prominently. We mention only Ryan,¹⁵ Keating,¹⁶ Pesch.¹⁷ Many other names could be mentioned, but in this bird's-eye view we can only touch the high spots. Much additional information can be found in Perrier,¹⁸ and in *La Vie Catholique dans la France contemporaine* (1918). The outlook for Catholic philosophy is very encouraging. Its intransigent attitude toward modern thought has been very much modified. A new and larger synthesis is preparing. We hail as a harbinger of a richer and fuller development the revived interest in the speculation of Duns Scotus, which will broaden the foundations of Scholastic philosophy. The deliberate ignoring of Scotistic speculation has considerably impoverished the Scholastic traditions, for, no mind however great, not even that of St. Thomas, can mirror the full teaching of the School. In this connexion we call attention to Bertoni, *Le Bienheureux Jean Duns Scot* and Villafranca, *O.F.M.C., Compendium Philosophiae*.¹⁹ Catholic philosophy is not measured by a few out-

¹¹ *Epistemology or the Theory of Knowledge*. An Introduction to General Metaphysics. Two volumes. London, Longmans, Green and Co. 1917.

¹² *Theories of Knowledge*. Absolutism, Pragmatism, Realism. London, Longmans, Green and Co.

¹³ *The Science of Ethics*. New York, Benziger Brothers.

¹⁴ *Christian Ethics*. A text book of Right Living. New York, Devin-Adair Co. Also: Consumers and Wage-earners; The Right to Work. Same publisher.

¹⁵ *Distributive Justice*. New York, The Macmillan Company. 1916. See: J. Kelleher, "Distributive Justice", in *Irish Theological Quarterly*, Oct., 1917; Jan., 1918.

¹⁶ "The Present Discontents", by the Rev. Joseph Keating, S.J., in *The Dublin Review*, June, 1919.

¹⁷ Heinrich Pesch, S.J., *Lehrbuch der Nationaloekonomie*. St. Louis, Herder. 1913.

¹⁸ *The Revival of Scholastic Philosophy in the Nineteenth Century*. New York, 1909. Also: De Wulf, *Scholasticism Old and New*. Translated by P. Coffey, Ph.D. New York, Benziger Brothers. 1907.

¹⁹ Tolosae, Ex Typographia Catholica Sancti Cypriani. Also: Claudius Frassen, *Scotus Academicus seu Universa Doctoris Subtilis Theolog. Dogmata*, 12 vols. Rome, 1903.

standing and towering peaks, but rather by the general high level of its widely diffused teaching. In non-Catholic philosophy it is different, there the progress of speculation is attached to a few brilliant names that give rise to new schools and new systems. To this we turn now.

3. Modern Philosophy and the Time-Spirit. The first impression which one gains from a rapid survey of philosophical speculation outside the Catholic schools is one of feverish activity. The builders are many. Every one builds according to his own plans. No one adopts a system without at least making some slight changes or improvements. In spite of this apparent variety and diversity of speculation, there are certain great lines that can be easily recognized in the bizarre pattern of the philosophical landscape. In the foreground at present we find Pragmatism. Pragmatism is the philosophy of the hour. For more than one reason it is popular. It appeals to the time-spirit, which is one of unrest, of unstable equilibrium, of indifference to metaphysical questions. It looks forward, believing in an absolute evolution that leaves nothing unaltered. Indeed, it corresponds to the temper of the hour. Pragmatism is the recognized philosophy of Socialism, whether the authors of Pragmatism will have it so or not. W. E. Walling²⁰ makes this claim and J. W. Scott²¹ only yesterday repeated it. There are no doubt points of contact and one of these is the disregard of both for anything like an absolute truth or value. But we are inclined to think that both Pragmatism and Socialism rather spring from some common root, than that one stands in any causal relation to the other. Neither Socialism nor Syndicalism is a product of speculation; they are the fruits of undisciplined will tendencies and of distorted and exaggerated emotions. We have no desire to saddle Bergson with all the outrages of direct action and sabotage; Bergsonism was introduced into Syndicalism as an after-thought.

²⁰ *The Larger Aspects of Socialism*. New York, The Macmillan Co. "Man is the maker of the universe. Here is the principle which underlies both the modern science and philosophy and the modern social movement, that is Socialism."

²¹ *Syndicalism and Philosophical Realism*. London, A. & C. Black, 1919. Also: Sorel, *Reflexions sur la Violence*. Paris, M. Rivière; Bertrand Russell, *Roads to Freedom*. London, G. Allen & Unwin, 1918.

4. **Undue Preoccupation with Epistemological Problems.** The one personality that looms overshadowingly large in philosophy at the present is that of Mr. Bergson.²² He is beyond cavil the most brilliant exponent of Pragmatism, though one cannot be sure that he is a pragmatist at all, except in his distrust of reason. Bergson is too much of a metaphysician to rest satisfied with mere pragmatism. He plays havoc with all of our traditional concepts of freedom, soul, God, substance, time, matter, and design. Everything in his world is dynamic and rushing on headlong to some consummation which no one can forecast. His writings have been translated into English and his latest volume, *L'Energie Spirituelle: Essais and Conférences*,²³ will soon be made accessible to English readers. Most of the Bergsonian philosophy revolves round the problem of knowledge, so that after all we gain few positive results from his speculation. And this is the curse we might say of all modern philosophy. It is smitten with barrenness, because it cannot get out of the slough of epistemological discussion. "The problem of knowledge," Prof. W. R. Sorley²⁴ says, "has been too much with us and has tended sometimes to obscure our view of the realities which knowledge can reveal." Whatever book we pick up, by far the greater part of it is devoted to fruitless epistemological discussions which lead nowhere. But this aspect of the subject we shall have to leave over for a future paper.

CHAS. A. BRUEHL.

Overbrook Seminary, Pa.

²² *Creative Evolution*; New York, Henry Holt and Co., 1913. *Matter and Memory*; London, G. Allen & Co., 1913.

²³ Paris, Alcan; 1919.

²⁴ *Moral Values and the Idea of God*. The Gifford Lectures delivered in the University of Aberdeen in 1914 and 1915. Cambridge, At the University Press.

Criticisms and Notes.

COMMENTAIRE FRANÇAIS LITTÉRAL DE LA SOMME THEOLOGIQUE DE S. THOMAS D'AQUIN. T. XII. La Religion et autres Vertus annexes de la Justice. Pp. 785.

LA SOMME THEOLOGIQUE DE S. THOMAS D'AQUIN, EN FORME DE CATECHISME POUR TOUS LES FIDÈLES. R. P. Thomas Pegues, O.P. Toulouse, Edouard Privat; Paris, Pierre Tequi. Pp. xxvii—576.

The world war delayed for a year the publication of the twelfth volume of Father Pègues' valuable work, a translation of St. Thomas's *Summa* with comments on the text (see this REVIEW, March, 1918).

Eight more volumes will be required to complete the work, viz., one on Fortitude and Temperance, one on the States of Life, and six on the Third Part of the *Summa* with the Supplement. The twelfth volume deals with the subjects treated in the *Secunda Secundae* from Question 81 to Question 122, i. e. to the end of the treatise on Justice. How important these subjects are will be seen from the title: Religion and the Other Virtues Connected with Justice. Religion is the highest of the moral virtues, being surpassed in dignity by the theological virtues only and the Gifts of the Holy Ghost. (Qu. 81, A. 6; cfr. 1a2ae, Q. 68, A. 8). The Angelic Doctor considers the virtue of Religion in all its aspects and in all its acts, interior or exterior, giving to every question proposed the respectful and scientific treatment which we naturally expect from one who was a great saint as well as a great scholar.

Many, no doubt, will be specially interested in the treatise on prayer (Q. 83), wherein we find sublime considerations together with some very practical reflections. Prayer should be continuous in the sense that we should always love God and by charity refer all things to the glory of God, actually or virtually; but, since we must attend to other duties, we cannot be always actually engaged in prayer. How long should we pray? As long, St. Thomas answers, as prayer excites within us the fervor of charity, i. e. the love of God. Beyond this it may cause weariness or disgust; hence will not be profitable. And this should be observed, he adds, not only in individual prayer, where the chief consideration is the interior disposition of the one praying, but also in public prayer, where we must consider the devotion of the people (Q. 83, A. 4). The Church

wisely prescribes that public prayers shall be recited in such manner that all can hear and follow them (A. 12). The voice is used in prayer, not to make known our thoughts to God, but to excite devotion in ourselves and others (A. 12, ad 1). The same is true of singing the praises of God (Q. 91, A. 1). St. Augustine tells us that he was moved to tears by the sweetness of the church chants (9 Confess., C. 6). St. Thomas joins with St. Jerome and St. Augustine in condemning and excluding from the churches theatrical singing which is for display, directing attention to the singer rather than to God. "When my attention," writes St. Augustine, "is drawn to the singing rather than to what is sung, I had rather not hear the singer" (*tunc mallem non audire cantantem*. 10 Confess., C. 33).

Besides religion, the other virtues connected with justice are piety (in a special sense), gratitude, vindication (personal and extrajudicial), observance (respect for virtuous persons and superiors), and truthfulness, to which may be added liberality, affability (friendliness), and any virtue rendering to others what is due to them in some way. They are said to be annexed to or connected with justice (*virtutes annexae, partes potentiales*), and not justice itself, for the following reason. For perfect justice it is required that one render in full measure ("ad aequalitatem") what is strictly due to another. Religion, piety, and observance cannot pay in full measure what is due respectively to God, parents or one's country, virtuous persons, and superiors. In the case of the other virtues the obligation, e. g., of gratitude, is not a strict debt; it could not be enforced by recourse to human tribunals. Hence these virtues do not attain to the perfection of justice, but are connected with it because they fulfil duties to others.

To many of our beloved fellow-countrymen, especially to those who call themselves "Guardians of Liberty", we would commend St. Thomas's articles on piety, which includes patriotism (Q. 101). Many of them would be surprised to learn that the great medieval doctor calls it a special virtue. He places it under the cardinal virtue of Justice, and says it is not strict justice, not because it does not impose a strict obligation on the consciences of men, but because it is impossible to pay in full the debt which every man owes to his parents and to his country. Piety comes immediately after the virtue of religion, to which it is closely allied. "Post Deum est homo maxime debitor parentibus et patriae" (A. 1). Under parents are included blood relatives; under one's country are included fellow-countrymen and friends of the country. We love even the "Guardians of Liberty"; we would love them more if they would try to learn what Catholics believe and practise in regard to patriotism.

The other virtues mentioned above St. Thomas defines and classifies with that remarkable knowledge, acumen, and patience which have made the Second Part of his theology a most extraordinary combination of Christian psychology and morality.

Those who do not relish the Latin or French will be glad to know that the next promised volume of the English translation of the *Summa* will contain the same questions as those treated in Fr. Pègues' twelfth volume.

The French say: "Qui sait beaucoup, abrège beaucoup." Those only who know a subject well can explain it in a few words; those only who know a book well can give the substance of that book in a compendium. Father Pègues knows the *Summa* of St. Thomas, which he has studied with great love and devotion for many years. He has given fifteen years to the *Commentaire Français Littéral*, which he hopes to complete in eight or ten years. Hence it would not be easy to find one so well prepared to write a Catechism of the *Summa*. This he has done in a most ingenious and successful manner. In the five hundred and sixty-five pages of the *Catéchisme* we find a summa of the *Summa* in the form of questions and answers. The arguments and elucidations of the original are not given in full; but no important questions are omitted. There are even a few additions, and the chapter on marriage is made to conform to the new Code of Canon Law. An instructive introduction and an orderly analytical index will be appreciated by many readers. The book is truly a manual of Christian doctrine, an excellent compendium of St. Thomas's great manual of theology. In Rome it has been adopted as the text book of the "Association for the Study of the Catechism under the auspices of St. Thomas Aquinas".

In his introduction Father Pègues informs us that in the meetings of that association the members, some of whom are of high rank, recite lessons, answer questions, and listen to explanations given by the director or president. The explanations are necessary in order to develop the doctrine and to make clear the meaning of the original text. In a few places the questions and answers of this manual are so brief that they do not fully explain the mind of St. Thomas (e. g., on Q. XXIII of the First Part). Classes in Christian doctrine for men and women would be very useful in America as well as in Rome. Any priest could give the necessary explanations, which would be graciously and gratefully received by the devout laity.

D. J. KENNEDY, O.P.

EXPERIMENTS IN PSYCHICAL SCIENCE. *Levitation, Contact and Direct Voice.* By W. J. Crawford, D.Sc. New York: E. P. Dutton & Co. 1919. Pp. 201.

THE NEW BLACK MAGIO, and the Truth about the Ouija Board. By J. Godfrey Raupert, K.S.G. New York: The Devin Adair Company. 1919. Pp. 243.

The appeal which these two treatments of Spiritism make to the readers of this REVIEW needs no inculcation. Amongst men whose vocation as well as duty it is to observe and estimate the great forces and tendencies that vitally concern mankind, the clergy stand foremost. Spiritism has always been one of these forces and tendencies, but it is seemingly more potent, because more subtle, at the present moment than ever it has been since Christianity came to leaven the nations and to withstand the spiritual enemies which under the sway of heathenism exercised so far-reaching and so baleful a power over humanity. It is probably the most insidious strategem in the warfare which those enemies unceasingly wage on mankind that they so largely succeed in concealing their malignity by masking their identity. They would foster the general opinion that they are ministers of beneficence, discarnate souls of human beings watching the movements of their still incarnate brethren with whom they are ever eager to communicate, and whose minds they seek to enlighten regarding life on the other side. They pretend that life beyond the veil has little or nothing in common with the conditions depicted by the Bible and Christian tradition.

Amongst students who have seriously analyzed the phenomena called spiritistic, there are three chief classes: first, those who, after eliminating the phenomena due to fraud on the part of the mediums or self-delusion on the part of the sitters, or to the mysterious subconscious and more or less automatic forces of the human organism, maintain that there remains a considerable mass of the said phenomena that must be attributed to disembodied *human* intelligences; secondly, there are those who, having made the same eliminations, are convinced that the agents back of the phenomena in question are unembodied spirits of a malign nature; in other words, malicious demons, devils. Midway between these two classes of interpreters may be counted a third group, those namely who do not find sufficient evidence for either of the two opposite opinions just mentioned, but who think that the alleged phenomena, frauds being of course excluded, are explicable by the occult powers of human personality. This intermediate group is steadily diminishing and with the ever-accumulating mass of psychic facts is likely soon to disappear.

In the ranks of the first group of researchers—those, namely, who hold the theory that discarnate human intelligences are the agents at work—Professor Crawford, the author of the book above, occupies a foremost place. The grounds for this assertion have previously been stated in this REVIEW in notices of Dr. Crawford's two former volumes: *The Reality of Psychic Phenomena* and *Hints and Observations for Those Investigating the Phenomena of Spiritualism*. In his more recent book, the one before us, the series of experiments described in the first of the two works just mentioned is continued with equal rigor and exactness. The prior series chronicled eighty-seven minute experiments; the present adds forty-one to the list. Almost all of these, as was the case with all of the prior series, were performed under exceptionally favorable conditions in the family circle of the Goligher home in Belfast. Most of them likewise have to do with the levitation of various bodies—tables and the like.

The conclusion which Mr. Crawford draws from the large mass of the phenomena obtained is that the levitations were wrought by "invisible [spirit] operators" working through the Goligher circle. The evidence for this conclusion appears to be overwhelming. Not so the Professor's further conclusion as to the nature of these invisible agents unmistakably assisting him in his investigations—the inference, namely, that they are disembodied *human* intelligences. The intelligences who, we venture to say, indubitably do his bidding in the manipulation of the objects at the Belfast séances, have persuaded if not convinced Dr. Crawford that they are many in number, that they encompass the circle—somewhat after the manner of medical students at a clinic—all of them anxious to assist in the experiments, though only certain fortunate ones secure the opportunity. Through preconcerted signals they converse with the Professor; they describe, with no little difficulty however, the appearance of their environment, which they say is somewhat like, and yet indescribably unlike, our earthplane; that, while "dark places" exist in their surroundings, "there is no orthodox hell". The dark spheres are "places of retribution whence egress can only be attained by laborious and painstaking effort". And so on.

The Professor states in *Hints and Observations* that he had found it at first difficult to rid himself of "the orthodox belief" in heaven and hell which he formerly shared in common with the Goligher group. But through oft-repeated converse with "the invisible entities" he has come to believe that the future life is "a world just a little higher than our own as regards the moral status of its inhabitants". There is "no heaven or hell", and he adds, "the sooner this is recognized the better". The child-like naiveté with which this professor of mechanics accepts the assertions of "the invisible

operators" who at his bidding levitate tables, pass around trumpets, and tinkle little bells, would be almost humorous were it not so tragic. On the word of these unseen levitators he and the Golighers have decided to deny and reject the sacrosanct teaching of God's revelation explicitly conveyed through the Bible and the unbroken tradition of the Christian Church! Is anything else required to prove to an open mind that "the invisible entities" are lying spirits akin to their arch leader, the father of lies, the prince of devils?

Of course a conclusion such as this would have no weight with a man of Professor Crawford's persuasions and attitude of mind. For the principles upon which the conclusion is based we must refer to the companion volume in title above. Not that there is anything in the latter work that will convince Mr. Crawford. He has persuaded himself that he is dealing all along with benevolent and beneficent personalities. By their fruits he knows them. Not the slightest harm (he thinks) has come to him or to the Golighers by enlisting their services. Prompt, ever ready, to do his bidding, they even tell of coöperating intelligences who have care and guard over the well-being of the medium that no physical harm befall her during the experiments. As for moral injury, the Goligher family is above reproach—simple, sincere, kindly, they are deeply religious, devoted to "the invisible entities" with whom they hold most friendly and unbroken relations. On the other hand, "the new view" of the future life with which "the entities" have taught them to replace the venerable tenets of the Kirk, is most benign and comforting. So that nothing but good has accrued from the séances held in the Belfast circle.

Before passing on to the second work before us something remains to be said regarding the confirmation which "the entities" seem to have given to Professor Crawford's scientific theory respecting the mechanism of levitation. Those who have read his former volumes will remember that the theory in question is to the effect that "the invisible operators" in levitating objects make use of a material which they abstract from the body of the medium and attach in the form of rod-like levers to the objects which they desire to lift. They invariably affirm, when questioned by the Professor, that such is the method. Many of the experiments performed, in which the medium is weighed before, during, and after the levitation appear to confirm the hypothesis. That the material used for the leverage is withdrawn from the medium seems to be established. By way of illustrating both the *modus agendi* and the theory, or hypothesis, in question, the following typical experiment may suffice: Professor Crawford said to the operators, "You say the levitating cantilever contains matter from the body of the medium. I want you to take

out from her body the matter you use in the construction of the cantilever you employ to levitate this table (weight $12\frac{1}{4}$ lbs.) and to place this matter loosely on the floor—not to build up the cantilever, but simply to place the matter required for it on the floor. Give three raps when you have done this.” The medium’s weight began to decrease and in a few seconds became fairly steady. Then Professor Crawford heard the three raps, signaling that the operation was complete. Result:

Weight of medium and chair plus board before the experiment.....	138½ lbs.
Fairly steady weight of medium and chair and board after the raps were given	122½ lbs.
Decrease in weight in medium	16 lb.

It is noteworthy that when the Professor carried out the same test about eighteen months previously, he obtained the same result within a pound or two. From many experiments of which the foregoing is typical, Dr. Crawford concludes that the processes of levitation are as follows: (a) The projection by the operators into the séance room of psychic rods, arms or structures. These are only temporary productions and return to the body of the medium, whence they came, at the conclusion of the séance; or more directly, they keep coming and going from the medium, as they are required, during the séance time. It seems most likely that they are composed, or at any rate partly composed, of matter borrowed from the medium’s body, and the weight of this matter may, in an extreme case, amount to 40 or 50 lbs. But at the conclusion of the phenomena the structure returns to the medium’s body and of course all the matter with it. Hence this kind of matter which the medium supplies is only supplied temporarily and the medium at the conclusion of the séance loses nothing. (b) The supplying of some kind of energy which is used to enable the psychic structures to do their work, i. e. to levitate tables and so on. This energy seems also to be associated with matter, but not with the kind of matter which is used to build up the structures. For the matter associated with the energy is a permanent loss. It is also very much less in quantity than the temporarily borrowed structure matter. Mr. Crawford says he has every reason to believe from a long experience of the séance room, that a physical medium is a person whose physical organism is capable of supplying temporarily quantities of this structure matter and that a good sitter is a person who can supply a quantity of energy matter. In other words, the function of the medium is to lend from her body psychic matter and the functions of the sitters is to supply psychic energy. The reader will therefore understand that it is necessary to have at a circle a number of sitters so that a sufficiency of this psychic energy may be available.

Now as regards the nature of this psychical substance, the experiments seem to show: (1) It must be of a very fine nature and invisible, for nothing of it can be seen on the table. (2) It has something to do with the medium, for when people other than the medium and not in physical contact with her body touch the levitated table, it does not drop. (3) The medium's bare hand is most effective in conducting this substance from the table to her body. (4) Some substances conduct it more slowly than others, while some do not seem to conduct it at all. (5) The air does not conduct it. (6) From several persons experimented with, the body of Dr. Crawford seemed the only one which conducted it and that only very slowly. (7) It is essential to the phenomena of levitation.

If Dr. Crawford's inferences concerning this psychic material be justified, they help one to conceive the probability of materializations, i. e. that the spiritual entities are able to assume the shape and appearance of the human organism. But enough. We have said sufficient concerning Dr. Crawford's work to indicate its general character and theory. The student desiring further evidence will consult the book itself. On the other hand, the saying of so much means that we can say correspondingly little within present limits of the more important work of Dr. Raupert.

Dr. Raupert belongs to the second group of students of spiritism mentioned above. He is convinced that a large mass of psychic phenomena must be attributed not to the disembodied souls of men but to the unembodied spirits of evil—to demons, devils. The mere statement of this theory suffices to condemn it in the eyes of those who have no faith—or who having had, have forfeited it—in the Christian Revelation; suffices to weaken it also if not to condemn it in the mind of some Christians who are apt to call it naïve, savoring of over much of "the orthodox", the uncritical, the uninformed mind, the mind unacquainted with the hidden forces of human automatonism, and so on. However, Mr. Raupert needs no defence from the sinister sneer of naiveté. He is a ripe, all-round researcher, a veteran in this line of investigation. Personal experience with the phenomena in question, critical sifting thereof as well as mature reflection upon their nature have taught him that these things are not to be understood by any one isolated method, much less by the study of one or other group of phenomena. Psychic, like all other, phenomena of life must be examined from above as well as from below—in the light of universal principles, truths of reason as well as of revelation. His book differs therefore first in method, second in range of matter, thirdly and most of all in its conclusions, from the book of Dr. Crawford. The latter investigates analytically a

single category of events, and from them he draws a conclusion relative to those events but unrelated to and out of harmony with truths that are no less, but rather all the more, certain because they belong to a higher order; while Dr. Raupert takes in the philosophy—a philosophy based of course on observation and experience—of spiritualism.

Men of some standing in the intellectual world of to-day—men such as the well-known physicist Sir Oliver Lodge, and the litterateur Sir Conan Doyle—think that through spiritistic communications a New Revelation has been given to the world, a revelation which, like that which Professor Crawford has gained from a like source, is to supplant that of Christianity. One or two of the dogmas proclaimed by “Imperator”, the spirit who “controlled” the late Stainton Moses (an Anglican Minister and convert to spiritism), will suffice to indicate the drift of the New Revelation. “Imperator” (who by the way claims divine authority for his mission) declares that “the theological story of a fall from a state of purity to a state of sin . . . is misleading”, nay, “a baseless figment”. Moreover, “the Incarnation and Sufferings and Death of Jesus Christ were in no sense an atonement for the sins of man. Christ was some higher created intelligence who came to reform the world by his moral teaching and his personal example”. The spirits revealed this new dogma to Sir Conan Doyle. The same eminent authorities revealed to Sir Conan, as they did to Dr. Crawford, that the soul after death “is not a glorified angel or a goblin damned, but it is simply the person himself, containing all his strength and weakness, his wisdom and his folly, exactly as he has retained his personal appearance. . . . *Hell drops out altogether*, as it has long dropped out of the thoughts of every reasonable man. This odious conception, so blasphemous in its view of the Creator, arose from the exaggerations of the Oriental phases and may perhaps have been of service in a coarse age where men were frightened by fires, as wild beasts are scared by the travelers. *Hell as a permanent place does not exist*. But the idea of punishment, of purifying chastisement, in fact of Purgatory, is justified by the reports from the other side.”

Sir Oliver Lodge knows this about the future: “To suppose that the short period of earth-life is sufficient to save or damn a soul to all eternity and that the act of death has power to convert an ordinary man into either an angel or a demon, to make him happy in the society of the highest saints and able to associate with Deity, or to condemn him to fraternize with the lowest of the low, amid whatever physical or mental torments were imagined as likely to accompany and emphasize his fall from grace—all this was so repugnant to common sense that as a matter of fact it was not believed.”

"Imperator" and his companions "know of no Hell save that within the soul; a Hell which is fed by the flame of unpurified and untamed lust and passion, which is kept alive by remorse and agony of sorrow; which is fraught with the pangs that spring up unbidden from the results of past misdeeds, and from which the only escape lies in retracing the steps and in cultivating the qualities which shall bear fruit in love and knowledge of God. In perpetually progressing, the spirit finds its true happiness. There is no finality; none, none, none." But enough of this.

Dr. Raupert examines in detail the phenomena of spiritism with a view to see whether they are of such a nature as to justify the inference drawn by so many scientific minds to-day that the mediums are communicating to us from "the other side" a New Revelation which, whether from the character of its source or from its intrinsic nature, is credible or, yet more, a fitting substitute for the Christian Faith. By scrutinizing the evidence in the light of history, of fact and experience, of science, of Christian thought and experience, of reason and common sense, he accumulates adequate motives to justify the inference that: "The occult phenomena, evoked and observed and studied in modern times, are no discoveries by science of hidden but normal powers in man which may be legitimately utilized and cultivated, and by means of which the spirits of the dead can be made to furnish proof of their survival, and by which they can impart useful knowledge to the world. Their induction is a revival, in modern form, of that ancient Necromancy and Black Magic which was, and is to-day, practised by most uncivilized or partially civilized races, and which, both the legislators of the Jewish race and the teachings of Christ and of the Christian Church, in every age, and in the most emphatic terms, rigidly condemned. It is a movement of thought, in violent and bitter antagonism to the Revealed, Supernatural Truths of Christianity, tending to separate the human soul from the supernatural order and reducing it to that state of helplessness and naturalism from which Christ came to set it free. Its appearance, in our time, is a literal and startling fulfilment of remarkable words of prophecy and warning, uttered nearly two thousand years ago."

The reader who carefully examines the grounds of this inference as set forth by Mr. Raupert will, we think, deem them solid enough to sustain so weighty a conclusion. The author devotes the final chapter to a consideration of the ouija board. The reasons which he finds adequate to condemn the use of that insidious instrument need not be dwelt upon here, the substance of the chapter having previously appeared as an article in the present REVIEW.

To what we have thus far said we need hardly subjoin that Mr. Raupert has added to his former important works on this most vital subject a book which the clergy will find a serviceable adjunct to their ministry of spreading the truths both of reason and of faith in regard to the relations of our world to the preternatural order of intelligences. Placed in the hands of intelligent Catholics the book will sound a warning note bidding them beware of practices which are insidiously stealing into the homes and the lives of so many of their non-Catholic brethren.

DEMOCRATIC INDUSTRY. A Practical Study in Social History. By Joseph Husslein, S.J., Ph.D. New York, P. J. Kenedy & Sons. 1919. Pp. 362.

History, they say, is philosophy teaching by example. If so, the philosophy of economics should find its verification in history. This is what we learn from the present volume when examined in connexion with its predecessor, *The World Problem*. Therein the author unfolded a theory which in a broad sense might be called a philosophy of economic life; that is to say, he treated of the interrelations between capital and labor in the light of philosophical principles, principles which find their fullest expression in Catholicism. In other words, in that conception of a Christian Democracy which rests upon "the fundamental truth that society is a moral organism, a social body all the members of which are united for a common purpose, by a common bond of brotherhood, under the common fatherhood of God. 'No one lives in a community for his personal advantage only,' says Pope Leo XIII in his Encyclical on Christian Democracy, 'he lives for the common good also.' Each member is therefore to contribute his own share toward the welfare of the entire body, and that body, in turn, must reasonably provide for the welfare of its individual members. In every conflict between private and public interests the former must yield to the latter, since the common good is the supreme social law. This, however, does not imply the Socialistic abrogation of inviolable individual rights. It does not imply the negation of all private capital, but its proper restriction and regulation. Due precedence must, moreover, be given to all the interests of a higher order. Right reason demands that spiritual claims prevail over merely temporal considerations." In a word, the Catholic philosophy of economic relations reveals on the one hand the excessive communism of Socialism and on the other hand the no less exaggeration of Individualism. It holds a mediating theory of Coöperativism in which the rights of both Capital and Labor are insisted on, while the duties of both these agents of pro-

duction are inculcated—duties which are not only mutual but in each case must have also the rights of the entire social organism as their essential terminus.

As thus stated, the Catholic theory may seem beautifully vague and platitudinous. Moreover, opposing theories may claim to be no less mediating between unjust extremes. On the other hand, those who are familiar with *The World Problem* are aware that the author has not left that theory in its bald abstractness, but has given it quite full analysis and definite application to such intrinsic questions as just prices, fair wages, strikes, unemployment, women in industry, and so on.

In the book before us the theory is tested by the experience of industrial history. Not that the theory is introduced *a priori* in order to receive its substantiation from history. No. The authentic records of the past are consulted with a view to find what truths they have to teach concerning the typical plans and methods according to which the economic forces of civilized man have been and are organized. The beginnings of organized labor merge into the twilight of history. What we call Trade Unionism seems to have existed some six or seven centuries before Christ. Three great leaders are given as its founders in as many different countries: Amasis in Egypt, Solon in Greece, and Numa Pompilius in Rome. But all organizations of labor in pre-Christian times were formed and dominated by the power of an Absolute State. The worker was practically the slave of the State and what his condition was may be summed up in the words of an early Egyptian poet:

The weaver within doors is worse off than a woman; squatting, his knees against his chest, he does not breathe.
If during the day he slackens weaving, he is bound fast as the lotuses of the lake; and it is by giving bread to the door-keeper, that the latter permits him to see the light.

The dyer, his fingers reeking— and their smell is that of fish-spawn— toils, his two eyes oppressed with fatigue, his hand does not stop, and as he spends his time in cutting out cloth, he has a hatred of garments.

The shoemaker is very unfortunate; he moans ceaselessly, his health is the health of the spawning fish, and he gnaws the leather.

The baker makes dough, subjects the loaves to the fire; while his head is inside the oven, his son holds him by the legs; if he slips from the hands of his son, he falls there into the flames.

When Christianity came to purge out the old leaven of pagan ideals, it gradually relieved first the condition of the slave and the toiling masses, and succeeded eventually in eliminating slavery from the Empire, though only to begin over the work of emancipation after the Northern barbarians had reintroduced slavery when they overran Europe. Under the influence of the Church, slavery having passed through serfdom and feudalism to industrial freedom, the gild system was gradually developed and Christian Democracy became organized in an almost ideal Industrial Democracy. For, as the well-known Protestant authority on economic history, Dr. W. Cunningham, observes, the purpose of the gilds was "the regulation of work in such fashion that the public might be well served and that the trade might therefore flourish. . . . The effort was to secure satisfactory conditions for production, skilled workers and honest materials, and to ensure a price which should be 'reasonable' to receive and therefore reasonable to pay for such ware thus made". How all this was brought about, how industrial activities became organized, perfected and sanctified by Christian ideals, instruments and methods, is told in a highly interesting manner in the book at hand. Then arose the Reformation, the Revolution that looted and destroyed the gilds, while despoiling church and monastery. Later, a century ago, came the Industrial Revolution which brought the laboring masses under bondage to Capitalism. Then followed the reaction of Communism and Socialism which threatened and still threatens to subject those same masses to an iron-bound system of State control.

Against both Capitalism and a threatening State Socialism we are witnessing at the present moment a double reaction: on the one hand, toward a more or less sane form of Unionism, and on the other hand to a more or less insane form of Syndicalism and Sovietism. In both these reactionary phases there is an obviously fair element of sound theory and policy. So far as organization goes, and partly also in their aim, they mark a return to the gild system of the Middle Ages. Syndicalism and Sovietism are of course vitiated at their very roots by their policy of robbery and anarchism. Unionism is on the right road to an Industrial Democracy which bids fair to ensure for labor its just share of the product. Whether this is to be brought about by coöperation of workers themselves, or, what is more likely, by both methods combined, remains to be seen.

At the present moment the whole industrial world is passing through a process of fermentation. If the ideas expounded by Father Husslein in *The World Problem* and the testimony of history enmassed in the book before us could be widely disseminated and reduced to practice, there would be little doubt of the happy out-

come. Industrial Democracy would be secure under a régime of Christian Democracy. Whether or to what degree the future holds this in store for humanity a prophet's eye alone can forecast. At all events, it is well that we should have the theory and its historical justification so ably, so clearly, so convincingly and so interestingly presented to the world as is done in the present volume. The book is one which will be read to advantage no less by special students of social and economic problems than by the general reader, such is its felicity of method and style. As we noted in regard to *The World Problem*, so too in respect to the present volume, it lends itself happily to serve as a text book in college and seminary. The latter adaptation might well be furthered by the addition of a chapter on the Industrial Revolution. An index also would be a desirable equipment.

THE CHURCH AND SOCIALISM, and Other Essays. By John A. Ryan, D.D., LL.D. Washington, The University Press. 1919. Pp. 251.

Although the chapters, eleven in all, comprised in this volume have already seen the light in the pages of various periodicals, they are of sufficient importance and value to deserve the preservation and mutual illumination secured for them by the present collection. The initial paper, which furnishes the book's title, answers a question that has often been solved by other writers—the question namely, why may not a Catholic be a Socialist. Socialism, however, is by no means a permanently fixed system, like the binomial theorem, for instance. It has changed considerably even since Leo XIII condemned it by his memorable Encyclical *Rerum Novarum*, 15 May, 1891. Moreover, Socialism may be viewed on its purely economic side, or in its philosophical theory of life, or in its tendency as a world-wide socio-political movement permeated and actuated by certain peculiar philosophical conceptions. It is therefore desirable and even necessary that the opposition of the Church toward Socialism, economic and philosophical, should be justified, and that the grounds of that opposition be explained in a manner that meets the newer changes both in the system itself and in its environment. This has been done in the book before us in a very clear and on the whole convincing method and style. So, if the volume contained nothing more than the opening paper, the work would be eminently worth while.

The remaining chapters, however, treat of subjects hardly less and perhaps in some respects even more important as well as timely. They discuss principles and proposals of social reform: the legal and the minimum wage; the moral aspects of the labor union; the

Church and the workingman; the moral aspects of speculation; false and true conceptions of welfare; birth control; woman suffrage; and social service as a profession. All these subjects fall within the lines of a priest's studies. The discussion of them by so well-informed and thoughtful an authority as Dr. Ryan cannot fail to elicit a far-reaching interest.

HEALTH THROUGH WILL POWER. By James J. Walsh, M.D., Ph.D., Sc.D., etc. Little Brown and Company, Boston. 1919. Pp. 296.

Although this book does not fall within the immediate scope of the REVIEW, nevertheless the dominant note pervading it, the *leit motif*, so to say, touches so closely the vocational endeavors of the clergy that we fear no risk of violating the *ne ultra crepidam* admonition if we call the attention of our readers to the purpose and procedure of the book. The principle to which we allude as associating the work with clerical aims concerns the efficacy of will power. The will is the dynamo of the moral, even more than it is of the physical, life. It is by the will's energy that character is formed, virtue begotten and perfected and the ultimate goal of life attained. And since it is the business of the priest to look after this power in the moral and spiritual life—to secure its adequate voltage and intelligent direction—he cannot but look with interest on the application of it on the immediately subordinate plane of bodily health, especially when the theory of that application is expounded by so experienced and competent an authority as Dr. James Walsh.

The will cannot of course do everything in the corporal any more than it can in the spiritual life. It can cure organic diseases no more than it can restore amputated members. And yet, as Dr. Walsh proves, it can, especially by its influence upon the heart, do very much to retard the advance and to relieve the pain and discomfort of such disorders. Dr. Walsh shows that "to live on one's will" is not a mere hyperbolic phrase, but the expression of an actual fact, a fact which he confirms by certain remarkable experiences. The influence of the will on one's bearing of physical pain everybody knows by his experience, for instance, of headaches, toothaches, *et id omne genus dolorum*. The *degree*, however, to which the will is capable of training in this respect is ably brought out in the book before us, as is likewise the will's power in regard to such diseases and ailments as pneumonia, colds, rheumatism, and so on. Some things worth noting are likewise said concerning the will's influence on nervous troubles, on what are called psycho-neuroses, wherein mental suggestion has so prominent a part to play in bringing about certain motor-inabilities. The account of the experience of neurologists in

the treatment of "shell shock" during the war is not the least interesting feature of the book before us, proving, as that heroic treatment did, how very many things one *can* do when one has to.

Besides the therapeutic value of the book, a value of which the clergy may well avail themselves (say, for instance, in what relates to fresh air and exercise), the motif emphasizing the importance of will in the formation of habit is quite on the line of the priest's activity and his experience will abundantly confirm the observation made by Professor Conklin, of Princeton, that "it is one of the most serious indictments against modern systems of education that they devote so much attention to the training of the memory and intellect and so little attention to the training of the will, upon the proper development of which so much depends".

It may be almost superfluous to add that the book is written in the easy conversational style for which the author is distinguished. Indeed the several chapters seem to be just the printed replicas of as many "talks", a fact that probably accounts for a number of repetitions and overlappings.

The volume is provided with an index which might well be fuller and more accurate.

Literary Chat.

Every year at Christmastide we have been taught by experience to look for one of those dainty little caskets of literary gems which Mr. Humphrey Desmond has the art of devising. This time it comes labeled *Good Cheer*. An expressive title and true. On its face there is a smile that is good to see and to greet. Still happier are its words of cheer, for they ring true as well as merry—true because they spring from what is real and genuine in human nature at its best; and right merry, for they echo a sane optimism that is sane because it is permeated by a right attitude toward the petty troubles of life, most of which do not happen, because, as Dr. Walsh would say, we determine in advance that they shall not.

This is well illustrated by the philosophy of Joel Chandler Harris (Uncle Remus). In a letter to one of his sons quoted in the booklet at

hand, Mr. Harris says: "My plan has always been to conceal my feelings about small and unimportant matters, and be genial and funny, even when I didn't feel like it. A little practice goes a long way. I have got so now I feel genial all the time." And in a letter to his daughter he said: "Now, how do you suppose I can find any news to write while all this is going on? More than that, how do you suppose I survive the infiction? Well, I'll tell you, Billy-Ann—I laugh at it. I'm just as happy, almost, when things are going wrong as I am when they are going right; and for a very good reason. It doesn't amount to a row of pins. There's nothing funnier than to see small troubles disappear when you laugh at them. They seem to get ashamed of themselves and run away."

The cynic of course will sneer at such free-of-care laughingness. Let the cynic, who, with "black-livered"

Schopenhauer weeps his pessimistic shower and, modifying Pope's hopeful song, says: "Everything is wrong," treat himself to a nightly pill of blue-mass, and daily to a dip into *Good Cheer*. If the grouches don't yield to this, he will do well to consult Dr. Walsh's *Will Power*. Should he still survive, he might be induced to take a course of Tom Daly's *McAroni Ballads*.

No one, it is to be hoped, need be told that Tom Daly is a past master in the craft of lyricizing both in Italian and in Irish dialect. In testimony of this is a quartet of volumes, the last of which bears the title *McAroni Ballads* (New York: Harcourt, Brace & Howe). Though the latter "tide has a foreign look—the sort of Latin label one might expect upon a book devoted to the table—yet 'Macaroni's' come to be a word of many meanings". Just how many, how significant (even at times for "the table"), how touching, how exuberantly happy those meanings can be, one would hardly suspect until one consults Tom Daly as an expert interpreter of them.

The poems are by no means all cast in "dago" or in brogue. Not a few of them are done in English undefiled and embody thought and feeling than which neither Burns nor Holmes, nor Riley nor Field has written anything superior—any more than they have sung in more appropriate or sweeter melody.

Most of these lyrics sing of the humble walks and ways of life in which joy and tears and tears of joy are never very far apart. It is hard to refrain from transferring the whole of at least one or other of them to these pages. We may indulge the temptation to the extent of only one stanza. Let it be from "Een Court", a story in which "a poor leetla keed" is brought in by "a bigga cop", and "da Judge, da bossa for da place" treats that "verra badda child" with such mercy and tenderness as to melt the lad's heart into absolving tears. As for the rest, the closing verses are an eloquent enough recital:

"O! hal, my frand, don't be ashame'
For w'at ees een your eye!
Weeth me, weeth all, eet was da
same,
We could not halp but cry;
Not tears for dat we was so sad,
But for da joy to find
A leetla boy dat was so glad,
A man dat was so kind!"

The Thirteenth Annual *Archeological Report* of the Ontario Provincial Museum is very much more than a statistical catalogue appealing to professional students alone. On the contrary, it is a broadly human document. Besides some interesting accounts of the Aborigines, there is a highly instructive paper on *The Mystery of a Land that has disappeared*. In this contribution the writer, the Very Rev. W. R. Harris, D.D., LL.D., has accumulated a considerable mass of testimony in favor of the theory that America was once linked by a great, wide causeway with Europe and Africa and that consequently the venerable legend of *Atlantis* is much more than a myth.

Besides this scholarly monograph and other valuable archeological data, the *Report* contains a collection of *Ojibwa Myths and Tales* compiled by Col. G. E. Laidlaw and told by the Indians themselves in their own child-like style. They are too utterly naive, these Ojibway myths, for our sophisticated tastes. That these children of the woods, however, were shrewd enough to be "on to" the knavishness of Bre'er Fox and the counter simplicity of Bre'er Bear may be inferred from the following story of how the bear lost his tail.

"Black Bear was walking along one day and met Fox. Fox had a string of nice fish and Bear asked him where he got them, and how? So Fox told him that he went fishing with his tail, and Bear wanted to know how he did it. So Fox told him to go to the lake and cut a hole in the ice and put his tail in for the fish to bite, and when Bear felt a bite he was to jump and pull the fish out on the ice, but Fox told Bear he mustn't jump at the first little bite he felt on his tail, because the fish would then be only nibbling, but to wait till he felt

them biting good. Bear did so, and gave a jump and broke off his tail which had become frozen in the ice." A note by the compiler, Colonel G. E. Laidlaw, adds: "This story I heard a good many years ago; I have forgotten the authority." It's too bad we cannot ask Uncle Remus.

How much of our present Mass liturgy was part of the primitive apostolic ceremonial is a question that would naturally interest all those that daily celebrate this great function. Recent studies of eminent liturgical scholars make it possible to give a fairly definite answer to this query. The researches of Bishop, Cagin, Connolly, Duchesne, Frère, Horner, Schermann, and others, have shed abundant light on the matter. But on account of the literary apparatus, the works of these scholars wear a forbidding aspect to the ordinary reader who is discouraged and sometimes bewildered by the maze of learned references through which he does not see his way.

There is the opportunity for what the French call vulgarization; not a sublime, but a very meritorious and useful work. Sometimes this task of making accessible the results of scholarly research is assumed by the original scholars themselves. This, of course, invests the popular treatise with an added dignity and authority. We are very fortunate that this is the case with the volume before us: *L'Anaphore Apostolique et Ses Témoins*. (Paris: P. Lethielleux.)

In this work the learned Dom Paul Cagin offers to a wider circle the conclusions contained in his studies of a more exclusive character. As the title says, the volume is concerned with the early canon of the Mass and reconstructs the apostolic form from a number of later versions. The touch of the real scholar is noticeable on every page, and we find here, as in the works of the lamented English liturgiologist Edmund Bishop, the rare blending of sane conservatism and fearless, impartial criticism.

The Rival Philosophies of Jesus and of Paul, by Ignatius Singer, is an extreme instance of second-rate and

flippant scholarship. It reminds one of the worst popularizations of the Darwinian theories that incurred the disapproval of Darwin himself. The lack of reverence may be pardonable in a critical scholar who prides himself on his independence of judgment, but the absence of even ordinary information can hardly be tolerated in one who imagines that he has discovered the real meaning of Christianity for the first time. There is really nothing new between the covers of this book; it contains nothing but a rehash of the old Paul-Jesus controversy, restated with an astounding assurance and a blissful ignorance of the grave difficulties that militate against this theory. The volume is published by The Open Court Publishing Company, which takes a special delight in acting as sponsor to publications of avowed radical tendency.

To win and retain the allegiance of men seems to be one of the greatest difficulties of the Church in all civilized countries. Pastors of souls are frequently heard to deplore the fact that the men are drifting away from the Church and that they are manifesting a lamentable indifference in religious matters. France in particular is quoted as typical in this respect, and, to judge from a very recent publication just coming from over the seas, not without some foundation in fact. The book referred to bears the title: *L'Apostolat des Hommes par les Missions et les Rétraites, Etude par les Missionnaires diocésains de France*. (Paris, P. Téqui, 1919.)

The authors are experienced missionaries. They face facts bravely and make no attempt to gloss over unpalatable truths. Still they are neither pessimistic nor unduly optimistic, but withal hopeful and consumed with holy zeal. Very much, indeed, can be learned from them. The volume they give us is a veritable mine of information on topics pertaining to the care of souls and pastoral theology.

Men are their chief concern. They review the causes of the religious apathy of men and suggest the reme-

dies which in many cases have been found to be successful. But we have much more here than a practical treatise on how to conduct a mission; the character of the book is unique. It breaks new ground. It is a systematic and psychological study of the religious attitude of men, their peculiar environment and habits, and the way in which they may be approached and access may be gained to their hearts. It reduces the conversion of men to an exact science. We know only one other work to which we might compare it and that is Dr. C. Krieg's monumental *Wissenschaft der Seelenleitung*. One can speak of this book only with enthusiasm and express one's appreciation in such terms only as would sound like fulsome exaggeration.

Under the title *Whom the Lord Loveth* consoling thoughts for every day of the year have been compiled and disposed by Henriette Eugenie Delamare. The thoughts have been taken from the Bible and from the spiritual literature of the Christian ages. They are meant to sustain and comfort the soul under sorrow or pain. Most of them are in prose, a few in verse. The volume in respect to both the matter and form makes an appropriate New Year's token. (New York: P. J. Kenedy & Sons.)

The volume on *Moral*, which forms the second part of the *Exposition* translated and edited by the Christian Brothers, has just appeared in a revision which brings the matter in full accord with the new Code. The fact that the work is now in its sixth edition is a sufficient indication of its value. (Philadelphia: John Joseph McVey.)

The Superintendent's Report of the Parish Schools of the Archdiocese of Philadelphia for the year 1919 is an encouraging document. Notwithstanding the untoward industrial conditions a number of new schools have been

built and opened and the enrollment of pupils has increased by 5,430 pupils, making a total of 100,557. An even more encouraging fact is that the number of pupils passing from the eighth grade into the high schools has grown by 326 and that the tendency thus indicated to take advantage of higher Catholic education is such as to call for correspondingly increased accommodation. This in turn demands the extension of our religious communities, especially in view of the recently increased depletions by death. The problem of religious vocations continues to become more acute.

A cheerful view of life is reflected in the musical, unpretentious rhymes of Father Francis X. Doyle, S.J. (*Poems*. Published by P. Reilly, Philadelphia). Those who have enjoyed his verses in various Catholic periodicals will welcome this collection. Truly, it will not secure him a place among the immortals, but it will endear his name to many and rank him high among the household poets who have a message for those who walk in the humble paths of life. The minor poems in this neat little volume give evidence of genuine poetical talent and literary skill. Many of them are exquisite gems radiant with color and wrought with deft touch into shapes of rare beauty. Those of greater length are deficient in creative inspiration and plastic power; the strain to maintain the soaring flight of the imagination and a high key of expression is but too apparent. But we are amply compensated by the charm of such sweet verses as the following:

"Then,
Oh Lord, I love Thee most,
Not when with glee life flows
To joy's glad crown;
But when in grief I'm lost
And weary weights of woes
Have crushed me down."

And this is only one of many.

Books Received.

THE PRIEST'S VADE-MECUM, or Rules of Sacerdotal Perfection. For the Use of Those Engaged in the Sacred Ministry. By Pierre Bouvier, S.J. Translated from the latest French edition. With a Preface by the Most Rev. Archbishop McIntyre, Auxiliary of Birmingham. P. J. Kenedy & Sons, New York. 1919. Pp. xi—146. Price, \$1.00; \$1.04 *postpaid*.

COMPENDIUM THEOLOGIAE MORALIS. Ad Normam Novissimi Codicis Canonici, Dispositionibus Iuris Hispani, ac Lusitani, Decretis Concilii Plenarii Americae Latinae, necnon I. Conc. Prov. Manilani earundenque Regionum Legibus Peculiaribus etiam Civilibus accommodatum. Auctore P. Ioanne B. Ferreres, S.I. Multis adhuc retentis ex P. Ioanne P. Gury, eiusdem Societatis. Editio decima, tertia post Codicem, correctior et auctor. Tomus Primus: pp. xlviii—752. Tomus Secundus: pp. xii—872. Eugenius Subirana, Barcinone. 1919.

THEOLOGIA MORALIS. Secundum Doctrinam S. Alfonsi de Liguorio. Auctore Jos. Aertnys, C.S.S.R., S. Theologiae Moralis in Collegio Wittemiensi olim Professore. Editio decima, quam recognitam atque auctam ad Codicem Juris Canonici accommodavit C. A. Damen, C.S.S.R., Juris Can. Doct. et Theol. Mor. Prof. Tomus I. Buscuduci: Teulings Editorum Societas. 1919. Pp. xvi—485.

A DICTIONARY OF CANON LAW. By the Rev. P. Trudel, S.S. B. Herder Book Co., St. Louis and London. 1919. Pp. 242. Price, \$1.50.

INCENSE OF THE SOUL. A Treatise on Prayer. By the Rev. Albert Rung, author of *The Seminarian*. Catholic Union Store, Buffalo, N. Y. 1919. Pp. 35. Price, \$0.40 *net*.

THE UNDYING TRAGEDY OF THE WORLD. By William F. Robison, S.J. B. Herder Book Co., St. Louis and London. 1919. Pp. 210. Price, \$1.50.

WHOM THE LORD LOVETH. Consoling Thoughts for Every Day in the Year. Compiled by Henriette Eugénie Delamare. P. J. Kenedy & Sons, New York. 1919. Pp. 120. Price, \$1.00; \$1.10 *postpaid*.

THE THINGS IMMORTAL. Spiritual Thoughts for Every-Day Reading. By the Rev. Edward F. Garesché, S.J., author of *Your Neighbor and You*, *Your Interests Eternal*, *Your Soul's Salvation*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. 144. Price, \$1.25 *net*.

L'APOSTOLAT DES HOMMES PAR LES MISSIONS ET LES RETRAITES. Étude par les Missionnaires diocésains de France. Paris: Pierre Téqui. 1919. Pp. 208. Prix, 5 fr. (majoration comprise).

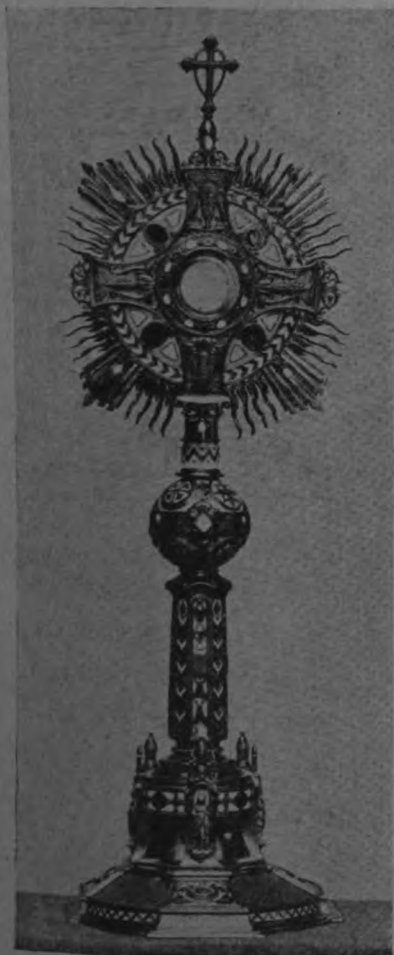
MOTHER ANNE OF JESUS of the Congregation of the Servants of the Most Blessed Sacrament. Sentinel Press, New York. 1919. Pp. 30.

RELIGION. By the Rev. R. Traill. Catholic Truth Society, London. 1919. Pp. 20. Price, twopence.

PENNY PAMPHLETS: C213, *The Conversion of Jules Lewel*. Published for the Catholic Guild of Israel. Pp. 16. C214, *The Conversion of Isidore Ganschler*. Published for the Catholic Guild of Israel. Pp. 12. R79, *The Will to Believe*. By B. Gavan Duffy, S.J. Pp. 12. Catholic Truth Society, London. 1919. Price, one penny each.

HOW TO SERVE MASS. Catholic Truth Society, London. 1919. Pp. 24. Price, threepence *net*.

CALENDRIER DU TRÈS SAINT SACREMENT POUR 1920. Chaque feuillet contient, outre l'indication de la fête du jour, une parole ou pensée pieuse extraite des œuvres du Vénérable Père Eymard, propre à alimenter la foi et l'amour envers le Très Saint Sacrement. Sentinel of Blessed Sacrament, 185 E. 76th St., New York. 1919. Prix, \$0.55 *franco*.



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CONTENTS

FOREIGN MISSIONS: A PROGRAM OF ACTION.....	129
The Right Rev. RICHARD SYKES, S.J., Prefect Apostolic of Zambesi, Central Africa.	
THE RECRUITING OF OUR BROTHERS' AND SISTERS' NOVITIATES.....	139
The Rev. THOMAS J. BRADY, Baker City, Oregon.	
THE MISSION FIELD IN CENTRAL AMERICA.....	145
ELBRIDGE COLBY, University of Minnesota.	
COULD WE HAVE A CLERICAL MISSIONARY UNION?.....	149
FLOYD KEELER, Washington, D. C.	
THE ECCLESIASTICAL OUTLOOK IN LITHUANIA.....	153
The Rev. JOSEPH J. KAULAKIS, Philadelphia, Pa.	
A STUDY OF THE ARMS OF SAINT CHARLES BORROMEO.....	164
PIERRE DE CHAIGNON LA ROSE.	
THE ESCUTCHEON OF SAINT CHARLES BORROMEO: A Criticism.....	181
THE EDITOR.	
THE TACTICS OF SAINT PAUL.....	190
The Rev. LEO M. MURRAY, Catholic University of America.	
THE PAROCHIAL MASS AND THE PARISH CHURCH.....	212
ADMINISTRATION OF EXTREME UNCTION BEFORE A SURGICAL OPERATION.....	221
THE NEW MUSIC COURSE FOR PAROCHIAL SCHOOLS.....	223
COMMUNION IN A HOSPITAL.....	225
RECENT BIBLE STUDY: Jahweh Again—Tertullian and the Johannine Logos.....	231
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.	

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—FEBRUARY, 1920.—No. 2.

FOREIGN MISSIONS : A PROGRAM OF ACTION.

I SHOULD like, with the permission of the Editor of this REVIEW, to lay before its readers some thoughts on the subject of Foreign Missions.

I choose this medium for several reasons—first and chiefly because THE ECCLESIASTICAL REVIEW circulates mainly, though by no means solely, amongst the American clergy ; and my appeal lies chiefly to the Catholics of America. Secondly, because I see amongst the Catholics of the United States a great awakening on the subject of the Missions to the heathen. Thirdly, because I know of no Catholic country that is able—and, I feel sure, willing—to help as is the great Republic of the West in the Missionary Crusade that is now beginning. The United States came forward in the late great struggle and by its coöperation brought it to a victorious conclusion. She has become a great world power and her influence is increasingly felt in every part of the globe.

But, whatever her growing power in the councils of the world may be, I feel sure that for her is reserved a great and noble destiny, that of being the standard-bearer of the spiritual hosts which are to conquer paganism the world over. After all, there is only one kind of imperialism which really counts and that is the imperialism of the Catholic Church ; which knows no boundaries but the limits of the world. If we priests are truly Catholic, we must think in continents, and no narrower bounds must content us. To circumscribe our ambitions to our own country is regionalism, nationalism in matters spiritual. We must dream of conquering the entire world to Christ and we must try and reach at the stars. No lowlier ambition should

content us. The Catholic Church is the heir of the ages and we must not forgo, by cowardice, timidity, indifference or sloth, the heritage which falls to our lot.

It is time that an organized effort to bring Asia and Africa to the knowledge of Christ were really made. We cannot afford to wait. It is not creditable to us as Catholics that, almost two thousand years after the death of the Divine Founder of our religion, such vast numbers of mankind know Him not but are lying in darkness and in the shadow of death. It is time that there was a great awakening on a most momentous matter that will not wait—time that the conscience of the whole Catholic world should be aroused to the fact that, if the Catholic Church will not enter into its inheritance, the sects will and filch from her that which is hers. It is time that the Fiery Cross should be carried round the world and that every town and village and countryside should be summoned to prepare its horse, foot and artillery and move against the enemy, paganism, in its many forms.

The signs are evident to anyone who can read. The debauch of blood has ended; the nations are peaceful from sheer weariness, and they will look to the things of peace. And amongst these is missionary effort. Peaceful penetration will follow the invasion of shot and shell. Anyone may see with but half an eye how matters are shaping. The Christian sects are on the alert.

We all read with pleasure of the generous way in which the Catholics of the United States are contributing their alms to the Society of the Propagation of the Faith. It is heartening to Catholics the world over that generous America is going to rival and outstrip the noble Catholics of France. But what is all this compared to what the sects are contributing? It takes one's breath away when one reads (I confine myself for the moment to the United States) that the Methodists contributed \$110,000,000 recently for foreign missionary propaganda; that the Northern Baptists are completing their \$6,000,000 Victory Fund, which will be increased by another \$2,000,000 if the above figure is reached, while their ambition is to collect \$100,000,000; and that the Southern Baptists are undertaking to raise \$75,000,000 for their missionary work.

These figures simply overwhelm one. I know it will be said that not by dollars alone are men made Christians. That may be true; but unfortunately the argument is not very convincing. In the first place, men give a large sum for what they value much, which would seem to prove that the above-mentioned Christian sects set great store by missionary work. And, secondly, although money does not *directly* purchase conversions to Christianity, it does indirectly; for even Catholic Foreign Missioners must be clothed and fed (however modest their needs), and they must build churches and schools, convents and presbyteries; and all this costs money.

I know something of the generosity of Catholics; but when I try impartially to review this matter, I must own that my conclusion is that we Catholics fall behind other religious denominations in our liberality in behalf of Foreign Missions. Is, then, error worth more than Faith? And must an imperfect form of Christianity be valued higher than that which possesses Christian Revelation in all its fullness, its depth, and length, and height, and breadth? I do not believe that the generosity displayed by other Christian denominations can be effected without sacrifice: great, in many cases; in others, at least appreciable. I do not think that such huge sums can be contributed without a very decided reduction of income in the case of the wealthy; without a considerable docking of wages in the case of the workingman. Moreover, it seems to me that all must contribute according to their means, and that it is enthusiasm which carries them to such lengths of sacrifice.

Surely, such enthusiasm is at least latent in the Catholic body? It needs to be stimulated and excited. There are no annals, no pages of history, more glorious; no deeds of derring-do so truly noble, as the lives and the doings of Catholic Foreign Missions. Here is a fruitful source of enthusiasm, if it were well and wisely handled. In the whole of Christian post-Apostolic history, is there any glamor more entrancing than the life and the deeds of St. Francis Xavier and of other great missionary saints and apostles? My own feeling is that this is a branch of a great and wide subject that should be made much more of than it is in our Catholic literature and in clerical effort.

We shall do well, when we are appraising the relative efforts of the Catholic Church and of non-Catholic denominations, to remember that the United States of America and England, the two richest and most powerful countries in the world, are by tradition, by sentiment, as well as in their government, Protestant. But Catholicism is becoming a most important factor in the United States, and will have to be, more and more as time goes on, reckoned with in government policy. In this respect it has a great advantage over Catholics in England, who, even though they be of more account than their numbers would seem to warrant, are only a very small fraction of the entire population.

Now this fact of the Protestantism of these two countries is going to play a most important part in the Foreign Missionary field. Great Britain owns not only East India, with its teeming populations, but also a vast part of Africa, while she has large interests in China. The United States, in assuming the rôle of a great world power, is multiplying her interests, as well as establishing her influence, in many countries outside the American Continent. Hence there is a natural, though mistaken and mischievous, notion abroad that religion should follow the flag. If the colonizing power or the protecting influence be Protestant, the religion of the overlord should be there established. The reasoning is not perhaps strictly logical; but loose impressions have played a large part in history. It must be the part of Catholics to combat this mischievous notion. But where are the British or American missionaries to be found, who can prove in the mission field that, though British or Americans, they are still Catholics? Here we get to the root of a great difficulty, of which there is no solution, except that of employing missionaries of other nationalities. There is a fair field and no favor, fortunately, in the missionary theatre of effort in British territories, and French missionaries, as well as those of other nationalities, are allowed entrance; and it is mainly to them that we owe Catholic progress in the East and in Africa. But what I have said will be enough, I think, to show the dangerous opening in our missionary armor and how necessary it is that both the United States and Great Britain should have their numerous schools and colleges for the training of Catholic missionaries.

But all this is merely introductory to what is the main purpose of this paper, the sub-title of which is "A Program of Action". Without further words I proceed to submit this "Program," not in any presumptuous spirit, but diffidently and tentatively. To my mind the time has come when words should give place to action in the matter of the Foreign Missions, and when suggestions for the conversion of the infidel should reach the further stage of translation into deeds.

What then is my proposal for undertaking the conversion to Christ of the infidel world? It consists of two parts. In the first place I put a special, united effort of appeal to the Holy Spirit, the Holy Ghost. It should not be partial or spasmodic, but universal and sustained. We are apt to forget that the Holy Ghost is the Primary Patron of the Foreign Missions. He came down on the Day of Pentecost to renew the face of the earth. He it was who filled the Apostles and disciples with that holiness, boldness, courage, and knowledge, which in no very long time drove paganism from Europe. Without His aid the foreign missionary is helpless. "*Sine Tuo Numine, nihil est in homine.*" This Spirit must give the intending missionary his vocation. He it is who must keep alive in the aspirant's heart, during long years of study and preparation, courage and hope, and implant therein magnanimity. And when the missionary begins his work in heathen lands, it is to the Great Spirit of God to whom he must look for consolation in his trials, support in his disappointments, refreshment and comfort in his weariness and his loneliness. It was the Spirit of God who sent him and to this Spirit the missionary must ever appeal as to the spring and fount of all his endeavors.

We read once a year of the "parted tongues, as it were of fire", when the Apostles and disciples were filled with the Holy Ghost in the Cenacle in Jerusalem and had bestowed upon them the gift of tongues. These outward manifestations of the down-coming of the Great Spirit of God we cannot expect to be renewed. But the same wonderful results will follow if the Holy Ghost is *compelled* to come down into the hearts of men who wish only to preach His word. We are dazzled by the full Pentecostal Visitation and the wonders that followed. But He remains with His Church forever. He

is as powerful in men's hearts as He was in the days of the Apostles. God's arm is not shortened, nor is His power diminished. But we need, as a preliminary to a great advance in the missionary field, to supplicate the Holy Ghost in every Catholic heart, in every Catholic chapel and in every Catholic church throughout the entire world, publicly, unanimously, simultaneously, to come again into the world and again renew the face thereof. One long, united effort, continued through days all over the world, during which the Mass of the Holy Ghost should be said, His praises said and sung and preached—one universal great cry to this Holy Spirit to fill every heart might be followed by effects scarcely less startling in their nature than those that ensued upon His visible descent upon the Apostles.

Every day we use the beautiful petition in our Lord's own prayer, dulled very often, it is to be feared, by reiterated repetition, "Thy Kingdom come". Why should not every Catholic, when he uses this prayer, offer this particular petition to God for the spread of God's Kingdom on earth, not alone in his own heart and for the individual sanctification of all Catholics, but also and especially for the visible spread of the Gospel in all lands, particularly in those in which this great light has not yet shone?

I venture to say, and I say it with reverence, that we must thus bring down the Holy Spirit before we can hope for the necessary vocations to the Foreign Missionary field and before we can expect that speedy conversion of the infidel, which every Catholic should have so much at heart and for which he should be ready to sacrifice his wealth and his comfort and even what he holds dearer.

The second part of my program consists of organization. After all, shaping, reducing to a system, must be a necessary portion of every great constructive plan. In this man is simply humbly following the example of the Highest, who brought order out of chaos in this planet of ours, giving with infinite sagacity comely shapeliness to what was unfinished, unsightly, undigested.

What, then, is the plan I propose? It is that every parish in those countries of the world that enjoy the *Jus Commune* should educate one candidate for the Foreign Missionary

field. I can perfectly well see the objections to such a scheme. But what suggestion, if it were really effective, would not entail objections? Objections are not necessarily fatal. They can often, perhaps generally, be got rid of or greatly diminished.

One evident objection rises in the case of dioceses where the country ecclesiastically is in an inchoate state, and which, though enjoying the recently conferred *Jus Commune*, partake rather of the missionary character. In cases like these the argument might hold that my suggestion is the very one which the bishops are trying to follow out for their own diocesan needs. They would say rightly: "We find it hard enough to secure candidates for the priesthood for our own necessities. Why then should we be asked to sacrifice our own immediate needs for those of a work which, however good, lies far away from us?" In answer I ask: "Out of the thousand and more dioceses in the Catholic Church, in how many does this alleged argument hold good?" And those dioceses which to-day are in a condition of immaturity may to-morrow have emerged from the more primitive stage and may have put on the attributes of full-fledged maturity.

Having noticed this obvious objection I now pass on to consider the advantages and the method of working the plan that I here advocate.

I have not the statistics at hand which give the total number of parishes in the Catholic world. But, even one youth from every parish would give an immense number of candidates preparing for the Foreign Missions. In this way every parochial entity in every country would be brought to feel a direct interest in Foreign Missionary work. This great department of the Church's endeavors would no longer be an empty wraith, lacking substance and reality, but a living actuality, which Catholic men and women could, as it were, see and touch and handle. As to the common objection that care and money given to the Foreign Missions take away from home needs and that the education of priests for this great purpose depletes the supply at home, I venture confidently to say that the very reverse is the truth. By supporting Foreign Missions by men and money the charity of Catholics at home is stimulated and an impetus is given to vocations to the priest-

hood. I am positive that in no other matter is it so true as in this, that charity begets charity.

If the program that I merely adumbrate could be carried out, we should have an army of potential, and soon of actual, Foreign Missioners, which would before long, under God, be of such dimensions as to give hopes of converting a portion of that too, too solid mass of heathendom, which to-day is both our shame and almost our despair. At present the Church is represented in the theatre of missionary enterprise by priests and nuns who are, by the goodness of their lives and their devotion and self-sacrifice, the glory of the Church. But, even all these Orders and Congregations of men and women, illustrating in their unity and diversity a great fact in the Church Catholic, are inadequate in numbers to touch more than the mere fringe of massed heathendom. If the Church of Christ is to cope with infidelity as it ought, it must multiply its agencies, it must "out of these stones raise up children to Abraham". Within the bosom of the Church there lies that divine germ, which only needs stimulating to flourish; there resides that God-given power of diffusiveness, which is one of her great and glorious attributes. I will never believe that much more cannot be done for the Foreign Missions than is being done now; I will never lose my faith in the power, the genius, the divine capacity of the Church to rise to a great emergency; in that enthusiasm for the divinest of all divine works, which, aglow in the breasts of her Saints and her leaders, may be fanned into flames that will warm and illuminate the face of the whole earth.

As to the practical realization of the scheme which I am venturing to suggest, it is evident that it will require a world-wide and gigantic effort of organization, detail, and coördination to bring it to the birth. It is not my purpose to submit a cut and dried program. That would be impossible and presumptuous till a later stage. I mean in this article to leave, not a finished statue, but a rough torso.

But there are certain points which, if the scheme is to see the light and life, are obvious to be dwelt upon. In the first place it would require the setting-up in each diocese or ecclesiastical province of a seminary for juvenile and advanced studies. Some dioceses are large and have more abundant means than

others. In these cases each diocese might be able to support its own missionary college both for lower and higher studies.

The question, too, as to whether, in some cases, the higher studies could not be prosecuted in Rome would have to be considered.

Then, of course, the college would have to be staffed by professors, a fact which would persuade for fewer and larger colleges rather than for more and smaller. An important feature in the curriculum of such seats of missionary education would be, in course of time, lectures by returned missionaries on pastoral theology in heathen countries. This feature would be of very great importance, as the intending missionaries would be well instructed at first-hand by those who are acquainted with the conditions among which the young priests must soon find themselves.

Again, an organizing priest would be required for each diocese, whose functions would be of a very important, and oftentimes of a very delicate, nature. He would have to be possessed of tact and enthusiasm. The occasions for practising the former quality can be readily imagined; but his enthusiasm would be needed to create an interest in the Foreign Missions in places in which it is non-existent, and to stimulate and strengthen it where it is already to be found. A vast amount of pioneer work will have to be done to overcome apathy and awaken the dormant conscience to the duty of supporting Foreign Missionary effort, in every part of the world, if the Church is to be true to her Founder's command to "go and preach the Gospel to every creature". Every Catholic priest, as he reads those words, should have an uneasy feeling as to whether he is doing his duty in obeying these words of his Master.

Indeed this apathy is the greatest enemy the apostle of Foreign Missions has to contend against. But it can be overcome by constant and untiring effort, provided only the teachers in Israel—the pastors of the flock—are themselves conscious of their duty and conscientious to perform it. My "program"—ambitious, it will be said—would also require a distributing centre or "clearing house", for disposing of the missionary priests as they finish their studies.

Of course, everything I have written and suggested rests on the assumption that any undertaking, such as that so im-

perfectly sketched in this article, has the approval and blessing of the Bishops of the Catholic Church and of the Bishop of Bishops, the Vicar of Christ. It were both idle and wrong to suppose that any program could succeed unless blessing comes upon it from above.

In bringing this paper to a close I must repeat with added emphasis what I have already said, that the need for a great and general movement on the part of Catholics in behalf of Foreign Missions is urgent and clamorous. We must not, we cannot, wait. To the Catholic who really longs for the extension of God's Kingdom upon earth it must surely be a stinging reproof that he sits comfortably in his armchair, while outside there echoes the tramp of the multitudinous ranks of non-Catholic Christianity marching to the conquest of the heathen in foreign lands. Is there no one to sound the tocsin that shall awaken this fatal slumber? It is not the missionary, who has to bear the burden of the day and its heats, in tropical lands, who has to do his duty to the Foreign Missions. It is the duty, clamorous and insistent, of every Catholic man and woman, and even of every Catholic boy and girl to make some sacrifice for them.

Nothing, I am persuaded, can convert the world to Christ and His Gospel, unless it be by the concurrence and coöperation of every portion of Christ's living body, His Church. Apostles must come, like the spirit in the Prophets' vision, from the four winds and they must breathe life into the dead bones of a world that has fallen asleep. It looks impossible in these days of luxury and effeminacy, of selfishness colossal, of greed for things material insatiable. But it is not impossible to the Great Spirit of God, who breathes where He wills, and who can raise to life the dead.

In this great crusade, in this glorious conquest, Europe and America must join hands to save Africa and Asia from paganism. In my heart of hearts I feel sure that the Catholics of the United States will, with no uncertain grasp, lay their hand upon the lever which is to move the world.

RICHARD SYKES, S.J.

Bulawayo, Rhodesia, South Africa.

THE RECRUITING OF OUR BROTHERS' AND SISTERS' NOVITIATES.

DURING the latter part of the month of September of the past year, a meeting of all the Hierarchy in the United States of North America was held in the national capital to lay the foundation of an organized plan whereby the economic, financial, religious, educational, and missionary energies of the great Republic might be concerted, unified, and directed toward assured triumph with the least degree of wasted effort. This meeting means for the Church, society, and the entire country, resulting good whose future magnitude the keenest seer cannot comprehend. It is a forward movement in the right direction, long called for, long needed, and now gloriously inaugurated. A galaxy of great names and great churchmen was appointed on different committees with authority to propose plans for future effective action.

The writer freely admits his unfitness to comment upon what these different committees will map out for final development. Being convinced that the entire program of future action is in the very best of hands and minds, he fears that with this paper he may be "rushing in where angels fear to tread". Still he ventures the following exposé of a topic that is all-absorbing and all-important and directly connected with the varied work of the committees, and, as far as the writer is aware, it is a matter that has not received the impetus and effort which its importance would justify. There seems to be a prevailing apathy, so to speak, toward the problem of increasing the numerical membership of the different religious lay communities, as evidenced by the small number of students in our schools, colleges and universities, whose religious sense is directed toward the sanctuary and the religious life of the Brotherhoods and Sisterhoods. For the present, however, this paper will concern itself solely with "the small number of the elect" who choose our Brotherhoods and Sisterhoods as secure refuges for the devout consummation of their lives.

The Church has always recognized the triple status in Christian life. She has always preached the sanctity of the married state, the perfection of the religious or cloistered life, and the exalted state of Holy Orders. All of these are interrelated and they form the full extension of Christian life. This triple

status of Christian life introduces the idea of vocations to our Brotherhoods and Sisterhoods. The field before these Brothers and Sisters is holy ground, and as vast as the Eternal Hills in its import.

Great classics are annually pouring from the sanctums of the bishops of the country upon the imperative need of religious education. But, is it not a distressing fact that seldom, if ever, are the Catholics of the different dioceses of the United States of North America called officially to ponder seriously the matter of vocations to the Brotherhoods and Sisterhoods? The writer is not taking any one to task for this all too well known and unfortunate fact, and least of all is there any such purpose in his mind.

The cry breaks upon the ears of priests and bishops, aye, the Church, and resounds throughout the world: "More teachers, more Sisters, more Brothers." But, alack and alas! what a distance between the cry and the fact! How many of us priests (shall I say bishops?) have made a persistent, energetic, apostolic campaign in our parishes and on the mission platform, in behalf of a more numerous corps of members in our Brotherhoods and Sisterhoods? Every bishop throughout the country yearns for Brothers and Sisters, and spiritual goods so sacred as these are scantily, if at all, delivered. And what is to become of our parishes without Brothers and Sisters to the full and the highest? How can we guarantee the efficient permanency of our schools, our Brotherhoods and Sisterhoods, as far as their numerical strength is concerned, if some concerted action, authorized and approved by the Ordinaries of the different dioceses, is not taken, and taken without delay?

The field of labor wherein our devoted Sisters and Brothers labor is, as we have said, exceedingly vast, and as they form the major part of our parish schools' teaching forces, our hospital management, and the direction of many of our higher schools of learning, it is apparent that something better than a pious wish for the prosperity of our Sisterhoods and Brotherhoods should be extended to these communities. If our parish schools grow fewer, or if they fail to attain certain standards, because of the lack of a sufficient number of teachers on the school staff, the peril to all higher schools becomes at once most threatening.

Our bishops in their apostolic zeal to spread the Kingdom of Christ upon earth send forth energetic, zealous, apostolic-minded priests to organize new parishes or to improve existing foundations. These same priests struggle in and out of season, often at terrible risks to their health, nursing the thought and desire of erecting a parish school, a hospital, or some other parish feature, when, lo! the most essential factor is lacking, or it can not be had within several years. The Sisters and Brothers of such primary importance cannot be had. The Sisters and Brothers tell these priests and bishops that their novitiates are nigh depleted; that their postulants are fewer each year; that the members of the Sisterhoods and Brotherhoods who have done yeoman work, are incapacitated because of overwork. Thus the young levite in his commendable zeal and earnest work finds his way to crowning success blocked for some years, if not forever. This is no rare incident, by any means; every bishop is aware of this all too frequent and deadly circumstance.

No aspersion must or can be cast upon any one as causing this deplorable situation. Least of all can the Brothers and Sisters be blamed for it. For pious societies, institutes, congregations, and communities of religious men and women are, so to speak, just so many families on a higher and a holier scale, and it is their very hearts' desire that they should perpetuate themselves and beget a multitudinous spiritual progeny. They have, naturally, in obedience to the spirit of their calling and the purpose of their order, a desire to open institutions, when and where it is possible; and as far as the matter of procuring vocations through the community's efforts is concerned, they are not remiss. They need the coöperation and official help of bishops and priests to bring their commendable ambition to a happy and successful fruition. Brothers and Sisters represent that form of Christian life which is vowed to the duty of self-perfection through the practice of the evangelical counsels, and they have not that potential factor in their hands or in their say to enter the pulpit and make the matter of additional postulants a theme for a frequent Sunday discourse. Here is where the devoted and zealous parish priest may give a great impetus to the work of recruitment, and how few there are who profit by their opportunity when addressing the congregation weekly.

Were something along this line attempted, the Brothers and Sisters would be eternally grateful; but it alone would not apparently meet the full situation. Let our congregations know what is the life, the calling of a Sister and a Brother; let them comprehend the excellence and the necessity of their perpetuation; let them see that an active campaign will henceforth be made, not in a haphazard way, but in a spiritually systematic and persistent manner, and not many years will go by before the discomfiture will cease which has been aroused in the breast of the priest who is in dead earnest about procuring Sisters or Brothers.

The rustic pastor who pens these words, and also his apostolic bishop, have felt repeatedly the mortification of being refused religious teachers. The program to be launched in behalf of greater novitiates has had the approval of the bishop and has been authorized by him on a restricted scale, and within a twelvemonth it will be launched.

What is the matter with the parish which, having a community of Nuns or Brothers to conduct the parish school, can not or does not annually send forth in benediction one or two (if not more) postulants to the local ministering Sisterhood and Brotherhood? And may I be pardoned, by my good readers, if I ask: What right has such a parish to the services of these Sisters and Brothers, if it never or very seldom sends a postulant to the teaching communities? Shall that parish be permitted to enjoy the tremendous spiritual blessing of a Sisterhood and a Brotherhood, and not bestir itself to provide within a reasonable time as many postulants to the communities as the communities have members in parish work? Communities of Brothers and Sisters have many a time complained along these lines and surely their complaint is based upon elementary justice. Is there any pastor so adrift from the real currents of safe opinion and procedure as to fancy that he will always have the services of the Brothers and Sisters, and at the same time his parish be not a feeder for the communities, but actual sappers of the life energies of these Sisterhoods and Brotherhoods? With the great bard, I will say that "I must be cruel only to be kind". Under the circumstances mentioned there is a degree of indifference toward the lay religious communities, and this indifference is naught but proof of a woeful spiritual dry-

rot, and perhaps a sinful lukewarmness, which should be vomited from the parish system. And it has occurred, in many instances, that when a Sister visitor or Brother provincial asks how does it come to pass that, after these parish teachers have been in the congregation for so many years, not a single postulant has come from the same parish, a shifting answer is given or offence taken at the seeming boldness of the inquisitor. Again, when certain girls and boys of evident aptitude for the religious life manifest their desire to become Sisters and Brothers, some of my clerical brothers discourage these would-be Sisters and Brothers, saying that the parishes need good men and women, good fathers and mothers, and that if the parish be deprived of these good men and women, the monthly teas, card parties, and annual bazaars will be seriously handicapped, if not actually killed financially. Such an answer is naught but an evasion, a sort of verbal camouflage; for, are Christian fathers or mothers either actual or possible without Christian teachers? And should not that which is purest and best in a parish, all things considered as to the existence or non-existence of a vocation, be consecrated unto God? Shall the conduct of Cain and Abel when offering gifts unto God be revised and overturned? And should the idea be brought into concrete realization, that the Sisters and Brothers would thus be having the best in the parish, would it not be interesting to know how these men and women became the select portion of the congregation? When we consider the work before the Church in the United States, the education of children, the colored race to be evangelized, the problem of domestic and foreign missions, the reclaiming of the Italians, hospitals, homes for the orphans, the sick and the aged of both sexes, the pressing need of Brothers and Sisters for social work in large centers of population, we are aware of the great demand and absolute need for these efficient men and women. But, what must be said, and what shall be done about the supply? The divine idea of converting and holding the world for Christ is to be accomplished through the instrumentality of human agencies operating along approved ecclesiastical lines. It does not require much stretching of the imagination to discover that vocations for the priesthood will also be promoted through this campaign.

The writer suggests that the Ordinaries who have been unable to obtain Brothers and Sisters for their existing or projected foundations, permit one or more of their diocesan priests to visit the different foundations, especially the schools, directed by the religious whom they wish to admit into the diocese, and let these priests, having previously obtained the approbation of the Ordinaries into whose dioceses they will go, inaugurate under the auspices of the local pastors and with their consent a triduum of special spiritual exercises, having the religious life as the dominant idea and chief purpose of the different conferences. Two schools, it would seem, could be visited each week by these priests. Other dioceses could fall into line, and follow the aforesaid plan or something equally good or better, and results could be safely counted upon. This triduum could be announced in the different parish churches, giving the dates for the conferences, and inviting all unmarried men and women within a certain age to attend, for there are many unmarried men and women of excellent character in the world who would be all too glad to have this opportunity, as many of these would gladly enter Sisterhoods and Brotherhoods, were they aware of how to go about the matter. In fact, the triduum could be made a sort of parish retreat. This method would help every community of Brothers and Sisters to obtain more subjects, who would come precisely from those parishes in which these Brothers and Sisters are laboring, and from which, by force of a sort of restitution, these same communities have a claim of support, not only as financial compensation for their professional services, but also as retribution toward the communities' rank and file.

THOMAS J. BRADY,
Diocesan Missionary.

THE MISSION FIELD IN CENTRAL AMERICA.

CENTRAL AMERICA is widely known as of Latin origin with long-standing affiliation with the Church at Rome. As with most countries where the romance languages are spoken, this region is not so purely Catholic in spirit as its history would lead us to believe; but, unlike these other countries, the essentially liberal tendencies in the foundation of the Latin republics and the absence of a clerical-minded royalty have not lent a reasonable ground for such a deflection from the Church as we actually see. The fact is that the religion of Central America is not what it should be, and it is our concern to see if something cannot be done by us to remedy matters.

This religious lassitude is due, not to any anti-clerical political or economic factors, but rather to a characteristic lassitude of the peoples who live near the equator. It is evident in all classes and conditions of men; it is seen in prominent men of all political parties; it is visible in all parts of the country, in the large cities where there are churches and in the small towns where there are not. I believe the time has come when something should be done to improve matters, either by missionaries sent down from the United States or by an ecclesiastical invasion of some Europeans who will carry on a great energizing campaign and make for themselves in central America a name as propagators of the faith in the twentieth century.

We usually think of missionaries as folk who go out to convert the heathen, and in the present instance it may seem strange to advocate a missionary campaign in countries usually deemed civilized. But it is nevertheless true that there is a real and definite need of a Great Mission in the American tropics. If objection is made against missionaries to civilized nations and to anything that might seem to be meddling from the outside in a way that looks like an attempt to gain political power, this campaign could be presented in its true light as a Great Mission, similar to those held periodically in every parish in the United States, intended to renew the faith of the faithful, arouse again the faith of those who are slipping away, and even to carry the faith to those who have lived so far from

priests that they have forgotten what faith is. To borrow a phrase from our Protestant friends, this would be an international Revival Meeting.

The time has come when something must be done. The Protestants are already having a small revival meeting of their own: they have missions in outlying provinces; they have Protestant churches in the capitals; they have Protestant schools in the big cities. If the Church of Rome is to regain its old hold on these children of hers to whom she has been father and mother ever since America was discovered, if the Church of Rome is not to have to face in the near future really strong competition for the adherence of these people to their ancient faith, a movement must be made in the near future before the situation becomes acute. At the present time, the people of these countries are merely accepting these Protestant missionaries as energetic Christians with a lively faith and pure lives. I do not believe they have yet begun to realize that they are even being friendly toward the enemies of Rome. The lassitude of Catholicism is being supplemented by the fervor of evangelism.

Contrary to the customary impressions which Northern folk have of tropical lands, the Central American countries are not very well populated. There are a few cities in each nation, and wide stretches of jungle, tropical forest, and rolling plain, with only small scattered towns—almost isolated from one another on account of the difficulties of transportation. Life is very local. Even the telegraph does not bind the people together into a national unit. In the entire Province of Chiriqui, Panama, there are only two priests. There are little towns between Colon and Porto Bello that have no priests or churches: there are towns up the coast the other way where an itinerant priest comes through occasionally. There are islands a little off the coast that are visited at long periods: at the last period the priest witnessed twenty-one marriages, all of them of people who had been living together as man and wife, but lacked the sacrament for lack of a priest. In Catholic countries, there are numerous communities which desire to live Catholic lives but cannot because no ordained priest is available to administer the sacraments.

The lack of transportation facilities and the isolation of the various small river towns leads to another evil. Civilization is not up to our standards. Morality is not either. Common law marriages are frequent, almost the rule; and a change of wives without the formality of what we call a divorce is not at all unusual. No one seems to think it strange that a grown-up apothecary in a certain small town in Colombia lives with a thirteen-year-old girl. Standards are low: far lower than any person in the United States realizes. And the priesthood, living among such standards, cannot seem to help being infected by them.

Into the metropolitan towns, where there are more or less good-sized American colonies, come travellers with "scandal" about the way the priests are behaving. One in such and such a town has a wife; another in this town is openly immoral; another in that town has "eight sweethearts and I don't know how many children". Such are the stories that come in. The Catholics of the American colony immediately become excited; object to their Church being so lied about; say plainly what they think of the bearer of tales and promptly ostracize and boycott him. But there the matter ends. They should go further. They should look into the truth of these rumors. If they did, they would find that a large proportion of them are true; they would realize that moral standards are far different in the tropics from what they are in the United States; and they would resolve to do something to better the situation besides expressing themselves in merely vigorous language. They would find that in those isolated towns, where people live almost like pigs at any rate, the townsfolk think nothing of it if a priest takes a wife, and only object if his affections become too promiscuous.

Granted that the situation needs improving, we find that the priests are not equal to the task. We find the undesirable priests of three kinds. The first kind might best be characterized as renegades from Italy, France, and Spain, whose priestly fervor either was never very strong in the first place or was lost long since, and whose credentials were none too carefully inquired into when they first went to Central America and took up the work there. A great many of these have been active agents of German propaganda. The second kind may

well be represented by the political priesthood of Colombia and Venezuela who support practical dictators in government, who confer on and secure ecclesiastical favors for political tyrants whose private lives are openly immoral, and whose fall with that of the Church they misrepresent is as certain as the eventual rise to power of the liberal revolutionaries. The third class are those who are looking for an easy life; and it is greatly to the credit of the Bishop of Panama that he abolished an incipient divinity school in Panama City some short time ago when he found it filled with uninterested youngsters looking for an easy education and a settled unambitious livelihood instead of for an opportunity to serve their God and to advance their Church.

There are other priests than these in Central America; I have seen and talked with a few earnest and commendable souls. But the very fact that these undesirable ones are there, the very fact that there are places where parishes might profitably be organized, the very fact that the faith of the people stands in need of improvement leads us to wish for a Great Mission. The few missionaries who are in Panama are sent down from the United States to the English-speaking centers, the United Fruit Company's plantations at Bocas del Toro, and the Panama Canal. They concern themselves with the English-speaking people to a great extent and French priests look out for the French people. But the great work to be done, must be taken in hand by a body of priests who shall establish parishes where there is none; and avoid competition with existing Spanish parishes in the places where these already exist, but energize them by a series of continually repeated Missions. A little spirit out of the North will do much to awaken the Catholics from their tropical lassitude and strengthen the faith once more in the lands where it was first established in America.

ELBRIDGE COLBY.

University of Minnesota.

COULD WE HAVE A CLERICAL MISSIONARY UNION?

THERE has not been, in recent centuries at least, any time when men were so willing to think in worldwide terms as they are at present. That much-abused term "the brotherhood of man" has ceased to be a mere cloak for a lack of definite ideas, and has become the embodiment of a very definite idea, one old indeed in theory but often lost sight of in practice, the oneness of the human race. Few men would to-day deny their responsibilities toward the rest of mankind, whether it be in the realm of civil government, material comforts, or religion. All this naturally makes for an increase of missionary interest, for "missions" are nothing more nor less than the practical outcome of the conviction of being one's "brother's keeper" and of the burden laid by that conviction upon every man to make known the message of salvation to the ends of the earth.

The world vision has been greatly facilitated by the war, though it was rapidly growing before that time. The opening years of the nineteenth century were a period of great expansion in missionary effort, particularly among American Protestants and European Catholics. Of the latter it is not necessary to speak in detail since almost every Catholic is more or less familiar with the modern missionary heroes who have gone forth from one or another of the European missionary societies. Less is definitely known among our people and clergy of the works of American Protestants. Practically every important Protestant denomination in America founded its "Mission Board" or other controlling body before 1850, and the impetus which was given to their work about that time has never been entirely lost. With the period of political expansion upon which the United States entered at the end of the Spanish-American War, came a renewed interest in missionary endeavor and giant strides have been taken both in zeal and in the application of modern methods of administration. These have been responsible for the tremendous increase in the amount of money given to missionary purposes within the past twenty years.

The writer, who was formerly a domestic missionary of the Episcopal Church, has made a careful study of these

missionary methods and has been not a little surprised, since his reception into the Catholic fold, to see what a lack of organization seems to exist in missionary matters therein. He fully realizes the difference in conditions and is not advocating the adoption of any plan *in toto*, but he does believe that some changes could be introduced and some well-tried plans adopted (or at least adapted) which would greatly increase the efficiency of our work for missions.

There are signs of an awakening among American Catholics. Missionary matters are coming to the fore, and the recently started "Catholic Students' Mission Crusade" will, within a few years' time, make itself felt in many quarters. This movement, while limited in its scope to enlisting the co-operation of the students of the country in behalf of missions, will not be stopped there. A young man or young woman who has caught the vision of missionary service or missionary giving while at school, will not lose that vision immediately upon leaving the institution, but will be inclined to carry the aroused interest into life as one of chief importance. Whether the vision will ultimately be lost or whether it increases in clearness, and in power, is, in the last analysis, a problem of the attitude taken by the parish clergy in this all-important matter. Unfortunately the time has not come when every parish priest realizes that he, as well as his Master, has "other sheep that are not of this fold" and "them also [he] must bring" to a knowledge of the "one fold, and one Shepherd". And others perfectly willing to spend themselves freely and untiringly in the work are more or less at a loss as to the best method of procedure.

It is to the matter of the missionary responsibility of the priesthood and the need for a systematic method of discharging that responsibility that I would appeal. We have, at least in the process of formation, a body of lay people, educated, earnest, zealous. They are fired with enthusiasm, the enthusiasm of youth maybe, but nevertheless a force which can accomplish wonders if directed into the proper channels. They are looking to their priests for leadership, and it must not be denied them. How shall this force be used? What methods adopted to make the work more attractive and the giving larger and more spontaneous? The usual method is a mis-

sionary sermon or address delivered on some occasion when a missionary is around "begging", followed by a collection for that missionary or his society. This is probably as unsatisfactory a method as could be adopted, but it continues for want of some more intelligent scheme.

The value of system and regularity is well known. The precepts of the Church require that certain things be done at certain times. In the life of a priest the daily Mass and office serve to keep his days regular. One can easily imagine the effect on sacerdotal piety, if these things were left to hazard. And the problem of Church attendance, which is so common among Protestants, is kept from taking root in Catholic churches by the regularity with which the people are required to keep its laws. The matter of missionary giving is no exception to the rule. If it is done with system and regularity, it becomes not only larger in quantity but a matter of much greater interest. We are not left without an apostolic injunction in this matter, for St. Paul gave direction to his converts that they should "on the first day of the week lay by in store, as the Lord hath prospered" them. That is, he gave them a rule of regular, proportionate giving, for each one. These three things are the secret of success. No one must be left out, no Sunday pass without it, no one feel that he is taxed beyond his ability to give. If an intelligent system be adopted, all this can be accomplished readily. What would not the average pastor give to be able to use his time on Sundays in preaching the Word, instead of making constant harangues for money! It would not be difficult to outline some plans of this nature in a future article. The purpose of the present one is more elementary. The first thing that is necessary to have is an organization among the clergy themselves, which shall be devoted to the promotion of missionary interests and to the discussion and planning of missionary endeavor.

An organization of this character has been effected in Italy. It is called "The Missionary Union of the Clergy". It has the cordial approval of more than one hundred bishops and the sanction of the Holy Father. It is under the presidency of the Most Rev. Guido M. Conforti, Archbishop of Parma, with the Rev. Paola Manna of Milan as Field Secretary.

Branches are formed in each diocese, so that the clergy of the diocese may be able the more intelligently to carry on missionary propaganda. Their program includes the use of every means for the promotion of missionary enthusiasm: diocesan gatherings in behalf of missions, with special preachers and special features; the sending of invitations to the rectors of churches to preach missionary sermons; special courses of missionary sermons for Lent; the publication of missionary articles in the local Catholic press; the distribution of missionary literature; the giving of missionary plays; the foundation of missionary societies among the people; the gathering of funds (through mite-boxes and otherwise) for the support of missionaries and for the equipment of their missions; and the fostering of missionary vocations.

Such diocesan unions in this country would serve as a stimulus to the zeal of the clergy, would bring them into touch with the best methods of missionary work and enable them to get the message before their people in the most effective way. The time is ripe for an advance of this character, for our seminarians are coming into touch with missionary matters through the Students' Mission Crusade. As they enter the ranks of the priesthood they will desire to lead their people intelligently in missionary effort, and to enable them to do so, a union of this sort would be most useful. The plan is sufficiently flexible to enable it to embrace every sort of missionary propaganda, and to adapt itself to any method of procedure. The main thing is, the clergy must have some regular, organized outlook upon the supreme duty of carrying the Gospel to the uttermost bounds of the earth, or the march of truth will be retarded and the sphere of error's influence proportionately enlarged. Every Christian has a share in the responsibility of converting the world. The clergy are set as leaders; the people can do little without their leadership. They must not be "blind leaders of the blind," lest "both fall into the ditch".

FLOYD KEELER.

*Catholic Students' Missionary Crusade,
Washington, D. C.*

THE ECCLESIASTICAL OUTLOOK IN LITHUANIA.

THE people of Lithuania rightly claim national independence. In the territory from which the new State is to be created there are about six million inhabitants. These are in the main faithful adherents to the Catholic religion, only a small percentage of the population being non-Catholic. It follows that in the process of national reconstruction which the countries of central Europe are at present undergoing, a very important task devolves upon the Catholic Church in fostering the future moral welfare of its members in the new-born Lithuanian State. A true presentation of the actual religious condition of the country and its ecclesiastical government will, we feel, largely contribute to the solution of the various problems that confront the legislators both in Church and State. Hence this article, in which it may be presumed American priests, not merely those of Lithuanian origin, but those of all classes, will be interested, owing to the position which the government of the United States has taken as arbiter in the late world war. In order properly to estimate the attitude of the people of Lithuania it is necessary to cast a glance over its past history.

The earliest evangelization of Lithuania bears a German stamp. It foreshadowed the political invasion and exploitation of the country by the Teutonic Knights. Meinhard, a canon of St. Augustine, in the second half of the twelfth century went to Livonia, learned the language of the natives, and brought about many conversions. After several years of fruitful apostleship he set out for Rome, to give an account of his apostolic labors, and was named Bishop of Livonia in 1191. His successor, Berthold, who was consecrated at Bremen in 1196, opened the region freely to the invasion of the German clergy and nobility. The Germans brought into this new field of evangelization not merely an ambition to win a new family of brethren in Christ, but political ambitions as well. This led the Lithuanians to rebel against them and to drive them from their fiefs. The Germans then determined to convert them by force.

The new Bishop, Albert d'Apeldorn (1199-1229), started for Livonia with an armed escort, and built several castles,

among them that of Riga. He founded the Order of the Knights of the Cross (Gladiferi or Ensiferi Livonienses), who, not long after, were merged into the Teutonic Order.

Lithuanian historians hold the Teutonic Knights responsible for the delay in the conversion of their native land to Christianity. Wishing to maintain their own grasp upon Lithuania, they circulated false reports to excite the suspicions of the Holy See concerning the readiness of the people to embrace the Christian faith. In 1251, Mindaugas, grand duke of Lithuania, sent an embassy to Pope Innocent IV, offering to place his kingdom under the protection of the Holy See. The Pope received the Lithuanian ambassador with great honor, and complied with the request of Mindaugas, who received the royal crown from the hands of Henry Armakan, Bishop of Culm, in 1252. Several documents, published by the learned Oratorian, A. Theiner, in his monumental collection entitled *Vetera Monumenta Poloniae et Lithuaniae*, show clearly the Pope's interest in the welfare of nascent Lithuanian Christianity. In a letter to the Bishop of Culm he advocated the use of mildness and meekness as the best weapons to win to the Church the pagan tribes of the new kingdom.

Unfortunately the injunctions of the Pope were not observed. The Teutonic Knights seized upon the rich province of Samogitia, and usurped for their own use the commerce of the whole of Lithuania. Their avidity and cruelty provoked a powerful reaction against their religious and political tyranny. The Lithuanians rose in rebellion, and in a fierce battle on the banks of the Durbe, 13 July, 1260, they completely routed the Teutonic Knights. The excesses of the Order had compromised the future of Lithuanian Christianity. King Mindaugas was murdered. The region suffered all the horrors of civil war, and the work of evangelization was suspended completely for a time.

A new attempt to Christianize Lithuania under Vytenis, in 1300, failed on account of the jealousy and perfidy of the Teutonic Knights. Several Franciscan monks who were sent by the Archbishop of Riga to Vytenis were barbarously killed or burned alive by them.

With the reign of Gediminas, the national hero of Lithuania (1316-1341), a new era begins for Lithuanian Christianity.

Gediminas is the greatest figure in the history of the independent Lithuanian kingdom. His chief title to glory was derived from his decision to open his country to the vivifying influence of Catholic faith and Western civilization. He confided the conversion of his subjects to missionaries of the Franciscan and Dominican Orders. His letter to Pope John XXII, written in 1323, is a strong list of complaints against the Teutonic Knights. It is, he avers, not because of any hatred of Christianity that he is driven to take up arms. He is fighting for the defence of his people, and resisting German aggressors. He declares himself to be ready to embrace Christianity on condition that Lithuania shall have nothing in common with her German torturers, the Teutonic Knights and their Grand Master.

Gediminas built two churches for the Franciscans at Vilna and Novogorodok. In 1324 he received at his capital the legates of Pope John XXII. But the intrigues of the Teutonic Orders, whose aim was the possession of Lithuania, continued to retard the conversion of the nation.

The conversion of Lithuania was finally achieved by Poland, whose recompense was great. For centuries, Lithuania shared a common fate with Poland and became almost identified with her. In 1385, the crown of Poland was offered to Jagellon, grand duke of Lithuania, by the young heiress of the Polish throne, Hedwige. Jagellon had promised to convert his subjects to the Catholic faith, to reconcile to Rome the schismatic Malo-Russians and Bielo-Russians of his State, and to receive baptism himself. He was received into the Church at Cracow, 14 February, 1386, and his marriage with Hedwige took place on the fourth of March of the same year.

In 1387 Jagellon returned to Lithuania to fulfill his promises. He granted to the Lithuanian boyars who should embrace the Catholic faith the same rights as those enjoyed by the Polish nobility. He forbade mixed marriages between Catholic and Orthodox. The Polish clergy began to preach to the members of the Lithuanian nobility in Polish, while the Franciscans at Vilna preached in Lithuanian to the common people. The idols were destroyed. On the ruins of the temple of Perkunas, the god of thunder, rose the cathedral of Vilna. The first bishop, Andrew, was a Lithuanian, and a Franciscan (1388-1398).

In a few years Lithuania became, at least nominally, a Catholic nation. In vain the Teutonic Knights strove to disparage the success of Jagellon, by saying that the Lithuanian boyars' conversion to Christianity was merely a pretext to secure the privileges of the Polish nobility. Pope Urban VI was not deceived by their false reports. In a letter dated 17 April, 1388, he praised highly the apostolic zeal of King Jagellon.

Lithuania was reorganized from the point of view of ecclesiastical administration in the fourteenth and fifteenth centuries. Its territory was divided into six dioceses: Vilna, Samogitia, Lutsk, Kiev, Kamenetz, and Chelm. The diocese of Vilna embraced all of Lithuania proper, and at the end of the fifteenth century it began to have suffragan bishops. Later on, some bishops of Vilna—especially Prince James Massalski (1762-1794)—attempted to separate the Lithuanian Church from Poland and to make Vilna the seat of an independent archbishopric. Their efforts, however, failed in face of the energetic opposition of the archbishops of Gniezno (Gnesen).

The history of the conversion of Lithuania is characterized by an unfortunate feature. For a long time the Lithuanians were baptized and nominally converted to the Catholic Church, but they were not instructed in the teaching and practices of their new religion. Even in the sixteenth century we find traces of paganism among the people. The influence of paganism was so strong that remnants of its literature and worship filtered into Christianity. The reason for this is to be found, of course, in the hurried conversion of the Lithuanian tribes to Christianity. Historical sources relate that in the space of thirty years (1387-1417) Jagellon and his cousin Vitautas converted to Christianity five millions of their Lithuanian subjects. Obviously, the number is exaggerated. It cannot be denied, however, that at times violence was exerted in order to wrest the Lithuanian tribes from paganism. At times the apostolic zeal of Jagellon went so far as to provoke rebellions among his subjects, strongly attached, as they were, to the worship of their idols.

But nearly all the Lithuanian writers assure us that the religious darkness which spread over Lithuania in the fifteenth

and sixteenth centuries was the natural outcome of the defects of Lithuanian ecclesiastical organization. From the very outset of her Catholic life Lithuania was generally deprived of a native clergy ("sacerdotes naturales"). The evangelization of her people was entrusted to the Polish clergy, who did not always care to learn the language of their flock.

The Papal Nuncio to the court of Poland, Alexander Kumuleus, who by direction of Clement VIII visited the diocese of Vilna in 1595-1597, laments that owing to their ignorance of the Lithuanian language many priests were not able to administer the sacraments. There were even children who died without baptism. And his dark picture of the sad condition of Lithuanian Christianity is confirmed by the testimony of the Lithuanian Canon, Nicholas Dauksza, who wrote that the lamentable decay of Christian life in Lithuania was due to the abandonment of the native Lithuanian language ("z opuszczenia jezyka ojczystego").

Because of the neglect of national culture, Lithuania was nearly won over to Protestantism in the sixteenth century. The first seeds of the Reformation were sown in Lithuanian soil in 1542 by Abraham of Kulwa, a Lithuanian who had studied theology in Germany. In 1550 a German priest, John Winkler, who secretly professed the doctrines of the Reformation, went to Vilna. He gathered some followers from among the cultivated classes. The earliest heralds of Protestantism in Lithuania raised up the flag of Lithuanian nationalism. The first book printed in Lithuanian was the Lutheran catechism by Mazvydis-Vaitkunas, published at Koenigsberg in 1547. At the end of the sixteenth century a pastor of the same town translated into Lithuanian all the books of the Old Testament, and in 1591 published in two volumes the explanatory sermons of the Sunday Gospels of the whole year. Several families of the Lithuanian nobility, the Radziwills, Sapiehas, and Chodkiewicz passed over to Protestantism. The ferment of a religious upheaval spread through the masses of the people and the ranks of the clergy.

Lithuania was nearly on the brink of a lamentable defection from the Catholic faith when Walerjan Protasewicz, Bishop of Vilna (1556-1580) invited the Jesuits to arrest the victorious sweep of Protestantism in Lithuania. They arrived at Vilna

in 1569 and set about their task at once. They built colleges and schools, published apologetical treatises, opened discussions with the theologians of the Reformation, and revived Catholic feeling throughout the whole country. The leader of the Catholic reaction was Peter Swarga, S.J., the glory of Polish literature, one of the great world orators of his day, a prophet who foretold the partition of Poland two hundred years before its occurrence. In 1570 the Jesuits opened a college at Vilna. The Lithuanian nobility favored the foundation. King Sigismond Augustus and Prince Casimir Sapieha bequeathed to it their precious collections of classical and scientific books. In 1578, thanks to the influence of Prince George Radziwill, the college of Vilna was raised to the rank of a university, and called the Academy of Vilna. In 1579 Stefan Bathory raised it to the rank of Cracow University. In 1641 the faculties of medicine and civil canon law added new brilliance to the Academy. In time it eclipsed the University of Cracow. A few years after its foundation, in 1586, it had on its roll seven hundred students. It became a beacon-light not only for Lithuania and Poland, but for Russia also. The literary renaissance of Malo-Russia, in the seventeenth century, the foundation of the Orthodox Academy of Kiev under Metropolitan Peter Moghilas, the reconstruction of Great Russia at the end of the same century through the influence of Malo-Russian scholars—all these movements had their origin in the development of Catholic learning under the influence of Jesuits. Even the cultural supremacy of Poland in Lithuania and Malo-Russia sprang from the Catholic revival inaugurated and unceasingly fostered by the Jesuit schools.

When we contemplate the brilliant rôle played by the Society of Jesus in the history of Polish culture, we cannot but wonder at the severe judgment pronounced upon it by a recent historian of Polish literature. At the outset, in dealing with the Lithuanians, the Jesuits understood the necessity of fostering the national culture of the country, and of fostering the study of the Lithuanian and Ruthenian languages. Peter Skarga urged the teaching of the Russian tongue in the Ruthenian schools in order to hasten the extinction of the Oriental schism. Other Jesuits wrote devotional books, hymns, sermons in Lithuanian and Lettish. Constantine Sirvydas (1564-1631)

published a grammar of the Lithuanian language (*Clavis linguae lithuanae*), a Latin Lithuanian-Polish Dictionary (*Dictionarium trium linguarum*), and a manual entitled "Points for Sermons" (*Punktay sakimu*).

Unhappily, the enthusiasm of the early days was allowed to die down. The Academy of Vilna, and later the Jesuit colleges, ostracized the Lithuanian language. They endeavored only to graft upon Lithuanian the Polish culture; and Monsignor Casimir Propolanis is right in complaining that they did nothing to enlighten the Lithuanian nation in its own tongue. The truth is, however, that the Society of Jesus was not directly responsible for the decay of the Lithuanian language. The Polonized Lithuanian nobles contemned their native tongue as plebeian; hence the elimination of the Lithuanian language from the Jesuits' schools was a natural consequence of the prevalence of Polish culture among the Lithuanian nobility.

The Polonization of Lithuania made giant strides after the famous treaty of Lublin, in 1569, whereby Lithuania joined her fate to that of Poland. Polish culture became firmly grounded in Lithuania, and until the partition of Poland and the collapse beneath the Russian yoke, the history of the Lithuanian Church is, indeed, hardly more than a detached page of the history of that of Poland.

The Polish insurrection in 1861 put the fidelity of the Lithuanians to the Catholic Church to a severe test. Under the iron rule of General Muraviev, Lithuania became a land of sorrow and an arena of martyrdom. The Bishops of Vilna and Seyni were exiled; many priests were sent to Siberia or executed; the finest and most historic Catholic churches were converted into Orthodox churches. Swarms of Orthodox priests and monks vainly tried to restore, as they alleged, the ancient orthodoxy among Lithuanians and Ruthenians. The policy of the Russian Government aimed at a literary Russification of Lithuania as a preliminary step to its religious Russification. It was forbidden to publish Lithuanian books, unless printed in Slavic characters. Of course the Catholic Lithuanians did not yield to the violent measures aimed at undermining their faith. They sacrificed rather the most cherished jewel of a civilized people, their mother tongue. For more

than forty years they used Polish prayer books? Instead of furthering the Russification of the country, the Russian policy contributed powerfully to its Polonization. And by means of the Church, Lithuania would have been entirely merged into the Polish culture, had not Lithuanian nationalism found shelter abroad, and some priests, by their literary work, preserved and developed the germs of the national spirit.

During the period of ostracism of the Lithuanian press, Tilsit in Prussia became the literary centre of Lithuania. Lithuanian books and periodicals printed there crossed the Russian frontiers and maintained among the Lithuanians their patriotic ideals. Monsignor J. Maculevicius (Maironis) of Kovno with warm poetic feeling exalted in his lyrics the beauty and past glories of his country. Monsignor Anthony Baranowski, Bishop of Seyni, wrote many lyric poems—some of which to-day are sung in every Lithuanian home—and by his epic, *Anyksciu Silelis* (the Anyksciu Forest) reminded his countrymen of the heroic deeds of his ancestors. Monsignor Matthias Valancius or Wolonczewski, Bishop of Samogitia, laid the foundation of the history of the Lithuanian Church by his scholarly work, *Zemaiciu vyskupyste* (the Bishopric of Samogitia).

Like the clergy of the Uniate Rumanians, or those of the Catholic Croats, Slovenes, and Slovaks, the Lithuanian clergy were the pioneers in the intellectual renaissance of their own people. By ceaseless toil they prepared their countrymen for political independence. They harmoniously blended religious and patriotic aspirations. For this reason they were called upon to assume the leadership of their own people, and to exert a paramount influence upon the national development. By sincere devotion to a program of sound nationalism they won the loyal zeal of their flocks and made the Catholic faith the mainspring of their national life.

The Lithuanian Church has three dioceses. Politically, and according to the former map of Russia, Lithuania was included in the governments of Vilna, Kovno, Suwalki, and Grodno. Previously the government also of Minsk had belonged to it.

From an ecclesiastical point of view, the three dioceses of Lithuania—Vilna, Samogitia or Kovno, and Seyni—include more than what, strictly speaking, lay within Lithuania's ethno-

graphical boundaries. The diocese of Vilna, the most ancient of all, includes the governments of Vilna and Grodno. The ecclesiastical organization of Lithuania was reëstablished in 1847 by the Concordat between the Holy See and Nicholas I.

According to the latest diocesan directories, the Catholic population within the limits of the diocese of Vilna numbers 1,391,141 souls; with 311 parish churches, and 535 priests. The diocese of Samogitia has a Catholic population of 1,356,381 souls, 219 parish churches, 152 chapels, and 637 priests. The diocese of Seyni numbers 695,414 souls, 128 parish churches, 21 chapels, and 352 priests. The directories, however, do not give the number of Lithuanian Catholics in Lithuania.

One finds, in consulting the figures drawn from Lithuanian sources that the Lithuanian-speaking Catholic population of the five former Russian governments included within the three dioceses of Lithuania amounts to 2,565,000 souls. If we add to that number 300,000 Lithuanians scattered throughout Russia, 30,000 Lithuanians living in England, and 750,000 Lithuanians who have emigrated to the United States, the total number of Lithuanian Catholics to-day is about 4,430,000 souls.

The renaissance of Lithuanian Catholicism after the ukase of April 17-30, 1905, which granted liberty of conscience, is the best fruit of the apostolic zeal of the Lithuanian clergy. In the midst of the social upheaval produced by the ukase the Lithuanian clergy were obliged to face at one time many important problems linked with the welfare of the Catholic Church and of their own people. They were obliged to defend themselves against the nationalists who hooted at them as the tools of Polonism and the foes of Lithuanian culture. They had to oppose the propaganda of Socialism, which was rapidly spreading among the mass of the people, and which assumed an attitude openly hostile to the Church. They felt also the necessity of arming themselves against a possible reaction of the Russian Orthodox clergy, already sore at heart because of the numerous conversions of Ruthenians to Catholicism.

The urgent need of Catholic organization made itself felt in 1905, when sixty leaders of Lithuanian Socialism exerted a considerable influence upon the proceedings of the Lithuanian

seimas (diet) in which two thousand Lithuanians took part. Three professors of the Roman Catholic Ecclesiastical Academy at Petrograd, Frances Bucis, Alexander Dambrauskas, and John Maculevicius, drew up a program of organization for the party of Christian democracy. The Catholic social movement in Lithuania dates from that decisive step. First of all, the Lithuanian clergy recognized the necessity of developing a press. After forty years of enforced silence, the Lithuanians were eager for the revival of their own language, and the diffusion of their own literature. Weekly and monthly reviews were established, and when the need of a daily paper was felt, to fight the liberal and Socialistic propaganda in Lithuania, the Rev. Joseph Tumas started the publication of *Viltis* (Hope), in 1907. This aggressive daily paper is still the best champion of Catholic Lithuanian nationalism. Before the war the Catholic press in Lithuania comprised seventeen papers and reviews, while the liberals and Socialists had but eight. These figures show the admirable zeal of the Lithuanian clergy for the enlightenment of their own flock and the defence of Catholic principles and doctrines in their own land.

Parallel with the development of the Catholic press in Lithuania ran the development of primary instruction. The Lithuanian clergy devoted their energies to the organization of parish schools. And in 1909 several young priests who had completed their studies in the Université Catholique of Louvain organized the League of Lithuanian Students, to gather together the Catholic students and foster their intellectual and moral development. The League published in 1911 the monthly review known as *Ateitis* (The Future).

Social welfare work for the Lithuanian Catholic population also occupied the attention of the Lithuanian clergy and met with remarkable success. The temperance movement inaugurated in 1856 by the Right Rev. Matthias Valancius or Wolonczewski, had succeeded so well that in 1864 in the diocese of Kovno only five persons in every thousand were addicted to intoxicants. But that same year General Muraviev dissolved all the temperance societies. For political and economic reasons the Russian bureaucracy deliberately preferred to besot its subjects! The campaign of Bishop Valancius was resumed, however, in 1908 by the *Blaivybe* (Temperance), a society

founded by several priests of the diocese of Samogitia. The Society spread all over Lithuania and in 1913 it embraced 48,000 members.

The development of Catholic benefit and coöperative societies is also a product of the spirit of initiative of the Lithuanian clergy. The foundation of societies for coöperative purposes was forced upon the Lithuanians by the rural policy of the Russian Government and the Polonized landowners. The Russian Peasant Bank devoted large sums of money to dispossess the Lithuanian peasants of their land so as to be able to fill their places with Russian colonists. The Poles, in their turn, established a banking company at Warsaw to further the Polish rural colonization of Lithuania. To meet the danger threatening the vitality of their economic life, the Lithuanians formed in 1906 their first coöperative society. The brothers Vailskaitis, through the foundation of a powerful banking corporation, warded off the economic ruin of the Lithuanian peasantry.

The calamities brought to Lithuania by the war, and the devastation of her towns and villages by both the Russian and German armies, have considerably augmented the duties and zeal of the Lithuanian clergy. Lithuanian priests are generally at the head of the sections of the Lithuanian Relief Fund Committee. In Switzerland, they have organized special committees to assist their starving and martyred countrymen. In a letter addressed to Monsignor Constantine Olszewski, Canon of the Chapter of Samogitia, and Chairman of the Lithuanian Executive Commission of Relief for the Victims of the War, the Holy Father, Pope Benedict XV, sent a sum of twenty thousand francs. He has also invited all the bishops throughout the world to take up a collection in all Catholic churches for the unfortunate Lithuanians.

The Lithuanians are now struggling for national independence. The general convention of Lithuanians, held at Berne, from 18 February to 3 March, 1919 declared that if the world war is a war for the freedom of the oppressed nations, Lithuania is entitled to complete national independence. They resolved that "the unity of Lithuania and Poland, which was destroyed at the end of the eighteenth century, has actually and rightfully ceased to exist. The Lithuanian nation, desirous of

securing Polish independence along its ethnical boundaries, is none the less desirous of remaining the ruler of its own land, and protests against any attempt whatever to usurp Lithuanian rights in Lithuania."

The Lithuanians, Poles, and Ruthenians, have fought and bled in defence of their country and of their Catholic faith. In the period of their national distress they have turned their eyes toward Rome; they have found in their clergy the palladium of their national life; they have suffered the greatest sacrifices. The world war will have been fought in vain if Poland, Lithuania, and Ruthenia fail to rise up from cruel bondage to the freest national development.

J. J. KAULAKIS.

Philadelphia, Pa.

A STUDY OF THE ARMS OF SAINT CHARLES BORROMEO.

THAT many Catholic colleges and seminaries in the United States should be patronally dedicated to Saint Charles Borromeo is most natural; that more will be founded can safely be assumed; and that some of the older foundations have reached a stage of growth where rebuilding is necessary and a new fabric of beauty and dignity is possible, is a happy sign of the advancement of Catholic learning. Twice during the past two years I have been asked by architects to supply them with the coat-of-arms of Saint Charles which they wished to have serve in the expressive decoration of their buildings, and twice I have been commissioned to design collegiate and seminary arms that should embody some feature of the Saint's heraldry. I have been interested to note that in each case the ecclesiastical authorities concerned had no accurate data; and it is therefore to supply this need and to aid other craftsmen that this study is printed. Painted in glass in the seminary's chapel, embroidered on its vestments, carved on its stalls, and forming part of its corporate seal, the heraldry which the Saint himself used will add both beauty and historic interest to whatever it fittingly decorates.

A priori, one would assume that the authentic arms of so important a noble as Borromeo, Count of Arona, of so high an ecclesiastic as the Cardinal Archbishop of Milan, nephew

to the Pope, could be readily determined. As a matter of fact, however, the arms of Saint Charles are among the most difficult of heraldic problems that the amateur can set himself to untangle. At the outset, he will find that scarcely two authorities agree: I have in my collection eight distinct versions of the coat, and I daresay that with patience I could collect more. How, then, arrive at any sound conclusion in the matter? Let me explain some of the difficulties and point out the proper procedure by means of a case nearer at home. Some years hence an archeologist may have trouble in determining the precise arms of the Cardinal Archbishop of Boston. Local architects frequently carve his arms on the cornerstones of new churches of his foundation, and these carvings do not always agree with one another. I have also seen in more than one local church His Eminence's arms in windows, painted according to the artist's fancy—which sometimes diverged in minor details and coloring from the official version. I am in a position to know, because I myself, at His Eminence's command, painted the official version in the first place, and personally supervised the cutting of his heraldic seal as Ordinary when he succeeded to the Archbishopric. Now with differing versions of this coat permanently displayed in stone and glass throughout the jurisdiction, varying one from another sometimes in color, sometimes in minor details of the charges, how can the future historian describe the coat with any degree of certainty? Simply by having recourse to some incontestably official version that was *personally* used by the Ordinary—and the least disputable one would certainly be the heraldic seal with which he authenticated his most important official acts.

So in studying Saint Charles's heraldry, we shall have to consider the different versions which represent what the several writers or engravers *thought* were his arms, and the reasons therefor, but we shall also have to check our details by a constant reference, if possible, to anything incontestably official that we can find. Fortunately in the great publication of the British Museum's collection of seals,¹ there is a description of Saint Charles Borromeo's. This description, taken from a

¹ *Catalogue of Seals . . . in the British Museum.* By W. de Gray Birch. LL.D. London. Vol. VI (1900), no. 22147.

plaster cast, necessarily omits all indications of tinctures, as the engravers' conventions for showing colors by means of "hatching" did not exist at the time the seal was cut. Unfortunately this seal is not reproduced among the illustrations of the book.

As a point of departure, let us consider the version of Saint Charles's arms given by Ciaconius,² Figure I. Although I shall reject practically every detail in the form it is given here,

FIG. I.



it is worth considering if only because it is undoubtedly the source of many current versions, as this work is perhaps more widely known and consulted than any other of the period, of those which add heraldic cuts to the biographical notes. Whatever his merits as a biographer, Ciaconius was not an accomplished herald; apart from the wretched draughtsmanship and technique of the woodcuts, he flounders in hopeless obscurity when a shield with any complications of "quarterings" is involved. Here we have a shield compounded of two distinct coats-of-arms combined by quarterings, with a third coat on an "inescutcheon"; and above all this, "in chief" (i. e. the upper third of the whole), two emblematic compositions. The first and fourth quarters, below this "chief" (upper left and lower right to the spectator, but upper right—"dexter"—and lower

² *Vitae et Res Gestae Pontificum Romanorum*. A. Ciaconius. Rome, 1677. III, c. 891.

left—"sinister"—from the point of view of the *bearer* of the shield, the only one whom heraldry considers), are intended for a version of the arms of the Borromeo family of Milan; the second and third quarters (upper sinister and lower dexter) are equally intended for those of the Vitaliani of Padua. I shall take them in their heraldic order of precedence, not as they appear here, but as Saint Charles more logically arranged them on his seal.

First we must determine the Vitaliani coat, because Saint Charles was by paternal blood descent actually a member of this family, and a Borromeo only through a distaff alliance and a subsequent change of name due to an adoption. The Vitaliani were a family of ancient Paduan gentry. A highly imaginative and, of course, wholly "undocumented" genealogy in my collection,³ compiled obviously in the interests of the Borromei, gives the Vitaliani—and the Borromei as well—a common origin with the imperial house of Hohenstauffen, and derives them all from our old friends the Anicii,⁴ in the person of one "Anicius Vitalianus, a nonnullis Rex Patavii dictus a Sancto Prosdocimo, Divi Petri Discipulo baptizatus". The twelfth in descent from this Vitalianus was a certain "Anicius Ioannes—pulso Totila, defensa strenue urbe, Bonromani nomen meretur ad posteros transmisit, quod deinceps corruptius prolatum Borromaeos signavit". Incidentally, Saint Charles is in the forty-sixth generation from the assumed founder of the family. However, the seriously documented history of the Vitaliani does not begin until some time in the thirteenth century, and during the next three centuries their arms, with which alone we are concerned, have apparently gone through many mutations. I have six versions of them other than as in the quartering shown by Ciaconius.⁵ This will surprise no one familiar with the vagaries of Italian heraldry, which probably has always been the most shifting and flexible in the world, and, from the point of view of the student who is familiar only with English practice, the most maddening.

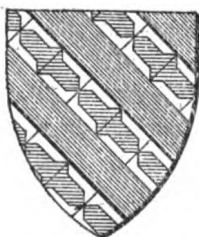
³ *Germania Topo- Chrono- Stemmato- Graphica*. G. Bucelinus. II, Ulm, 1662, p. 408.

⁴ *V. ECCLESIASTICAL REVIEW*, Aug. 1919, p. 158.

⁵ Three may be found in: *Cenni Storici sulle Famiglie di Padova*. Padova, 1862. For a fourth, see Rietstap's *Armorial Général*.

Certain features of the Vitaliani arms have been fairly constant, namely the colors blue or green and silver in a "vairy" pattern, combined with either green or blue in diagonal stripes. The number of these stripes ranges from seven to five (another persistent flexibility in Italian heraldry with fields that are "paly", "bendy" or "barry"). However, the majority of ancient striped shields began their career, as the early painted rolls show, with an even number of stripes owing to the medieval delight in beginning a pattern with one tincture and ending it with another, and a keen appreciation of the perspicuousness and beauty of a brilliant "counterchange". Therefore in appreciably striped shields, six is usually considered the normal number—or eight, and even ten (as in the arms of Saxony) are used, whereas five and seven, etc., are regarded more as variants, fortuitous or otherwise. Theoretically, then, six diagonals would be the best version of the Vitaliani arms—

FIG. II.



and they so appear on the Saint's seal. I give the coat as I believe Saint Charles quartered it, in Figure II. A technical "blazon" would be: Bendy of six, vert and vair-counterchanged (that is to say, the plain diagonals are green, the others are composed of panes of silver and blue as arranged in the drawing). Dr. Birch, in the British Museum Catalogue, unable of course, to name the tinctures, has it: "Bendy vairé of six per bend countercharged". This is an atrociously blind blazon and means, strictly, little or nothing. Only the expert student can comprehend the difficulty here—and I wish to avoid needless technicalities. I can only say that my own drawing fairly carries out the blazon that Dr. Birch was fumbling for; and I am happy to find my own "translation"

of it verified in part by the Rev. Dr. Santa Maria, who gives this quarter: ⁶ "Bendy vair and vert". Dr. Santa Maria makes his topmost diagonal of vair, while I make it of green, following the majority of engravings I have seen; but that is, in Italian usage, a detail that no two instructed heralds would quarrel very seriously over. Dr. Santa Maria also makes the vair of regularly alternating panes, but I make it "counter-changed" in part to meet the exigencies of the seal as blazoned by Dr. Birch, and, even more, to satisfy the medieval canon of perspicuousness; the vair when counterchanged shows infinitely more distinctly against the green, and is far from an unusual medieval form. But here, again, the herald's technicalities in regard to vair are endless and most confusing to the layman. It will perhaps be enough to explain that "vair" represents, with its conventionalized blue and silver-white panes, the sewn skins of a species of blue-grey and white fur (*petit-gris* and *miniver*) much affected by personages of rank in the Middle Ages as a mark of dignity. Incidentally, Cinderella's slippers were originally of this noble material, which, through an error in redaction, got confused with "verre" and thus became transmuted into glass!

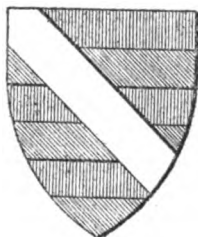
We come now to the second and third quarters of the Vitaliani-Borrromeo coat: the arms of the Borrromeo family itself. Here we are on surer genealogical ground. The great work of Count Litta,⁷ compiled from authentic family documents, derives the family of Borrromeo di San Miniato from one Francesco, whose son Buonromeo, a justice in Florence about the year 1347, gave to the family its cognomen. From Buonromeo's brother Lazzaro, who died before 1370, descended in the second generation a Margherita, who married a Giacomo Vitaliano of Padua. Their son, Giacomo Vitaliano, was adopted by his maternal uncle, Giovanni Borrromeo, who became a citizen of Milan in 1394, grew very rich, and died about 1438. This adopted Giacomo Vitaliano-Borrromeo, the first "Borrromeo" ancestor of Saint Charles, led a very active political life and added many dignities to his patrimony, among them the countship of Arona, on Lake Maggiore, and various other

⁶ *Rivista Araldica*. Rome, Oct. 1917, p. 473.

⁷ *Famiglie Celebri Italiani*. Conte Pompeo Litta. Milan. Vol. IV, 1837.

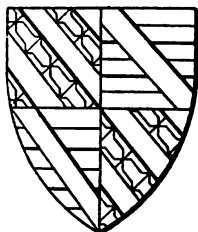
lordships. Like the Vitaliani coat, that of the Borromei (Figure III) has been very flexible: so long as the field was

FIG. III.



composed of alternate red and green horizontal stripes crossed by a silver diagonal, it never seemed to matter much, in the usual Italian fashion, how many horizontals appeared, which color began the series—red or green, or in which direction the diagonal ran—as a bend dexter or a bend sinister. On his seal Saint Charles used the bend dexter; and by far the majority of examples which I have seen begin the horizontals with red at the top. As for the number of these horizontals, I have, again, blazons ranging from seven to five, but, for the same reasons which I adduced in the case of the Vitaliani coat, I have drawn six as best in accordance with medieval usage. Litta gives seven for the San Miniato family, but in the Paduan book,⁸ where three illustrations of variations of Saint Charles's branch are given, all three have six horizontals.

FIG. IV.



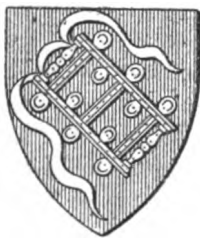
In Figure IV is shown how, owing to the Vitaliano-Borromeo marriage above detailed, the two coats were united by quarter-

⁸ Op. cit., note 5.

ing, and henceforth became a new and indivisible heraldic unicum—a “compound” coat. It should be noted that Saint Charles’s family, which we may now call the Milanese Vitaliani-Borromeo, or Borromeo de Arona, was only a cadet, adoptive branch of the greater family of Borromeo di San Miniato. The Arona branch showed this in its heraldry by correctly giving the really paternal Vitaliani arms precedence in their quarterings over the maternal and adoptive Borromeo insignia, an arrangement which Saint Charles’s seal scrupulously observes.

We have next to consider the small “inescutcheon”. In Ciaconius’s cut it is extremely puzzling: one would at first glance certainly take it for an ill-drawn mitre. It is really, however, intended to be a bridle-bit, a *mors-de-cheval*. Dr. Birch, in his description of the seal, is unable to make it out; but this is not surprising, as the impression of the whole complicated coat is scarcely more than an inch in height and but three-quarters of an inch in width. Fortunately I am able to give, in Figure V, a drawing of the arms of a Sicilian

FIG. V.

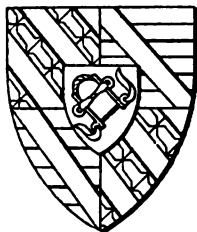


Borromeo family, presumably a branch of the Milanese, on which the bit alone is used.⁹ It is of gold, with silver reinforcements, on a red field. There are a dozen and one ways of drawing this charge, just as there were endless varieties of the object itself in the middle ages: the Sicilian drawing represents certainly a most effective instrument of horse torture. In my subsequent drawings of it, from another accepted model, I have shown how it can readily be made to assume a

⁹ From the Sicilian heraldic MS. by Placidio Cottone, 1641, formerly in Lord Vernon's collection, and now in my own.

form, of which a careless rendering might give rise to the mitre-like affair of Ciaconius's. Figure VI shows how this coat, which was used as their sole arms by the Sicilian Bor-

FIG. VI.

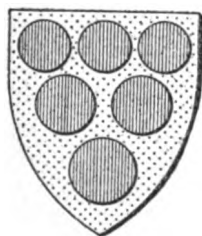


romei, was placed as an inescutcheon on the compound coat of the Vitaliani-Borromei. Just what is its significance here? In the absence of detailed heraldico-genealogical data explaining the date, cause, or purpose of the assumption, one can arrive at an explanation only through reasoning by heraldic analogy. In my opinion this shield is the coat of one of the several lordships held by the family, or more probably, the insignia of some office held or claimed by them, as a Mastership of the Horse to one of the surrounding sovereign princes, or a Wardenship of the Marches, or some similar charge. As in the shields of the great officers and "electors" of the Empire, the arms of such a lordship, office, function, or claim, were constantly placed on continental shields in this position, the significance of which should not be confused with the comparatively modern English "inescutcheon of pretence". And the "charge" itself, the bridle-bit, has its analogies even in old British usage. For example, the Johnstons of Annandale, who were Lords-Warden of the Marches in Scotland, expressed their office by means of a winged spur—used, however, as a crest. The Fitz Walters on becoming Chief Butler, in Ireland, assumed in addition to the family arms a coat bearing three covered cups, and later adopted "Butler" as their cognomen. The two coats were at times combined by quartering; subsequently various Butlers dropped the Fitz-Walter bearings and used the covered cups alone; and thus what had originally been "arms of office" became in time

simple family arms. I adduce this case because by analogy it perfectly explains, to me at least, how the Sicilian family could bear a coat which, having no relation to the earliest Borromean heraldry, nevertheless appears on an inescutcheon in the arms of the Milanese family. The only other family in Italy, so far as I can discover, which used this *mors-de-cheval*, and then only as one among several charges on its arms, is that of Somaglia; and Corona, daughter of the original Vitaliano-Borromeo, married a Conte della Somaglia. Whatever its origin or significance, it is clearly not, as Dr. Santa Maria states, an *impresa* device, and added, like the supposed accretions of the Unicorn, "Humilitas", etc., by Saint Charles himself.

There now enters into the seal an enrichment which does not appear in Ciaconius, namely, two "grand quarters" of the Medici arms, borne by Saint Charles and constantly given as part of his heraldry by authorities more careful than Ciaconius. In Figure VII I give the arms of the great Florentine house

FIG. VII.



of Medici in their original form: six red discs or balls on a gold field. No modern heraldic archeologist would for a moment hesitate to explain this coat as a perfectly clear example of allusive arms, or *armes parlantes* ("canting" arms is the usual English term, which uses the word in its older sense). The original bearer of the cognomen was either a *medicus* or had gained the style as a nickname, and the balls are, in view of the name, equally obviously intended to represent the huge boluses or pills with which the medieval physician plied his profession. Furthermore, the family always invoked the physicians Saints Cosmo and Damian as its peculiar patrons.

The arms are as clearly "occupational" and allusive in their origin as are the three covered cups of the Butlers.¹⁰ But the Medici, who emerge into recorded history only in the thirteenth century as Florentine gentry of the second rank, eventually became too important, as sovereign dukes, for the courtier-like heralds to be content with a legend that should account for the arms on any but the most splendid terms. The genealogists, therefore, invented as protagonist, a French Knight, Evrard de Medicis, Chamberlain to the Emperor Charlemagne, who, journeying into Italy, vanquished in single combat the giant Mugel, a cruel oppressor of the Florentines.¹¹ The weapon of this monster was a mace graced with iron balls chained to its business end. Six of these, now covered with blood, the hero promptly placed, at Charlemagne's command, on his golden shield in perpetual celebration of his victory—oblivious of the fact that he was thus antedating the rise of personal heraldry in Europe by some three centuries or more. (Before leaving the subject of legends, it may be well to demolish the persistent error that the modern pawnbroker's sign is derived from the Medici arms. On the contrary, the medieval pawnbrokers chose Saint Nicholas of Myra as their patron; and their sign is from the shield attributed to that saint, which bears, on blue, three golden balls, representing the purses of gold with which he dowered three poor maidens, saving them from shame.) By 1465 the Medici had reached a position of such importance and splendor that Louis XI of France felt moved to grant to the Duke Piero the privilege of adding the royal insignia of France to his shield as an "augmentation" of honor. The method by which this was done is shown in Figure VIII. The red balls by this time had come to be arranged differently ("in orle"), as shown; for the top one, was substituted a larger *blue* disc on which the gold fleurs-de-lis, three in number, were displayed, one above two.

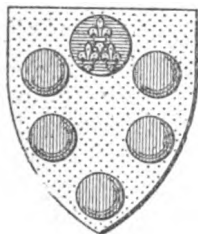
With this Medici Coat as a quartering, Saint Charles's heraldry completes itself. He added it to his paternal shield (Figure VI) in right of his mother, Margherita dei Medici,

¹⁰ For a discussion of this type of shield, see ECCL. REVIEW, Aug. 1915, p. 134.

¹¹ *La Vraye et Parfaite Science des Armoiries*. P. Palliot. Paris, 1664, p. 635.

sister of Pope Pius IV. In virtue of the Pontificate of Pius, these Medici bearings had now become "sovereign arms" of the highest rank, and therefore, by a still operative rule, they had, even though maternal, to be given precedence over all other quarterings: and so we find them on Saint Charles's seal,

FIG. VIII.



with a scrupulous correctness of heraldic etiquette, in the first and fourth grand-quarters of the completed "achievement". The Medici bearings here are not at all "arms of patronage", as Dr. Santa Maria calls them, but definite quarterings of descent. Their use, however, by Pius IV and the Milanese family of Medici is somewhat open to question. No ancestor common to both the Florentine Dukes and the hitherto less important Milanese house has yet been discovered. And there were other Medici families in Italy who laid no claims to consanguinity with the Tuscan princes. In short, the name was not an uncommon one: there were plenty of "medicoes" scattered about in medieval Italy who might naturally, when family names began to be adopted and transmitted, have passed on this verbal label as a cognomen to their descendants. The Scots have a proverb: "Not every Stewart is sib to the King,"—for many nobles besides the king had stewards, just as in Ireland there were bottlers other than the King's. Yet it is hard to find a modern Stewart or Butler who does not believe in his descent from the original Fitz Alan or Fitz Walter; and not infrequently, especially among prosperous Americans, they ingenuously assert this in their assumed heraldry. The temper of fifteenth and sixteenth century Italy was no different in this respect. Pius IV was born in 1499, and we find his family in Milan, without a provable connexion, using the arms of the

greater family of Florence. But two different families of Medici may well bear boluses on their shields without a desperate infringement on each other's rights! However, the appropriation by the Milanese house of the French heraldic augmentation granted to the Florentines is a more questionable matter. Whatever vague early tradition may seem to have justified a coat common to the two families, yet between the date of Louis XI's grant, 1465, and the birth of Pius IV in 1499, there is demonstrably no intervening relationship whatever that would lead to the transmission of Duke Piero's heraldic honors to Giovanni Angelo dei Medici of Milan. Nevertheless, Pius IV displayed the fleurs-de-lis on his arms, with all their lofty genealogical implications; and the great Florentine dukes, probably not averse to having so powerful a new cadet as the reigning Pope, let the matter pass, and the hitherto vague assimilation of the two families became, in the sixteenth century, a more generally accepted fact than it is to-day. It certainly was accepted by Saint Charles, who simply took the arms of his mother, the Countess of Arona, as he found them and displayed them on his own inherited shield with a punctilious propriety of "marshalling", or arrangement, keeping, of course, the inescutcheon of Figure VI in the centre (*en cœur*) of the new compound, just as it had been in the centre of the earlier one.

We have at last, in Figure IX, arrived at the Saint's completed heraldry. And now, perhaps, the attentive reader can, from this complicated coat, understand the force of the accepted dictum of Planché, one of the best equipped of nineteenth century heralds, on coats-of-arms in general:¹² "In their assumption the object of the assumer was not, as it has been so generally asserted and believed, to record any achievement or to symbolize any virtue or qualification, but simply to distinguish their persons and properties; to display their pretensions to certain honors or estates; attest their alliances or acknowledge their feudal tenures."

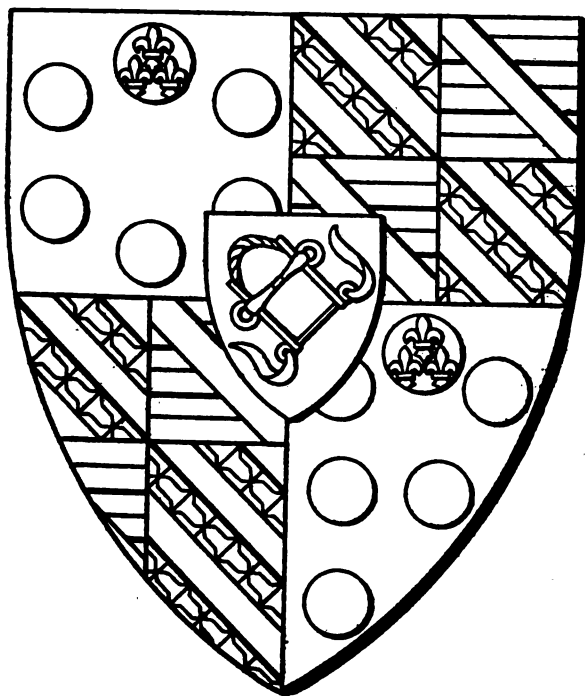
The medieval *armigeri*, and the instructed ones of the Renaissance, made few of the exaggerated "sentimental" and "sym-

¹² *The Pursuivant of Arms*. J. R. Planché, Somerset Herald. London [Ed. 1873], p. 283.

bolical " demands of more modern and corrupted heraldic practitioners. The underlying, intensely practical purpose of

FIG. IX.

ST. CHARLES BORROMEEO, CARD. ABP. OF MILAN—4 NOV. 1584.



heraldry was identification: the means by which this purpose was fulfilled were frequently arbitrary, usually simple, and always conventional. But with the many minor elegances of the Renaissance there sprang up the *impresa*, to gratify the rapidly growing taste for expressive allegorical symbolism. The early *imprese* were little badge-like affairs, but by the sixteenth century in Italy, where they became immoderately fashionable, they had developed into highly elaborate and very elegantly executed little designs (most frequently engraved), often charmingly framed, of emblematical subjects which were supposed to have some intensely personal significance to their

owners. The subjects ranged from classical mythology to modern hagiology, from celestial phenomena to terrestrial flora and fauna, with a predominant passion for landscape and marine accompaniments. The well equipped dilettante often had many of these *imprese*, expressive of his varying moods: he sealed his correspondence with them, had them painted on his cherished "bibelots", used them as the verso of medals and coins which he caused to be struck from time to time. Not only every secular prince of the period indulged in this fashionable intellectual and esthetic craze, but nearly every high ecclesiastic as well. On a *nummus castrensis* of Paul III¹³ you will find an allegorical *impresa* showing Ganymede with the eagle-Jove watering a plant of lilies; Alexander Cardinal Farnese, on a similar coin of 1546, shows a terminal-god on the shore of a lake or sea being shot at by an arrow. Maffeo Cardinal Barberini¹⁴ had sixteen different *imprese* ascribed to him. One could multiply examples indefinitely, without profit. The point is that in the fifteenth and early sixteenth centuries, these *imprese* were not confused by their owners with their personal *heraldry*: they were the expression of a different need in a different art. Unfortunately, by the seventeenth century their rapid spread and vulgarization had succeeded, by a confusion of ideas and practice, in hopelessly corrupting heraldry itself, and thus to the at first harmless *impresa* we owe, more than to any other single influence, the modern degradation of heraldic art. For example, the landscapes which still persist on a few episcopal shields might be, if differently framed, perhaps acceptable *imprese*, but they may be called "heraldry" only through the courtesy of a now long established abuse.

Saint Charles Borromeo had at least five *imprese*, and the unicorn and the "Humilitas", drawn on his shield in Ciaconius (Figure I), are simply two of them misplaced there. They do not appear on his *heraldic* seal, and I, for one, am convinced that a personage of his social training and scholarship would not, alone among his contemporaries, commit this heraldic solecism—whatever subsequent Borromei may have seen fit to

¹³ *Sylloge Numismatum Elegantiorum*. J. J. Luckius. Strasbourg, 1620.

¹⁴ *Theatro d'Imprese*. G. Ferro. Venice, 1623.

add to their later and, eventually, grotesquely complicated arms, in honor of the family Saint. I give in Figures X and XI these two *impresa*-devices in simple outline. Giovanni

FIG. X.



FIG. XI.



Ferro¹⁵ and others¹⁶ credit Saint Charles also with an *impresa* of a stag, covered with small serpents (sins), rushing to a fountain, with the motto "*Una Salus*"; and a fourth showing a starry sky, the milky way in its midst, and the motto "*Monstrat Iter*". Ciaconius¹⁷ contributes a fifth; an altar with a lamb above it, and the legend "*Sola gaudet humilitate Deus*".

Now why has Ciaconius picked two out of these five *imprese* and placed them on Saint Charles's shield? Primarily, I think, because he wished his engraver to get into a single cut all that he could, regardless of logic. Saint Charles's insignia are not a unique case of this eccentric procedure on his part: for example, he gives on a single shield for Pope Paschal I two designs "impaled"—at dexter the Pope's monogram as displayed in the Church of St. Praxed, and at sinister his *insignia gentilitia*—merely so that you can "take your pick". And as he does this in several other cases, we may conclude that his peculiar system of "marshalling" is chiefly one of space-convenience. But the Saint's simple little *impresa* of the crowned "Humilitas" made a naturally great appeal to his devotees; it appears on his epitaph, and was crowded into his heraldry by most subsequent writers. Ruscelli,¹⁸ however, writ-

¹⁵ Ferro, *op. cit.*, pp. 204 and 220.

¹⁶ *Le Imprese Illustri*. J. Ruscelli. Venice, 1572.

¹⁷ Ciaconius, *op. cit.*, III, c. 904.

¹⁸ Ruscelli, *op. cit.*, p. 46.

ing in 1572, marshals Medici, Vitalian-Borromeo, and the inescutcheon as I do in Figure IX, but adds to the second and third grand-quarters a "chief": over Vitaliani is a crown turned upside-down and over Borromeo a crown normally placed—a most curious bit of genealogical symbolism. But the crowned "Humilitas" persists on modern versions of the arms. Dr. Santa Maria writes: ¹⁹ "Gli autori della Vita di S. Carlo Borromeo, Card. Arcivescovo di Milano, dicono ch'egli abbia domandato e ottenuto dal R. Pontefice di far uso del solo *Humilitas* entro lo scudo, escludendo gli altri quarti; ma non ho documenti ufficiali."

Personally, I think one would have to hunt long for the "documenti ufficiali". It was no more than it is now a matter for which a prelate would have to seek papal permission; and there was no legal reason at all why Saint Charles should not use his "Humilitas" *impresa*, or any other of the five, even in sealing his documents. The Pope himself does not use an heraldic seal, but, in the familiar "seal of the Fisherman", an *impresa* design. Instructed heraldic students have not yet begun to realize the highly important influence of sixteenth and seventeenth century *imprese* on the development of heraldry; and the uninstructed have simply confused the two arts and gone on the assumption that they were one and the same. The comment of a distinguished French ecclesiastic, in a letter to me which I translate, will better phrase my view of Dr. Santa Maria's note than my own words safely could: "It adds nothing, and simply confirms what one has read oneself in the lives of the Saint. The pious authors know practically nothing of heraldry: to them it is always a mark of vanity and, consequently for a saint to throw it aside or to use it restrictedly seems to them always an act of laudable humility. And this, of course, becomes all the more notable in the case of Saint Charles because of his employment of the very word *Humilitas*! Pious stupidity! *quamdiu te partiar?*"

Dr. Santa Maria, I may add, in his final blazon gives Saint Charles's heraldry, with all the quarterings, Medici certainly included, but adds the two *imprese* given by Ciaconius, and calls the inescutcheon an *impresa* device. I do not regard the

¹⁹ *Rivista Araldica*, Oct. 1918, p. 384.

inescutcheon as an *impresa*, for reasons already adduced, and necessarily omit the unicorn and the crowned "Humilitas" because they do not appear on the Saint's *heraldic* seal, which was a very different affair from his five *imprese*. I am not, in the shield which I finally present, endeavoring to further any personal "opinion" or version of my own: I am merely conscientiously attempting to display and analyze an incontestably authentic version which the Saint himself has actually left us on his seal. I can only say that in using the shield of Figure IX for its patron,²⁰ a seminary or college will have behind it at least the justification of Saint Charles' *personal*, official use of the same; and that until a similar justification for other versions is demonstrated by definite proofs (Dr. Santa Maria, like the majority of modern amateurs, cites absolutely no authorities), this is the only version one may safely use.

I, for one, should welcome, in THE ECCLESIASTICAL REVIEW or elsewhere, a reasonably "documented" exposition of any other version of Saint Charles's arms that can claim an equal validity with the seal noted in the British Museum Catalogue, which, according to its printed description, has engraved on its rim the formal inscription: "✠ CAROLUS · S · R · E · CARDIN · BORROMEUS".

PIERRE DE CHAIGNON LA ROSE.

THE ESCUTCHEON OF ST. CHARLES BORROMEIO.

(*A Criticism.*)

Mr. Pierre de Chaignon la Rose in the foregoing article proposes definitely to answer a mooted question concerning the official coat of arms used by St. Charles Borromeo as Archbishop of Milan. The subject is, as he points out, of considerable importance to the many who, holding St. Charles to be a model of priestly and episcopal conduct, adopt his shield as a symbol of noble aspiration and achievement in the clerical life.

The Borromeo family traces its title of nobility to the "Bonus Romanus" granted to one Vitalianus under the reign of the

²⁰ It should *not*, however, be used by a seminary or college as its own corporate arms: the heraldic implication of such a use would be that the Saint, himself, personally founded the institution.

emperor Justinian. Its traditional escutcheon in the sixteenth century notes many connexions with families of gentle birth not only in Italy (Visconti) but also in Germany (Suabia-Brandenbourg) and Spain (Somaglia) and Sicily. In 1530 Count Gilbert II Borromeo married a Milanese lady, Marguerita de Medici. When, some twenty years later, Giovanni Angelo Medici, her brother, became Pope, a claim of relationship between the Medici of Milan and the powerful Florentine branch of the same name was established. The latter had given Leo X to the Roman Pontificate about fifty years earlier, and Louis XI of France had honored the Florentine house by allowing the *fleur de lis* to be added on one of the boluses emblazoned upon their shield. There were several families of the name of Medici, whose original connexion with the same ancestor was doubtful, and historians of the subsequent age held that it was the glamor of an influential Pontificate which caused the Florentine Medici to acknowledge the Milanese family, all the more because it meant a new alliance, through Marguerita de Medici, with the noble ancestry of the Borromeos.¹

The point in discussion however is not whether there was any earlier connexion, but whether, in view of the fact that such an affiliation was made with Giovanni Medici, the new pope and uncle of St. Charles, the latter adopted, like Pius IV, the Florentine Medici arms. In other words: how far did St. Charles enter upon this public recognition of a family connexion with the Florentine Medici, by adopting their impalement? Such adoption, if proved, would render nugatory the use of the crowned "Humilitas" which a universal tradition has assigned to the Saint and which was part of the Borromean family escutcheon.

Mr. Chaignon la Rose argues in favor of the Florentine design and rests his contention on the evidence of a plaster impression of a seal described in the catalogue of the British Museum.

¹ Filippo Argellati, in his *Bibliot degli scritt. Milanesi* (II, p. 2017; cf. Moroni, *Dizion.*, art. Medici), demonstrates that there was an actual relationship between the Medici of Florence and those of Padua and Milan; but that it had become extinct during a period of civil war which exiled the latter from Italy.

The question is one of historical rather than of heraldic accuracy; for if the Saint had actually followed the requirements of heraldic convention allowing him the use of the arms of the Florentine Medici which his uncle the reigning Pope affected, he would, no doubt, have chosen Mr. Chaignon la Rose's exquisite achievement. Did he do so? And is the traditional crowned "Humilitas", as Mr. Chaignon la Rose suggests, a mere *impresa* misplaced in the arms by one of his biographers, and copied by subsequent writers and the descendants of the Borromeo family?

What the coat of arms of the Borromeo family actually was in the Saint's lifetime we have from the pen of St. Charles himself. He gives sufficiently accurate details to assure us that the crowned "Humilitas" was an integral part of it, and not a fanciful design like a bookmark or an *impresa*. This evidence is found in a letter preserved in the Ambrosian Library at Milan² which St. Charles himself had written to Guido Borromeo. The letter is dated from Lodi shortly after Charles had left Milan for Rome whither the election of his uncle as Pope had called him. In this letter he gives certain instructions to his cousin to whom the affairs of the Borromean household had been confided in his own absence. The gist of these instructions is that Count Guido is to have made at once a copy of the Borromean escutcheon to be sent after him by messenger to Rome. The abbé Sylvain, who personally examined the letters in the Ambrosian Library at Milan, translates it as follows:

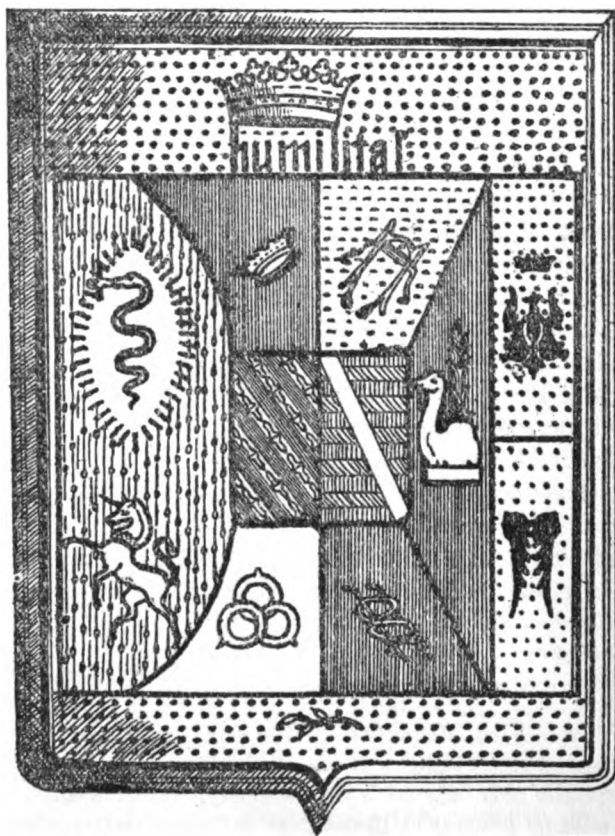
Je vous envoie cette lettre afin que vous fassiez peindre de suite, sur un cartouche, bien distinctement, toutes les armes des Borromées; c'est à dire le mors, l'humilité, la licorne et le chameau qui composent le blason des Vitaliens et les *bussole* des Borromées. Vous les ferez produire avec leur couleurs respectives et bien faites. Dans le cas où elles ne pourraient prêtes pour le départ de Jean Pierre, qui accompagnera Serbellione, vous les ferez expédier. . . .

The arms here mentioned were, as has been said, owing to the marriage connexions of the family for many generations, quite complicated. The accompanying sketch is intended

² Coll. Bibl. Ambros. MS. "R", 183.

merely to indicate these connexions at the time of St. Charles, without pretension to heraldic nicety. It will give the reader some idea of what Charles wanted or needed as a recognized part of the furnishing of a nobleman who was to take up his residence at the court of Rome. What we are here chiefly con-

FIG. I.

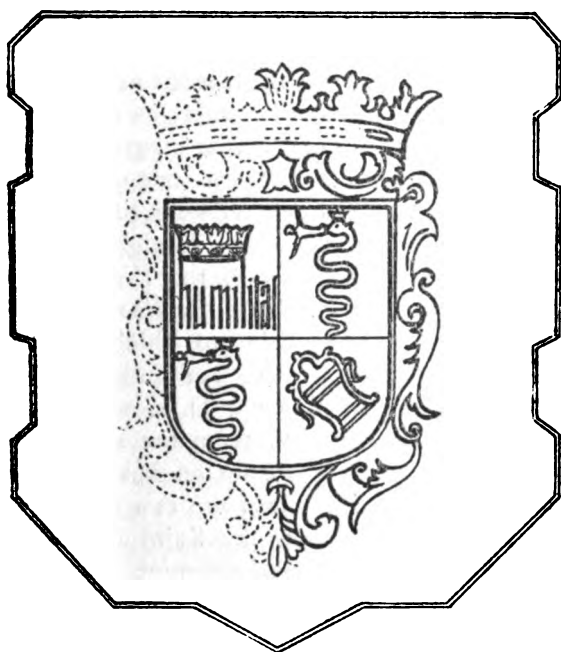


cerned with is the mention of the crowned "Humilitas" and, of course, the absence of any indication of the Florentine connexion represented by the Medici "balls".

That the "Humilitas" was an integral part of the Borromean (Vitaliani) arms needs hardly any demonstration. Ripamonti, who describes the blazon of the Borromeos, traces it back to

Frederic Barbarossa, who took it for his standard in making his submission to Alexander III as an atonement for the previous assault upon the patrimony of Peter—"Ad Romani Belli Piaculum". It occurs in all the numerous connexions of the Borromean arms, and is therefore much more than an *impresa* adopted by the Saint as a personal device "misplaced" in the Borromean shield and added by later members of the family "in honor of the family Saint".

FIG. II.



Did the Milanese branch of the Medici recognize this crowned "Humilitas" of the Borromean family after the marriage of Countess Marguerita de Medici to Gilbert Borromeo? Among the precious relics of the Borromean family, jealously preserved at Arona, there is a costly bit of embroidery regarded as the work of Countess Marguerita, the mother of St. Charles. It reproduces the crowned "Humilitas" together with the *serpent vorant* of the Visconti and the *mors de cheval* of the Somaglia connexion, both of which families were then

represented among the Milanese nobility. A copy of this heraldic testimony may be found in the *Note e Discussioni* published by the *Scuola Cattolica* at Milan in 1910, on the occasion of the tercentenary celebrations of the canonization of our Saint. The noteworthy part here is that, whilst the escutcheon reproduces the "Humilitas" achievement, there is no reference in the shield to the Florentine Milanese Medici arms. The reason for this omission is simple enough. Marguerita Medici, the Countess Borromeo, died before her brother was elected Pope, and hence there was no thought of any affiliation with the Florentine branch of the Medici who used the "balls".

With these armorial bearings agrees the account of Ciaconius which Mr. Chaignon la Rose excludes as evidence when he writes that "whatever his merit as a biographer, he was not an accomplished herald". But the important question is: could and did Ciaconius know what arms St. Charles actually bore on his official escutcheon? Mr. Chaignon la Rose quotes and reproduces the arms given in the *Vitae et Res Gestae Summorum Pontificum et S. R. E. Cardinalium* by the great Dominican historian. The edition to which he refers is that of Oldoini, published in 1677. This might give the impression that Ciaconius or Alfons Chacon, O.P., as he is otherwise known, was somewhat removed from the scene about which he writes and took his information on hearsay or at second hand. As a matter of fact there are two earlier editions of the work, and Ciaconius knew the Saint intimately. They were of almost the same age, and although Friar Chacon outlived Charles by seventeen years, during which he wrote his *Vitae*, he was in excellent position to know what arms the Archbishop of Milan used. St. Charles was fortunate in having several of his biographers among the members of his immediate and official household, which, owing to the large extent of his diocese and the ecclesiastical interests confided to him by the Pope, was composed of a numerous body of capable men whom he had selected for their learning and devotedness. Witnessing daily the heroic sanctity of their master, they observed his life in every detail; and if there is any doubt about the escutcheon used by Charles, it is not due to want of opportunity to know what he did and used. The doubt is due rather

to the disposition of the Saint who, whilst he scrupulously respected the requirements of his position in his intercourse with ecclesiastics and the nobility, laid little or no stress upon the display of the tokens of family descent at home, at least during the later years of his life as Archbishop. This fact is emphasized quite clearly in his instructions to his clergy and people. Thus he writes: "Cum homines consueverint majorum nomina familiis dare, contrarium servat Spiritus Sancti scriba. . . . Per haec cupiunt nunc saeculi homines agnosci et hisce sese titulis jactant."³ In like manner he is singularly fond of extolling the "Humilitas" which overtops the arms of his family. Speaking of the steps or degrees by which the highest sanctity is attained on earth, he replies "Quis primus? Humilitas. Quis secundus? Humilitas. Quis tertius? Humilitas. Qui omnes? Humilitas, Humilitas, filii, etsi millies interrogaveritis millies Humilitatem audietis."⁴ Now, Ciaconius knew, undoubtedly, what the official seal or coat-of-arms used by the Saint was. Is it likely that he would draw on his imagination when describing a matter which, being known to many others besides him, would necessarily challenge adverse criticism?

Of the early historians of the Saint there were at least three who knew him intimately. Two who had lived in his own house, wrote after his death. They assure us that he had asked the Sovereign Pontiff to permit him the use of the simple "Humilitas" for his archiepiscopal escutcheon. Mr. Chaignon la Rose mentions this fact, but thinks that it is to be discredited, because "it was no more than it is now a matter for which a prelate would have to seek papal permission". But, surely, the Pope's own adoption of the Florentine Medici crest as the official arms of his family would call for some apology from his nephew, who had occupied a prominent place at the papal court, if he desired to deviate from a choice by the then actual head of his mother's family. To use a separate shield might easily be construed into a rebuke on the part of a younger member, when we bear in mind that the Florentine Medici, despite the splendor of their political

³ Serm. 18 Mart. 1584.

⁴ Serm. 15 Aug. 1583.

achievements, were not wholly free from the very charges of nepotism and some darker stains of recent date, against which St. Charles had set his face as a reformer in the Council of Trent. It is then wholly in keeping with the position of Charles that, while he must have disliked the adoption of the Florentine Medici arms which his mother had ignored, he should seek an outlet from the new usage adopted by his uncle. And it is entirely in harmony with the character of this Saint as we know it from his life that he should wish to emphasize the spiritual achievement so dear to his heart, for which his ancestral coat-of-arms offered an admirable occasion, by choosing the crowned "Humilitas" of the Borromeos. If there is no official document, apart from the statement of those authorities who were in a position to know, and whom we cannot imagine to have invented such a thing, it is simply because there was no need or desire of any *official* concession in such a delicate matter. The nephew might easily put his request by word of mouth. Indeed under the circumstances it would have been unwise on the part of St. Charles to make much of a departure from pontifical and court usage, even though he knew that there was no danger of wounding the sensitiveness of Pius IV, who understood his relative's motives, and no doubt heartily sanctioned them, notwithstanding that at the start of his pontificate he had deemed it wise, in view of the great influence for good that might be derived from closer connexion with the powerful Florentine Medici, to adopt their device. So, too, thought Pius V, the successor of Giovanni de Medici, when he solemnly crowned Cosimo of Florence as Duke of Tuscany.

We have, then, ample assurance that the constant tradition which assigns to St. Charles as Archbishop of Milan the crowned "Humilitas" as his official coat-of-arms, is well founded in the Saint's own desire, as in that of his mother, and in the opinion of those who lived with him during his official and private life at Milan.

But what of the seal in the British Museum which Mr. Chaignon la Rose so ingeniously explains as part of the evidence that St. Charles used as his official coat-of-arms, not the "Humilitas" of the Borromeos, but the *mors-de-cheval* of the Somaglias, with the vairy pattern of the Vitaliani, and the six boluses of the Florentine Medici?

Assuming the accuracy of the description of this seal—a slight doubt of which is suggested by the fact that it is a plaster cast of very small dimensions (an inch by three-quarters of an inch), so that Dr. Birch was unable to make out the central bridle bit which to one familiar with the Borromean heraldry should present no difficulty—we do not see how the existence of such a cast can prove the actual use of it as a seal. There ought to be at least some stamped impression of it in wax or other substance, seeing that it is claimed to be a seal used by a personage who had innumerable opportunities of employing it in his official and private documentary correspondence. We are not informed that any specimen of the seals exists. There is the cardinalitial watermark in some of the official and private letters signed by St. Charles which we have seen, and which authenticates them beyond doubt. But we have nowhere encountered a seal with the bolus description. Apparently the Saint avoided the use of armorial devices in the official stamping of his letters, probably because, as we indicated above, he did not wish to draw attention to the fact that he had failed to adopt the Pope's Medici arms. That would be quite a sufficient reason, so long as there was some other mark to authenticate the official character of his letters. It is surely a most extraordinary circumstance that with so prominent a noble ecclesiastic there should be no official reproduction of an authenticated coat-of-arms except a plaster cast of a small seal, whereas all Lombardy reproduced, during his lifetime and after, the well known "Humilitas" as the archbishop's armorial device. It is quite conceivable that a plaster cast such as the British Museum possesses, might have been made, as a suggestion for the official seal of the Archbishop, after the Pope, his uncle, had declared his preference for the Florentine allegiance; but the important fact that St. Charles approved and adopted it needs still to be shown.

The reader may ask why, if this is our view, supported by good historical evidence, do we publish Mr. Chaignon la Rose's paper? We took occasion to lay our objections before Mr. Chaignon la Rose. He thought, nevertheless, that it would be well to ventilate the question on its merits, and therefore suggested as welcome any reasonably sustained criticism that might be made of his view. We have no intimate knowledge

of heraldry. Nor have we seen Dr. Santa Maria's article in the *Rivista Cattolica* to which Mr. Chaignon la Rose makes reference. But the historical data which we have given seem to be wholly conclusive unless some new knowledge on the subject were brought to light. We confess too that we should be loath to see the ancient symbol, the crowned Humilitas, of St. Charles replaced by the form borrowed from the great commercial and political scions of the Florentine Medici with whose aims and standards of nobility our Saint had but little sympathy.

THE EDITOR.

THE TACTICS OF SAINT PAUL.

GILBERT CHESTERTON says somewhere that "man is a misshapen monster with his feet set forward and his face turned back . . . who can make the future luxuriant and gigantic as long as he is thinking about the past". There is a deal of truth in Mr. Chesterton's observation, especially in the latter part of it. Man can make the future luxuriant and gigantic as long as he is thinking about the past.

This Chesterton rendition of an old truth is our partial excuse for attempting even a quantitative addition to the already very large Pauline libraries. The growing need of Pauline tactics in these "reconstruction" times furnishes the rest of our excuse. In any case, the freshness of Paul's appeal never stales; the strength of his leadership for Christ is still compelling. And so it will not be amiss to study him for a little in one phase of his leadership—in the matter of his tactics.

Saint Paul was a strong man. There was no half-way-ness in his make-up. He was a Roman and "proud of it". He was a citizen of Tarsus and he called it "no mean city". He was a zealot Pharisee among zealot Pharisees and the flaming strength of his sincerity made him a furnace of bitterness in his persecution of the first Christians. As a Christian, he lost none of his virility. He was a leader for Christ, and storms and buffetings and shipwrecks and perils could not damp his zeal. He was a follower of Christ in no apologetic mood. Rather was he a fighter of battles for Christ; a strong man, fighting a strong man's battle, with a strong man's tactics. And he needed to be and to do just that.

For he had arrayed against him a universality of oppositions that did not augur well for favorable outcome. There was little possibility for success, humanly speaking, when he undertook his task of Christianizing the Gentile world. Rather was there seeming surety of failure. The spark that set ablaze a world seemed doomed to extinction.

But the blackness of the prospect did not frighten Paul. He was strong, and his strength "was in Christ Jesus". Opposition from within the Church and scorn and hatred from without were only so many obstacles to be overcome, so many fortresses to be stormed, so many battles to be fought.

How he stormed those fortresses and fought those battles—especially in dealing with his Jewish enemies—are common-places of history. How fearlessly he went into the Jewish synagogues in each city, knowing well the opposition that would meet him there; how he fought the Judaizers and their Judaizing there; how he used as his weapons the Judaizers' own sacred books and texts—all this need not be recorded here. The justification in all this for describing him as a stormer of fortresses is sufficiently obvious. A stormer of fortresses, with recognized sources of Truth for his armament—believer in directness of attack. His summary dealing with Elymas at Paphos; his withstanding of Peter to his face; his answer to the High Priest before the Sanhedrim; his bold stroke before that same Council; injunction after injunction in his Epistles, all these exemplify the direct aggressiveness of his tactics as a soldier for Christ. Of course, there were times when strategy modified his style of tactics; but, in the main, that style was seldom other than direct. Paul was Napoleonic in his dislike of retreat.

There was the incident in the Temple, after his arrest, when he dared to preach Christ to a crowd so hostile that they wanted to take his life. The scene has an element of grandeur in it. A man, weak and aged prematurely from months of hardship, and years of spending and being spent for Christ. Rome's centurions around him. A mob before him opposed to him with all the fanaticism of which the Oriental is capable, and he dares to make to that Christ-hating crowd his confession of faith in Him whom they had crucified.

Here was a man. Here was the hero prophet of the New Testament. Here was a spiritual Napoleon, attacking the enemy in his very stronghold. Here was a man whose courage in Christ was large-calibred. Here was a man whose strength was no reed to be shaken by the wind; neither was it shaken. Here was a great tactician for Christ, fighting man-fashion. Here, finally, was a man who made the truth he preached no thing for mere apology, but rather made it a clear-limned, vital thing which could compete for and gain ascendancy in world thought.

May not we, who live in the troubled days of this "progressive" century, learn a lesson from this phase of Paul's apostolate? May not we profit by using similar tactics in dealing with a similar situation?

We are living in a world, intellectually at least, hostile to Christ. The world ideas (considered objectively only), the dominant and dominating world ideas, are not ours. The world ideals, of natural and material millenniums, are not Christ's. Bolshevisms and Socialisms and Anarchisms or Neo-Paganisms and Humanitarianisms and Naturalisms are the order of the day. "Progress" is the shibboleth of this group; "no dogma" is the catchword of that. There seems to be a place in every modern thought movement for anything and everything but the personal Christ, who was the Son of God. Obviously, these "new thought" cults and "unshackled" philosophies are as far from our "old thought" and "shackled" philosophy (shackled to first principles and to historical truth), as pole is from pole. The opposition, still perhaps mainly objective, is fundamental. A fundamental opposition is a fairly sure promise of conflict. There can be no question of compromise, for there is question not merely of opposites but of contradictories. Conflict is as inevitable as was the 1914 European outbreak and from a parallel kind of causality.

Nor does it seem that this inevitable conflict can be long postponed. The issues are too basic; the objective opposition is too acute; the time is quite ripe. The world's attention is on principles of reconstruction. Reconstruction principles are fundamentally philosophical. The world's philosophies and Christ's philosophy are under the magnifying glass; the focus

is on the opposition between them. Already the smoke that presages the fire is in the air. Some of the unconsciously objective opposition has become subjective and conscious. The daily press reports from certain new and certain old European countries are not very encouraging. The heat of opposition may not be far from the exploding point.

True, the weapons of the conflict will probably not be steel bayonets; at least, not in this country. They are more apt to be steel pens. Well, are our pens ready? A few are ready and this is cause for thanks, because they are already skirmishing manfully. But the potential majority are not ready and that is cause for much misgiving, for there is need of universal preparedness.

The danger recognized and the need of preparedness recognized, there comes the important question of tactics. Now the Pauline tactics suggest plainly the Psalmist's advice: "Viriliter age." He would have us adopt a positive propaganda, by showing our various "isms" that they mistake lack of anchorages for progress, that their dogmatism and clamor for progress are the reverse of what they aim at. We need to advance and prove and popularize the truth that there can be no progress without dogma, no progress without an infallibility, any more than there can be safe passage for a man-of-war without steering gear and pilot. And for this we need to go back to the historical beginnings of the respective neo-philosophies and neo-religions and show the errors or false principles that gave them inception.

The current thesis of Christianity's failure needs to be answered decisively. We hear much of this "failure of Christianity" in recent times. More than a little has been said and written here and there in defence. But we need, it would seem, a Pauline offensive against this charge, which has its strength, and dangerous strength, in near-truths and half-truths. Our position needs no bolstering. It is built upon a Rock. Christianity has not failed and cannot fail. *There has been failure* in that nations, labeled Christian, could have precipitated the conflict just suspended; but *the failure* has been in believing in labels. The Christianity that has failed is the Christianity that is man-made; it is not Christ's. To use a label, this time in a truer sense, the history of the present

war could truthfully be written under the caption, "The Failure of Unchristian Christianity". The Christianity of Christ, to use a seeming tautology, was not even "on trial" during this war. The Christianity of Christ was shelved long before the war, in favor of a series of neo-christianities, to which the cataclysm of the last four years can with truth be attributed. Yet, how many of our pulpits have hammered these truths home? How many written contributions can we point to on this score? Is it a record of which Paul would have been proud?

We have this to learn from Paul's fruitful ministry, that one may teach and preach and popularize the knowledge of the essential historical and philosophical truth that warns against the errors of the modern thought movements; that attacks not men but movements, not our enemy but his sources; that counter-attacks wrong thought not with sweeping gestures but with right thought; and whose main objective is not negative and self-explanatory but positive and self-manifesting.

Such is the deduction we draw from a chapter of the tactics of Paul.

LEO M. MURRAY.

Washington, D. C.



Analecta.

AOTA BENEDICTI PP. XV.

EPISTOLA ENCYCLICA

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOS-
QUE LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM
APOSTOLICA SEDE HABENTES: DE STIPE COLLIGENDA PRO
PUERIS EUROPAE MEDIAE FAME LABORANTIBUS.

BENEDICTUS PP. XV

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Paterno iam diu animo ominabamur atque sperabamus fore, ut, restincto tandem immani bello suscitatoque christianae caritatis spiritu, quae fame et inedia, Europae praesertim mediae, regiones conficiebantur, illae ad meliorem condicionem, concordii bonorum omnium opera et conatu, paulatim adducerentur. At vero exspectationem Nostram eventus non omnem explevit; undique enim affertur, frequentissimos eos populos, quos diximus, tanta ciborum vestiumque laborare adhuc inopia, quantam mente effingere vix liceat. Miserrime perditur interea ac profligatur debiliorum corporum valetudo, atque in primis puerorum; quorum calamitate eo vehementius afficimur, quod ipsi non modo ignari insontesque sunt internecivi certaminis, quo terrarum orbem paene totum cruentari vidimus, sed futuri praeterea sunt novarum auctores stirpium quae nativam referent germinis infirmitatem.

Sed tamen ex hisce angoribus ac molestiis recreati aliquanto sumus cum nuntiatum Nobis est, homines recte animatos in societates coivisse, eo consilio, ut *pueros conservarent*. Egregium sane propositum, venerabiles Fratres, ut par erat, probare atque auctoritate Nostra fulcire non dubitavimus; congruebat enim cum praecipuis benignitatis officiis illi debitis aetulae quae et Christo Redemptori carissima est et minus habet ad tolerandum et resistendum facultatis. Ceterum, in simili caussa id ipsum antea egeramus; meministis enim, Nos, haud ita pridem, pueris Belgarum, fame et egestate paene enectis, quantum in Nobis erat, opitulatos esse, eosque catholicorum caritati publice commendasse. Quorum quidem communi largitati magnam partem debetur, si tot innocentium parvulorum necessitatibus consulere et incolumitatem vitamque ipsam tueri licuit: cum enim Archiepiscopos et Episcopos Foederatarum Americae Civitatum ad tam praeclarum opus hortati essemus, continuo optatis Nostris generosus respondit plurimorum consensus. Prosperum rei successum hodie commemoramus, non tam ut laudibus ornemus homines in fastis christianae caritatis merito inscribendos, quam ut Episcopi orbis terrarum universi, voce et auctoritate Nostra impulsus, Nostrum hac in re consilium, quantum apud suos gratia valent, exsequi nitantur atque contendant.

Adventante igitur D. N. Iesu Christi Natali die, ad miserri-
mos pueros Europae potissimum mediae, quos premit acrius earum indigentia rerum quae ad vitam necessariae sunt, sponte provolat cogitatio Nostra; tenerrimamque sobolem eo maiore complectimur sollicitudine, quo expressius refert Nobis divini Infantis imaginem, propter hominum amorem in Bethlemitico specu hiemalia frigora rerumque omnium inopiam perferentis. Hac quidem occasione nulla profecto opportunior, ut Christifidelium caritatem et miserationem, atque adeo humanitatem omnium qui de salute humani generis non desperent, pro inson-
tibus pueris imploremus.

Itaque mandamus, venerabiles Fratres, ut, ad propositum, de quo locuti sumus, assequendum, in vestra cuiusque dioecesi, publicis supplicationibus in diem octavum ac vicesimum proximi mensis Decembris indictis, quo die sollemnia Ss. Innocentium aguntur, stipem fidelium colligendam curetis. Atque ut in hoc nobilissimo beneficentiae certamine utilitati tot puerorum aptius prospiciatur, praeter stipem, cibaria quoque et medica-

menta et vestes et textilia corroganda videntur, quibus rebus populi earum regionum, prae ceteris adiumentis, indigent. Oblata vero eiusmodi dona quo demum pacto aequè dividantur et ad destinatum locum pervehantur, dicere vix attinet; id enim negotii vel iis societatibus committi poterit, quas ad rem constitutas esse significavimus, vel qua alia cuique libeat ratione expediri.

Iam quibus hortationibus, ex officio universalis paternitatis Nobis divinitus credito, usi sumus, eas, quamquam ad catholicos potissimum pertinent, confidimus tamen, omnes, qui humanitatis sensus habeant, esse benigne excepturos. Ut autem exemplo reliquis praeceamus, etsi undique gentium et continenter a Nobis plurimum opis auxiliique postulatur, in puerorum eorundem levamen, pro facultatibus Nostris, centum millia libellarum italicarum conferre statuimus.

In auspiciis interea secundi exitus, inque testimonium paternae benevolentiae Nostrae, vobis, venerabiles Fratres, et universo clero populoque vestro apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud sanctum Petrum, die XXIV mensis novembris anno MCMXIX, Pontificatus Nostri sexto.

BENEDICTUS PP. XV.

EPISTOLA APOSTOLICA

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ORBIS CATHOLICI: DE FIDE CATHOLICA PER ORBEM TERRARUM PROPAGANDA.

BENEDICTUS PP. XV

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Maximum illud sanctissimumque munus quod, suo iam instante ad Patrem reditu, Dominus Noster Iesus Christus discipulis demandavit, cum dixit: *Euntes in mundum universum praedicare evangelium omni creaturae*,¹ non erat sane Apostolorum vita terminandum, sed apud eorum successores perpetuandum usque ad consummationem saeculi, quoad scilicet

¹ MARC., XVI, 15.

futuri essent in terra homines, quos veritas liberaret. Ex quo igitur *illi profecti praedicaverunt ubique verbum Dei*,² ita quidem ut *in omnem terram exierit sonus eorum: et in fines orbis terrae verba eorum*;³ divini mandati memor, Ecclesia nunquam, labentibus saeculis, cessavit adhuc traditae divinitus doctrinae partaeque humano generi per Christum salutis aeternae nuntios et administros in omnes partes mittere. Illo ipso enim trium saeculorum spatio, quo ad Ecclesiam recens nata oppressenda, alia ex alia, excitata ab inferis persecutio desaevit, cum omnia Christianorum sanguine redundarent, vox tamen Evangelii praeconum late Romani imperii fines pervagata est. Postquam vero pax et libertas publice est Ecclesiae data, multo maiores in apostolatu progressus toto orbe fecit: quo in genere praeclari vitae sanctimonia viri utilissime elaborarunt. Ex his Gregorius Illuminator Armeniam christiano nomini adiungit, Styriam Victorinus, Aethiopiam Frumentius; tum parit Hibernos Christo Patritius, Anglos Augustinus, Columba Palladiusque Scotos; deinde illustrat Evangelii luce Hollandiam Clemens Willibrordus, primus ille Ultraiectensium Episcopus, Germaniae populos Bonifacius et Ausgarius, Slavoniae autem Cyrillus et Methodius ad catholicam Fidem traducunt. Deinceps multo latior campus hominibus apostolicis patere coepit, cum Gulielmus de Rubruquis Fidei faciem Mongolis intulit, cumque beatus Gregorius X primos missionales legavit in Sinam: quos subinde Francisci Assisiensis alumni consecuti, non exiguum ibi constituerunt fidelium ecclesiam, quam haud multo post persecutionis orta tempestas dissipavit. America autem detecta, virorum apostolicorum agmen, in quibus praecipue commemorandus est Bartholomaeus Las Casas, Dominiciani Ordinis decus ac lumen, miseros indigenas cum ab hominum dominatu improbo tuendos, tum ex daemonum durissima servitute eripiendos suscipiunt; intereaque Franciscus Xaverius, dignus is quidem qui Apostolis ipsis comparetur, cum in Indiis Orientalibus et in Iaponia pro Christi gloria animarumque salute mirifice desudasset, ad Sinensis limen Imperii, quo iam tendebat, emoritur, quasi discessu suo aditum patefaciens novae Evangelii praedicationi in illam regionum immensitatem, in qua erat futurum ut e tot inclytis religiosorum Ordinibus

² Ibid., 20.

³ Ps. XVIII, 5.

et Missionalium Familiis homines Fidei propagandae studiosi, tantas per vicissitudines rerum ac temporum, apostolatum obirent. Postremo continens ea quae ultima patuit, Australia, itemque Africae interiores tractus, audacia constantiaque recentiorum explorati, christianae Fidei nuntios acceperunt; ac fere iam nulla est intra vastissimum mare Pacificum tam remota insula, quo non Missionalium nostrorum virtus actiosa pervaserit. Ex iis autem plurimi exstiterunt, qui cum fratrum salutem quaerent, ipsi, Apostolorum exemplo, ad sanctitatis fastigium pervenerint, nec pauci, qui, apostolatum martyrii laude cumulantes, Fidem profuso sanguine confirmarint.

Iam vero tot tantosque labores a nostris in Fidei propagatione exantlatos, tanta studia posita, tanta invictae fortitudinis exempla edita considerantibus, vehementer demirari licet, innumerabiles tamen esse adhuc qui in tenebris et in umbra mortis sedeant; siquidem ethnicorum habita recenter ratione, ad decies millies centena millia numerantur.

Nos igitur, tam immensae animarum multitudinis lacrimabilem sortem miserantes, cum, pro Apostolici sanctitate officii, nihil habeamus antiquius quam ut beneficia eis divinae Redemptionis communicemus, equidem plurifariam in orbe catholico increbrescere illa, Dei nimirum Spiritu commoto, studia bonorum in Missionibus exteris provehendis et explicandis, libenti sane gratoque animo videmus. Itaque ad ea ipsa studia fovenda usque quaque et incitanda, ut Nostro est muneri summisque votis consentaneum, lumine auxilioque Domini magnis precibus implorato, has vobis, venerabiles Fratres, mittimus litteras quibus vos vestrosque cleros ac populos hortamur, significantes quemadmodum huic gravissimae causae prodesse possitis.

Primum omnium ad eos Nostra spectat oratio, qui, ut Episcopi aut ut Vicarii Praefective Apostolici, sacris praesunt Missionibus; ipsis enim cura omnis proxime incumbit Fidei propagandae, in iisdem praesertim spem amplificationis suae habet Ecclesia repositam. Quamquam non ignoramus quo fere sint ardore apostolatus, probeque novimus quae quantaeque iis vincendae difficultates fuerint, subeundaque discrimina, his maxime postremis annis, non modo ne de suis praesidiis stationibusque decederent, sed ut regnum Dei etiam dilatarent. Ceterum, eorum erga hanc Apostolicam Sedem observantia ac pie-

tate perspecta, confidenter ipsis, ut filiis pater, animum Nostrum aperimus. Hoc igitur ante omnia cogitent, se suae quemque Missioni tamquam animam, ut aiunt, esse debere. Quamobrem suis sacerdotibus ceterisque sui muneris adiutoribus bono sint, verbis factisque, documento, animosque ac stimulos addant ad sequenda usque meliora. Quotquot enim quoquo pacto in hac vinea Domini operantur, experimento cognoscant oportet, planeque sentiant Missioni praesidere patrem, vigilem, diligentem, caritatis plenum, omnes et omnia summo studio complectentem, qui suorum rebus gaudeat prosperis, condolescat adversis, conatus coeptusque laudabiles secundet atque adiuvet, qui denique subditorum quaecumque sunt, ut sua propria respiciat. Omnino, prout una quaeque gubernatur, ita varia est conditio et fortuna Missionum: quibus proinde valde perniciosum evenire potest, si quis ineptus minusve idoneus praeponatur. Plerumque enim quisquis patriam carosque propinquos deserit, christiani nominis propagandi causa, is longo saepiusque periculoso itineri se committit, alacer et promptus ad durissima quaeque toleranda, dum quam plurimas Christo animas lucretur. Qui si diligenti praeposito utitur, cuius sibi omnibus in rebus adsit prudentia et caritas, non est dubium, quin fructuosissima futura sit eius opera; sin autem, valde est timendum ne, laboribus incommodisque paulatim defatigatus, ad extremum deficiat animo desidiaque se dedat.

Praeterea qui Missioni praeest, curare in primis debet ut eam usque promoveat pleneque explicet. Etenim, cum ea regio cuius terminis sua Missio circumscribitur, omnis quam longe lateque patet, ipsius sit mandata curae, profecto omnium quotquot eadem in regione incolunt, ipsi omnino quaerenda est salus sempiterna. Quamobrem si ex ingenti multitudine aliquot millia ethnicorum ad Fidem traduxerit, non ei fas erit in hoc acquiescere. Accuret quidem, tueatur et foveat eos quos iam Iesu Christo peperit, nec sinat ex eis dilabi quemquam et interire. Verum ne putet se fungi, ut oportet, officio, nisi ceteros etiam, quorum fere est nimio maior numerus, veritatis vitaeque christianae compotes facere pro viribus et sine ulla intermissione contendat. Itaque ut ad aures singulorum eo celerius meliusque Evangelii praedicatio perveniat, multum proderit alias subinde missionarium stationes et sedes constituere, futuras tamquam totidem centra Vicariatibus aut Prae-

fecturis novis, in quas, cum opportunitas adfuerit, eadem Missio dividatur. Quo loco debitas tribuimus laudes Vicariis Apostolicis, quotquot sunt qui ea ratione, quam diximus, regno Dei nova semper incrementa parant: eamque in rem si domesticorum adiutorum copia sibi non suppetat, eos ex aliena religionum familia vel societate libentissime accipere consueverunt.

At contra, quam non probandus ille foret qui Dominici agri partem, sibi assignatam ad excolendum, tamquam suam propriam possessionem haberet, quam prorsus nollet alienis manibus attingi. Quanta vero subeunda ei esset divini iudicii severitas, praesertim si—quod saepius contingere memoravimus—christianis non ita multis circumfusa esset multitudo ethnicorum, quibus quidem erudiendis quum ipse cum suis verbi ministris non sufficeret, nollet aliorum operam advocatam adhibere. Atqui catholicae Missionis praeses, cui nihil aliud cordi sit nisi Dei gloria et salus animarum, undique ad sanctissimum munus adiutores, cum opus fuerit, conquirat, nec ii qui sint, suae an alienae familiae aut nationis, quidquam pensi habet, *dum omni modo . . . Christus annuntietur*:⁴ nec solum adiutores, sed adiutrices etiam, idest sorores religiosas adhibet ad scholas, ad orphanotrophia, ad nosocomia, ad domus hospitales, ad cetera caritatis instituta, in quibus novit, Dei providentis nutu, incredibilem quamdam vim ad fidem latius proferendam inesse.

Ad haec bonus Missionis praefectus non se intra suos fines continet, quasi aliena ducat omnia quae foris fiunt, sed, urgente caritate Christi, cuius ad gloriam quidquid intersit, sua multum interesse putat, cum collegis finitimis amicitiam et necessitudinem studet habere. Multa enim saepe existunt communia negotia ad eandem regionem pertinentia quae ut patet, nisi communiter, expediri non possunt. Sed praeterea magno cum Religionis emolumento Missionum praesides, quotquot poterunt, in unum statis temporibus convenient, ut consilia inter se conferant, mutuisque alloquiis confirmentur. Denique illud est quo quicumque Missionem regunt, ii suas praecipue curas oportet habeant conversas, ut sacrorum ministros de gente ipsa, in qua versantur, educent atque instituant: id quod novarum ecclesiarum spem maxime continet. Nam sacerdos indigena,

⁴ *Philip.*, I, 18.

utpote qui ortu, ingenio, sensibus studiisque cohaereat cum suis popularibus, mirum quantum valet ad Fidem eorum mentibus insinuandam: multo enim melius, quam quisquam alius, novit quibus modis quidpiam eis persuaderi queat. Ita saepe fit ut illuc faciles aditus habeat, quo advenae sacerdoti pedem inferre non licet.

Iam vero clerum indigenam, ut speratos fructus afferat, omnino necesse est bene conformare et fingere. At nequaquam satis erit ad hoc institutio quaedam inchoata et rudis, talis videlicet ut quis ad sacerdotium ineundum evadat idoneus, sed plena debet esse perfectaue et numeris omnibus absoluta, qualis sacerdotibus cultarum gentium tradi solet. Neque enim clerus indigena eatenus parandus est, ut missionarios advenas, humilioribus ministeriis addicti, adiuvent, verum ut ipse, par divino muneri obeundo, recte possit populi sui gubernationem aliquando suscipere. Nam ut Ecclesia Dei catholica est nullamque apud gentem vel nationem extranea, ita consentaneum est ex una quaque gente sacrorum administros exsistere quos divinae legis magistros viaeque ad salutem duces sequantur populares sui. Ubicumque igitur adsit quantum sat est indigenae cleri eiusque bene instituti et vocatione sua sancta digni, ibi Missionarii opus feliciter expletum ecclesiamque praeclare esse fundatam iure dixeris. Quod si forte ad eam labefaciendam procella dein persecutionis oriatur, non verendum est ne, eo fundamento iisque radicibus, non sit hostiles impetus latura.

Hoc enimvero tam grave muneris officium ut ex veritate aestimarent diligenterque exsequerentur, semper apud Missionum rectores institit Apostolica Sedes: cuius quidem in hoc genere studium clare indicant vetera et recentia huius Urbis Collegia clericis exterarum nationum instituendis, praesertim Orientali ritu. At, post hanc instantiam Pontificum, dolendum est, regiones esse, in quas abhinc pluribus saeculis catholica Fides illata sit, atque ubi tamen clerum indigenam, nisi deterioris notae, non reperias item populos esse nonnullos, mature Evangelii luce illustratos, qui ex barbaria ad eum iam humanitatis gradum emerserint, ut in omni civilium artium varietate praestantes viros habeant, quique, cum multa iam saecula salutari Evangelii Ecclesiaeque virtute sint affecti, tamen adhuc nec Episcopos, a quibus regerentur, nec sacerdotes, quorum disciplina civibus imperitaret, efferre potuerint. Apparet igitur

mancam mendosamque esse rationem ad hunc diem alicubi usitatam in educando clero qui se ad Missiones applicet: cuius quidem incommodi removendi causa, Sacro Consilio Propagandae Fidei mandamus, ut quae variis regionibus opportuna sint, constituat, et Seminaria, quae regionibus singulis pluribusque simul dioecesibus usui sint, vel condenda curet vel condita iam recte gubernanda, praesertim vero sollicitum sit quemadmodum novus in Vicariatibus ceterisque Missionum locis clerus adolescat.

Iam vos alloquimur, dilectissimi Nobis Filii, quotquot estis, Dominicae vineae cultores, quorum in manibus proxime posita est, cum christianae sapientiae propagatione, tot salus animarum.—Principio versetur vobis semper ante oculos excellentia magnitudoque muneris, in quod vester insumitur labor. Divinum est prorsus longeque ab humanarum rationum exiguitate remotum, quod vobis propositum est, iacentibus in mortis umbra lucem admovere et ruentibus in interitum caeli viam aperire. Intelligentes igitur vestrum unicuique dictum a Domino: *obliviscere populum tuum, et domum patris tui*,⁵ memineritis non hominum debere vos imperium propagare, sed Christi, nec patriae quae hic est, sed patriae quae sursum, cives adiicere. Ac miserum sane foret, si qui ex Missionariis ita suae dignitatis immemores viderentur, ut potius de terrena patria quam de caelesti cogitarent, eiusque plus aequo studerent potentiam dilatare gloriamque super omnia extendere. Esset haec quidem apostolatus pestis teterrima, quae in Evangelii praecone omnes caritatis animarum nervos elideret, ipsiusque vulgo debilitaret auctoritatem. Homines enim, quantumvis barbari et immanes, satis bene intelligunt quid sibi velit, quid ab eis quaerat Missionarius, sagacissimeque odorando perspiciunt, si quid aliud, ac ipsorum spirituale bonum, expetat. Fac vero eum terrenis aliqua ex parte inservire consiliis, nec se virum undique apostolicum gerere, sed suae quoque patriae negotia procurare videri: continuo omnis eius opera in suspicionem veniet multitudini: quae quidem facile adduci poterit in eam opinionem ut christianam religionem putet propriam cuiusdam externae nationis esse, quam religionem qui amplexus sit, subiecisse se tutelae imperioque civitatis exterae, propriaeque civitatis ius exuisse videatur.

⁵ Ps. XLIV, 11.

Magnae Nobis quidem aegritudini illa sunt de rebus Missionum commentaria, quae hisce postremis annis vulgari coepta sunt, in quibus non tam studium apparet Dei regnum dilatandi, quam propriae civitatis amplitudinem augendi: miramurque in eis nihil curari quantum haec abalienent a religione sancta animos ethnicorum. Haud ita Missionarius catholicus, hoc dignus nomine: sed is, perpetuo recogitans, se nequaquam pro sua ipsius natione, verum pro Christo legatione fungi, ita se gerat ut quilibet sine ulla dubitatione agnoscat eius ministrum religionis quae, cum omnes complectatur homines, in spiritu et veritate Deum adorantes, nulli est nationi extranea, atque *ubi non est Gentilis, et Iudaeus, circumcisio, et praeputium, Barbarus et Schytha, servus, et liber: sed omnia, et in omnibus Christus.*⁶ Alterum autem perdiligenter Missionario cavendum, hoc est ne alios quaestus velit facere quam animarum. Verum hac de re non attinet plura dicere. Nam quem cupiditas teneat lucri, quomodo ille divinae gloriae studebit unice, ut oportet, in eamque promovendam, alios revocans ad sanitatem, paratus erit sua omnia vitamque ipsam impendere? Accedit quod ob eam causam multum ei decederet auctoritatis apud infideles, maxime si, quod proclive factu est, studium rei quaerendae in avaritiae vitium iam abiisset; cuius quidem sordibus nihil est nec hominibus contemptibilius nec Dei regno magis indignum. Bonus igitur Evangelii propagator perstudiose in hoc etiam sequetur gentium Apostolum, cuius non solum est illa ad Timotheum hortatio: *habentes alimenta, et quibus tegamur, his contenti simus,*⁷ quandoquidem usque eo laudem abstinentiae magni fecit ut, operosissimi muneris distentus curis, tamen labore et manu sibi victum compararet.

Sed enim Missionario, priusquam ad apostolatatum accedat, adhibenda est praeparatio diligens: quamquam quispiam dicat non esse tot rerum scientiam ei necessariam qui gentibus ab humanitate remotissimis sit Christum nuntiaturus. Nam, licet controversia esse non possit quin ad salutarem animorum conversionem plus virtutum ornamenta valeant quam litterarum, tamen si qui bono tamquam commeatu doctrinae non sit instructus, multum sibi saepe sentiet deesse praesidii ad sancti ministerii fructum. Neque enim is raro et librorum copia caret et

⁶ *Colos.* III, 11.

⁷ *I, Tim.*, vi, 8.

doctorum, quos consulat, consuetudine, cum tamen respondere rogantibus, quidquid contra fidem obiecerint, quaestionesque dissolvere, vel perdifficiles, debeat. Ad haec, quo is se eruditorem ostendet, eo maior eius erit vulgo opinio, praesertim si in populo versabitur, apud quem in honore et in pretio sint studia doctrinae; quo quidem in genere nimium sane dedeceret veritatis nuntios a ministris errorum superari. Itaque, dum alumni sacrorum, quos Dominus advocet ad apostolicas expeditiones rite instituentur, omnino eos in omnibus disciplinis, tum sacris tum profanis, quae Missionariis opus sint, erudiri oportebit. Id ipsum fieri, uti par est, in scholis Pontificii Collegii Urbaniani christiano nomini propagando, volumus: in quibus etiam proprium magisterium scientiae rerum quae ad Missiones pertinent, tradendae posthac esse iubemus.

In iis vero quae Missionarius percepta et cognita habeat necesse est, praecipue est numerandus, ut apparet, sermo populi, cuius se saluti devovebit. Nec enim contentus esse debet levi quadam huius cognitione sermonis, sed tanta ut expedite atque emendate loqui possit. Siquidem omnibus, imperitis aequae ac doctis, debitor est, nec ignorat quam facile quis possit, bene loquendo, allicere ad benevolentiam animos multitudinis. Ac praesertim explicationem doctrinae christianae non catechistis committat diligens Missionarius, sed hanc provinciam, velut sibi propriam, atque adeo ut potissimam sui muneris partem, ipse retineat, qui non est aliam ob causam missus a Deo, nisi ut Evangelium praedicaret. Eidem autem interdum continget ut, tamquam religionis sanctae nuntius et interpres, primoribus populi se sistere debeat, aut in coetus doctorum hominum invitetur: tum vero qua ratione is suam tuebitur dignitatem, si sermonis inscitia exprimere sua sensa prohibeatur? —Nos igitur hoc ipsum attendimus nuper, cum, catholici nominis apud Orientales incremento et propagationi consulentes, peculiare in Urbe studiorum domicilium instituimus, ubi qui apostolatum in iis regionibus obituri essent, gnari scientesque linguarum morumque Orientis, ceterisque praesidiis instructissimi evaderent. Quod quidem Institutum cum magnae opportunitatis Nobis videatur, hac utimur occasione ad exhortandos, quotquot sunt, moderatores religiosarum familiarum, quibus Orientales Missiones sunt demandatae, ut suos alumnos, iisdem Missionibus destinatos, ea disciplina excolendos expoliendosque curent.

At, qui se ad apostolicum munus recte accingit, unum necesse est ante omnia sibi comparet, utpote maximi momenti ac ponderis, videlicet, quod supra memoravimus, vitae sanctimoniam. Etenim homo Dei sit oportet, qui Deum praedicat; oderit peccatum, qui odisse peccatum iubet. Maxime apud infideles, qui sensu potius, quam rationibus, ducuntur, multo plus proficitur fidem exemplis praedicando quam verbis. Esto igitur Missionarius omnibus mentis animique laudibus praeditus, omnibus doctrinis excultus, omni humanitate politus; nisi haec cum morum innocentia cohaereant, parum aut nihil efficacitatis habebunt ad salutem populorum, imo plurimum et ipsi et ceteris obesse possunt.

Sit ille igitur in exemplum humilis, obediens, castus, sit praecipue pius, sanctaeque orationi ac perpetuae cum Deo coniunctioni deditus, sedulo apud eum causam agens animarum. Quanto enim fuerit Deo coniunctior, tanto plus ei divinae gratiae et adiuventi impertietur. Audiat autem Apostolum sic hortantem: *Induite vos ergo sicut electi Dei, sancti, et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam.*⁸ Harum ope virtutum patens planusque in animos hominum est veritati aditus, quibusvis submotis impedimentis; neque enim ulla est adeo contumax voluntas quae eis facile obsistat. Ergo Missionarius, qui quidem ad similitudinem Iesu Domini flagret caritate, cum vel perditissimos ethnicorum numeret inter filios Dei, utpote eodem divini sanguinis pretio redemptos, non eorum vel inhumanitate irritatur, vel morum perversitate percellitur, non eos despicit aut fastidit, non acerbe atque dure tractat, verum omnibus christianae benignitatis officiis studet allicere, ut ad complexum Christi, Pastoris Boni, aliquando perducatur. In quo illud Scripturae Sanctae meditari consuevit: *O quam bonus, et suavis est, Domine, spiritus tuus in omnibus! Ideoque eos, qui exerrant, partibus corripis: et de quibus peccant, admones et alloqueris, ut relicta malitia, credant in te, Domine . . . Tu autem dominator virtutis cum tranquillitate iudicas, et cum magna reverentia disponis nos.*⁹ Quid vero est aut difficultatis aut molestiae aut discriminis, quod talem Iesu Christi legatum ab incepto re-

⁸ *Colos.*, III, 12.

⁹ *Sap.*, XII, 1-2, 18.

moretur? Nihil sane: nam, gratissimus in Deum qui se tam celso muneri destinavit, omnia quaecumque inciderint adversa et aspera ad tolerandum, labores, contumelias, inopiam, famem, mortem ipsam quamvis crudelem, magno complectitur animo, dum vel unam ex infernorum faucibus animam eripiat.

Ita affectus animatusque, Christi Domini et Apostolorum exemplo, ad suum munus fungendum fidenter Missionarius aggre-diatur: sed omnem fiduciae suae rationem in Deo collocabit. Divinum est hoc totum, ut diximus, christianam propagare sapientiam, cum solius Dei sit penetrare in animos, ut et mentes splendore veritatis illustret, et voluntates igniculis virtutum inflammet, et idoneas vires homini, ad sequendum efficiendumque id quod verum bonumque cognoverit, adiiciat. Quare, nisi ministro elaboranti Dominus adfuerit, is frustra contendet. Idem nihilo minus tamen strenue pergat pro instituto contendere, auxilio nimirum fretus divinae gratiae, quae nunquam, eam roganti, defutura est.—Quo loco praetereundae silentio non sunt mulieres, quae iam inde a rei christianae primordiis egregiam operam studiumque Evangelii praeconibus navare consueverunt. Ac dignae sunt quae praecipua cum laude hic commemorentur virgines illae Deo devotae, quae in sacris Missionibus frequentes versantur, puerorum educationi, pietatisque et beneficentiae multiplicibus institutis addictae; volumusque haec suorum commendatio meritorum illis ad bene de Ecclesia sancta merendum animos addat et alacritatem. Illae autem pro certo habeant tanto suam operam fore utiliore, quanto magis suae ipsarum perfectioni spiritus studuerint.

Affari iam libet universos omnes, quicumque, magno Dei miserentis munere, verae sunt Fidei compotes et innumerabilia, quae inde manant, beneficia participant. Ac primum attendant oportet quam sancta teneantur lege sacris ad infideles Missionibus opitulandi. Etenim *mandavit* (Deus) *unicuique de proximo suo*; ¹⁰ quod mandatum eo quidem urget gravius, quo proximum premit maior necessitas. At vero quod genus hominum magis fraternae opis indiget, quam infidelium, qui, cum Deum ignorent, caecis effrenatisque cupiditatibus devincti, pessimam omnium, sub diabolo, serviunt servitute? Quotquot igitur his illuminandis opem pro facultate attulerint, praesertim Mission-

¹⁰ *Eccli.*, XVII, 12.

aliud operam adiuvando, ii et maxima in re officii partes expleverint et grates Deo acceptissimum in modum de Fidei beneficio persolverint.

Iamvero triplicis generis sunt adiumenta quae Missionibus offerri possunt, quaeque Missionales ipsi rogare non desinunt. Primum est, quod quidem cuique praestare licet, ut propitius eis Deus invocetur. Semel iterumque iam diximus inanem aque irritum, a Missionariis insumptum, laborem fore, nisi eum divina gratia fecundarit, Paulo testante qui ait: *Ego plantavi, Apollo rigavit, sed Deus incrementum dedit.*¹¹ Huius autem gratiae impetrandae una via est eaque in perseverantia humilium precum consistit, nam *de omni re, quaecumque petierint, fiet illis a Patre meo*¹² dicit Dominus. Quae preces, si unquam alias, sane effectu carere non possunt in hac causa, qua nulla praestantior, nulla gratior Deo est. Quemadmodum igitur dum Israelitae cum Amalec praeliabantur, interea Moyses in summo colle divinam eis opem sublati manibus impetrabat, ita Evangelii propagatoribus laboriose in vinea Domini se exercentibus omnes debent Christifideles sanctarum precationum ope suffragari. Cui quidem officio rite exsequendo cum proprie institutus sit *Apostolatus precationis* qui dicitur, eum hic vehementer bonorum universitati commendamus, optantes ut nemo se ab eius consortione absteineat, sed velint, quotquot sunt, apostolici laboris si non re at studio esse participes.

Secundo loco, Missionalium paucitati medendum est; quae cum antea non exigua esset summa iam facta est confecto bello, ut multae Dominici agri partes a cultoribus vacent. In quo vestram praecipue, venerabiles Fratres, advocatam desideramus diligentiam; vosque rem facturi estis vestro religionis amore in primis dignam, si et in clero et in Seminario dioecetano apostolatus semina, quae quis forte sibi inesse ostenderit, studiose foveatis. Nec vos ulla species recti decipiat aut humana aliqua ratio permoveat, quasi, quod exteris Missionibus permiseritis, id de utilitate dioecesis vestrae detraxisse videamini. In locum enim unius quem dimiseritis foras, plures domi sacerdotes peritiles Deus vobis suscitabit. Qui vero Ordinibus Institutisque religiosorum praesunt exteris colentibus Missiones, oramus et

¹¹ I, *Cor.*, III, 6.

¹² *MATTH.*, XVIII, 19.

obsecramus, ne ad tantum opus nisi sodalium lectissimos destinent, eos scilicet qui et vitae innocentia et devotionis ardore et animarum studio praestare videantur. Iidem autem cum Missionarios suos cognoverint in aliquo populo ab impura superstitione ad christianam sapientiam traducendo feliciter esse versatos, ecclesiamque ibi satis firme fundasse, eos, ut electos milites Christi, ad aliam gentem ex diaboli manibus eripiendam transferant, et quicquid ab illis iam quaesitum Christo sit, aliis, cultura promovendum in melius, haud inviti relinquunt. Quo pacto, opimam facientes tamquam messem animarum, uberrima quoque suis Familiis divinae bonitatis munera acquirunt.

Denique opes et eae non ita tenues requiruntur ad Missiones tuendas, maxime cum earum necessitates ex bello in immensum creverint, tot scholis et nosocomiis et domibus hospitalibus et gratuitis rerum diribitoriis aliisque sublatis extinctis. Hic enimvero bonos omnes appellamus, ut liberales pro facultatibus exsistant. Nam *Qui habuerit substantiam huius mundi, et viderit fratrem suum necessitatem habere, et clausit viscera sua ab eo; quomodo charitas Dei manet in eo?*¹³ Ita quidem Ioannes Apostolus, de illis loquens qui rerum externarum necessitate premantur. At quanto est sanctius observanda caritatis lex in hac causa, cum agitur non solum ut inediae et inopiae ceterisque miseriis infinitae multitudinis subveniatur, sed etiam et in primis ut tam ingens animarum numerus e superbo Satanae dominatu in filiorum Dei libertatem vindicetur? Quare illa praesertim quae in sacrarum Missionum commodum sunt instituta, adiuvari catholicorum liberalitate cupimus. Primum est Opus quod appellatur a *Propagatione Fidei*, pluries iam a decessoribus Nostris dilaudatum; ex quo ut vel maior fructuum optimorum ubertas exsistat in posterum, volumus sacrum Consilium christiano nomini propagando diligentissime curet. Maxime enim ex eo copiae suppetant oportet unde Missiones tum quae iam sunt conditae tum quae posthac condendae erunt, sustententur: confidimus autem non permissurum catholicum orbem ut cum alii ad errores diffundendos abundant affluantque opibus, nostri verum disseminantes cum inopia luctentur. Alterum, quod etiam vehementer omnibus commendamus, est *Sanctae Infantiae* Opus, cuius est vigilare ut infidelium parvulis

¹³ I, Io., III, 17.

decedentibus baptismus ministretur: idque eo est commendabilis, quia pueri quoque nostri ipsum participare possunt, itaque, mature intelligentes quanti sit Fidei donum, suam operam ad illud cum aliis communicandum discunt conferre. Nec vero praetermittendum est *Opus Sancti Petri*, ut aiunt, quo educationi atque institutioni cleri indigenae Missionum consulitur.—Ad haec diligenter observari volumus quod est a decessore Nostro fel. rec. Leone XIII praescriptum, ut in festo Epiphaniae Domini in omnibus orbis terrarum sacris aedibus stipes "pro redimendis captivis ex Africa" corrogentur, et quantum collectum erit pecuniae, ad S. Consilium Fidei Propagandae mittatur.

Sed quo certius uberiusque optata Nostra eveniant, debetis omnino, venerabiles Fratres, vestri cleri disciplinam peculiari quodam modo ad Missiones dirigere. Vulgo enim fideles ad opitulandum hominibus apostolicis inclinant et propendent; vosque hac animorum propensione sapienter utamini, ut quam maximo Missionibus sit emolumento. Scitote igitur Nos cupere, in omnibus orbis catholici dioecesibus eam quam vocant *Missionalem cleri consociationem*, institui, quae in dicione sit Sacri Consilii christiano nomini propagando, cui quidem Sacro Consilio omnem iam huius rei fecimus facultatem. Orta ea nuper in Italia, brevi in alias regiones diffusa est; Nostroque studio cum floreat, multis iam est a Nobis pontificalis indulgentiae muneribus ornata. Et merito; nam eius instituto clericorum actio optime ordinatur, cum ad iniiciendam christianis curam de tot ethnicorum salute, tum ad opera ea cuiusvis generis provehenda, quae in Missionum utilitatem Apostolica haec Sedes iam probavit.

Haec, venerabiles Fratres, de fidei catholicae toto orbe propagatione scribere ad vos habuimus. Iam vero, si suo quisque officio, uti par est, omnes satisfecerint, Missionarii foris, Christifideles domi, bona nitimur spe, futurum ut, ex maximis belli vulneribus damnisque relectae, celeriter sacrae Missiones revirescant. Atque hic, tamquam hortante Nos, ut olim Petrum, ea Domini voce: *duc in altum*,¹⁴ quanto urgemur paternae caritatis ardore, ut innumerabiles, qui nunc sunt, homines ad ipsius complexum adducamus. Etenim alitur vigetque semper Dei

¹⁴ Luc., V. 4.

Spiritu Ecclesia; nec suo possunt effectu carere tot hominum apostolicorum studia, qui ad eam amplificandam laboraverunt adhuc et laborant. Horum autem exemplis excitati, existent subinde plurimi, qui, bonorum et pietate et munificentia suffragante, laetissimam parient Christo copiam animarum.

Faveat communibus votis Magna Dei Parens, Regina Apostolorum, Evangelii praeconibus effusionem Sancti Spiritus conciliando; cuius auspiciem et benevolentiae Nostrae testem, vobis, venerabiles Fratres, et clero populoque vestro apostolicam benedictionem peramanter impertimus.

Datum Romae apud sanctum Petrum, die xxx novembris MCMXIX, Pontificatus Nostri anno sexto.

BENEDICTUS PP. XV.

SAORA CONGREGATIO CONCILII.

INDULTUM DE ABSTINENTIA ET IEIUNIO PRO AMERICA LATINA ET INSULIS PHILIPPINIS.

Plures ex America Latina Sacrorum Antistites nuper ab Apostolica Sede suppliciter expostularunt ut, iisdem perdurantibus causis, benigne renovaretur indultum circa abstinentiam et ieiunium die 1 ianuarii 1910 pro America Latina et Insulis Philippinis ad decennium concessum.¹ Quum hae preces in generali conventu diei 8 novembris 1919 ad trutinam revocatae fuerint, Emi Patres huius S. Congregationis Concilii memoratum indultum pro America Latina et Insulis Philippinis ad aliud decennium quidem prorogandum, sed, quo magis congrueret novi Codicis iuris canonici hac in re praescriptis, prout sequitur moderandum censuerunt. Quapropter statuerunt ut:

(1) ieiunium sine abstinentia servetur: feria VI Quatuor temporum in Adventu, feriis IV Quadragesimae et feria V Maioris Hebdomadae; (2) ieiunium et abstinentia: feria IV Cinerum et feriis VI Quadragesimae; (3) abstinentia sine ieiunio: in Vigiliis: (a) Nativitatis Domini, (b) Pentecostes, (c) Assumptionis B. M. Virginis, (d) Apostolorum Petri et Pauli vel Omnium Sanctorum; (4) in reliquis vero servetur forma praecedentis Indulti, firmo etiam, quoad abstinentiam et ieiunium, privilegio Nigritis et Indis Americae Latinae con-

¹ Cf. *Acta Apostolicae Sedis*, vol. II, p. 215.

cesso a Leone XIII Constitutione *Trans Oceanum*, die 18 aprilis 1897.

Quam resolutionem in audientia subsequentis diei a subscripto Secretario relatam, SSmus D. N. Benedictus PP. XV ratam habere et confirmare dignatus est, eamque publici iuris fieri mandavit, contrariis non obstantibus quibusvis.

Datum Romae, ex Secretaria eiusdem S. Congregationis Concilii, die 10 novembris 1919.

D. CARD. SBARRETTI, *Praefectus*.

I. MORI, *Secretarius*.

PONTIFICIA COMMISSIO AD ODDIOIS CANONES AUTHENTICE INTERPRETANDOS.

DUBIA

SOLUTA IN PLENARIIS COMITIIS EMORUM PATRUM.

Can. 6.

1. Utrum praescripta decreti S. C. C. diei 30 nov. 1910 "Decorem domus Dei" *de chori disciplina in urbe servanda*, I-VIII, adhuc vigeant.

Resp.: Affirmative.

Can. 10.

2. Utrum vota religiosa simplicia perpetua ex parte voventis, emissa ante promulgationem Codicis in Religionibus votorum sollemnium, sive virorum sive mulierum, sint moderanda quoad modum dimissionis religiosorum et quoad effectus dimissionis a iure antiquo vigente ante Codicem.¹

¹ Cadono per conseguenza i commenti fatti in Riviste pur autorevoli ad altro dubbio o incompletamente o indebitamente pubblicato. Ecco, per maggior chiarezza, la domanda presentata alla Commissione, alla quale domanda il dubbio corrisponde: "Fr. Iosephus Antonius a S. Ioanne in Persiceto, Procurator Generalis Ordinis Fratrum Minorum Cappuccinorum, ad pedes Sanctitatis Vestrae provolutus, quae sequuntur humiliter exponit:

"In Ordinibus regularibus virorum sive etiam monialium stricte dictarum, vota simplicia, quae usque ad diem Pentecostes h. a. 1918 solemnibus praemittuntur, erant (et sunt) *perpetua* ex parte voventis (S. Congr. super st. Reg., *Sanctissimus*, 12 iun. 1858, n. I. et S. C. Episc. et Regul., *Perpensis*, 3 maii 1902, n. V); eaque vota, usque in diem quo vigere coepit Codex Iuris canonici: (a) *apud regulares viros* in Ordinibus clericalibus, ex iustis ac rationabilibus causis, solvebantur ex parte Ordinis in actu dimissionis professorum (*Sanctissimus*, n. III et IV; et quoad religiosos etiam Ordinis laicalis militari servitio adscriptos, S. C. de Relig. *Inter reliquas*, 1 ian. 1911, n. VIII); (b)

Resp. : Affirmative.

Can. 199, § 1 et 874, § 1.

3. Utrum ad normam canonum 199, § 1, et 874, § 1, Parochi, Vicarii parochorum, aliive sacerdotes ad universitatem causarum delegati, possint sacerdotibus sive saecularibus sive religiosis delegare iurisdictionem ad confessiones recipiendas, aut saltem iisdem iam approbatis iurisdictionem extendere ultra fines loci vel personarum, intra quos ad normam can. 878, § 1, fuerit circumscripta; an ad id egeant speciali facultate seu mandato Ordinarii loci.

Resp. : Negative ad primam partem, affirmative ad secundam.

Can. 395, § 1.

4. An vi canonis 395, § 1, Episcopus teneatur pro quotidianis distributionibus, tam in Cathedralibus quam in Collegiatis, tertiam partem fructuum separare, etiam si in dictis ecclesiis distributiones chorales, quamvis tenues, originem repetant ex privilegio apostolico.

Resp. : Affirmative.

Can. 396, § 2.

5. An optio, de qua in canone 396, § 2, censeatur prohibita, etiam ubi viget ex speciali indulto apostolico.

Resp. : Affirmative.

Can. 422, § 2.

6. Utrum Canonici iubilati sint exempti a servitio altaris pro sua vice praestando, non obstante contraria consuetudine.

Resp. : Affirmative.

apud Moniales vero solvebantur ab ipsa Sede Apostolica, ad quam recurrendum erat in singulis casibus iuxta praescriptum decreti *Perpensis*, n. XII.

"Porro, quum dimissio huiusmodi professorum non videatur contemplari saltem explicitè sub tit. XVI, lib. II, Codicis, de *Personis*, infrascriptus Procurator Generalis Ordinis FF. Min. Capuccinorum humiliter quaerit:

"Utrum praedicti Regulares, votis tantum simplicibus sed perpetuis obstricti, dimitti deinceps possunt, sicut olim, vi decr. *Sanctissimus* S. Cong. super st. Reg., 12 iun. 1858, n. IV, respect. *Inter reliquas*, S. C. de Relig., 1 ian. 1911, n. VIII; vel, si agatur de Monialibus, ad normam decreti *Perpensis* S. Congr. Episc. et Regul. 3 maii 1902, n. XII, ita ut, data dimissione, ab omni vinculo dictorum votorum et obligatione liberi fiant;

"vel utrum etiam quoad eosdem professos servare licebit modum dimissionis qui, sub cap. I, tit. XVI, lib. II, Codicis, servandus praescribitur circa Religiosos qui vota *temporaria* nuncuparunt;

"et, quatenus affirmative ad hanc secundam partem, quaeritur utrum Religiosus (regularis sive monialis), hoc modo dimissus, ipso facto solutus habendus sit ab omnibus votis religiosis, uti de dimissis professis votorum *temporarium* statuitur in can. 648."

Can. 542.

7. Utrum verba *qui sectae acatholicae adhaeserunt* canonis 542 sint intelligenda de iis, qui Dei gratia moti ex haeresi vel schismate, in quibus nati sunt, ad Ecclesiam pervenerint; an potius de iis qui a fide defecerunt et sectae acatholicae adhaeserunt.

Resp.: Negative ad primam partem, affirmative ad secundam.

Cann. 567, § 1 et 578, n. 1.

8. Utrum, ad normam canonis 567, § 1, et canonis 578, n. 1, novitii et professi a votis temporaneis, si morte praeveniantur, ad eadem ac professi a votis sollemnibus, aut professi a votis simplicibus perpetuis, suffragia ius habeant, etiamsi aliter ferant constitutiones antea approbatae a S. Sede.

Resp.: Affirmative et ad mentem.

Mens est: Ordines et Congregationes religiosae possunt congrua eademque suffragia pro omnibus novitiis, temporanee professis et professis a votis sollemnibus aut professis a votis simplicibus perpetuis, praescribere in suis constitutionibus emendandis et pro approbatione exhibendis ad S. C. Religiosorum, ad normam eiusdem S. Congregationis Decretum diei 26 iunii 1918.

Can. 569, § 1.

9. Num verba *nisi constitutiones aliud ferant* canonis 569, § 1, ad vocem *libere* referantur, ita ut liceat per constitutiones determinare in quem finem de usu et usufructu a novitiis sit statuendum.

Resp.: Constitutiones ante promulgationem Codicis approbatae servandae sunt sive novitiis adimant ius disponendi de usu et usufructu suorum bonorum, sive hoc ius limitent, seu praefiniant.

Can. 621, § 1.

10. Utrum canon 621, § 1, intelligendus sit tantum de religiosis mendicantibus strictu sensu dictis; an etiam de illis, qui latiori sensu tales appellantur, uti sunt Fratres Ordinis Praedicatorum.

Et quatenus affirmative ad primam partem:

An dicti mendicantes indigeant Ordinarii licentia, si velint stipem petere in dioecesi pro aedificatione, ornatu, etc., suarum ecclesiarum.

Resp.: Affirmative ad primam partem, negative ad secundam; quod vero attinet ad licentiam ab Ordinario obtinendam provisum in cit. can. 621, § 1.

Cann. 756 et 98.

11. Utrum qui ad preces parentum, contra praescriptum canonis 756, a ritus alieni ministro baptizati sunt, pertineant ad ritum in quo sunt baptizati, vel ad ritum in quo, iuxta praescriptum canonis 756, baptizari debuissent.

Resp.: Prout casus exponitur, negative ad 1^m partem, affirmative ad 2^m.

Can. 822, § 4.

12. Utrum facultas celebrandi Missam in domo privata sit ab Ordinario, ad normam canonis 822, § 4, interpretanda restrictive.

Resp.: Affirmative.

Can. 987.

13. Utrum, ad normam can. 987, impeditis adnumerandus sit is, cuius pater vel mater tantum est acatholicus, alter parens catholicus. Et, quatenus affirmative, an etiam eo in casu, quo matrimonium mixtum datis cautionibus cum dispensatione in hoc vetito contractum fuit.

Resp.: Affirmative in omnibus.

Can. 1205, § 2.

14. An sepultura fidelium, quae locum obtinet in ecclesia subterranea, censenda sit facta in ecclesia in sensu canonis 1205, § 2.

Resp.: Affirmative, si agatur de ecclesia subterranea, quae sit vere et proprie ecclesia, divino cultui addicta.

Can. 1215.

15. Utrum periculum offensionis, vulgo *malumore*, ex parte fidelium et cleri sit, ad normam canonis 1215, gravis causa, quae excuset a transferendis cadaveribus fidelium e loco in quo reperiuntur, ad ecclesiam ubi funus persolvatur.

Resp.: Negative, et consuetudinem non transferendi cadavera fidelium, antequam tumultentur, e loco in quo reperiuntur in ecclesiam esse reprobendam.

Cann. 1355, 1356, 1441.

16. An in collatione paroeciarum non reservatarum possit Episcopus imponere pro una vice tantum moderatam taxam

favore Seminarii, etiam si paroecia de qua, obnoxia sit tributo huic Instituto solvendo.

Resp.: Recurrendum esse in singulis casibus ad S. Congregationes competentes.

Can. 1990.

17. Utrum Ordinarius, praetermissis iuris sollemnitatibus in Constitutione Apostolica *Dei miseratione* requisitis, matrimonium possit declarare nullum cum interventu tamen defensoris vinculi matrimonialis, quin opus sit secunda sententia, hisce in casibus, nempe:

(1) Si duo catholici, in loco certe antehac obnoxio cap. *Tametsi* Conc. Tridentini, vel post Decretum *Ne temere*, matrimonium civile tantum inierunt, omisso ritu ecclesiastico, et, obtento civili divortio, novum in Ecclesia inire student matrimonium vel novum matrimonium, civiliter initum, in foro Ecclesiae convalidare.

(2) Aut catholica pars, quae cum acatholica, spretis Ecclesiae legibus, in templo sectae protestanticae (in loco certe antehac obnoxio cap. *Tametsi* Conc. Tridentini, et ubi Benedictina declaratio extensa non est, vel post Decretum *Ne temere*) matrimonium contraxit, obtento civili divortio, in facie Ecclesiae novum matrimonium cum catholico consorte inire vult.

(3) Aut apostatae a fide catholica, qui in apostasia civiliter vel ritu alieno se iunxerunt, obtento civili divortio, poenitentes ad Ecclesiam redire et cum parte catholica alteras nuptias in Ecclesia celebrare desiderant.

Resp.: Casus supra memorati nullum iudiciale processum requirunt aut interventum defensoris vinculi, sed resolvendi sunt ab Ordinario ipso, vel a Parocho, consulto Ordinario, in praevia investigatione ad matrimonii celebrationem, de qua in can. 1019 et seqq.

Romae, 16 octobris 1919.

PETRUS Card. GASPARRI, *Praeses*.

Aloisius Sincero, *Secretarius*.

Can. 1251, § 1.

Parimenti è stato sottoposto alla Commissione Pontificia per la interpretazione del Codice di diritto canonico il seguente dubbio:

Può ritenersi tuta conscientia la dottrina insegnata da alcuni autori, che dopo la pubblicazione del Codice è permesso nei giorni di solo digiuno mangiar carne più volte il giorno?

L'Emo Presidente della Commissione ha risposto il giorno 29 ottobre 1919: *Negative*.²

PIETRO Card. GASPARRI, *Presidente*.

Luigi Sincero, *Segretario*.

SACRA CONGREGATIO DE RELIGIOSIS.

DUBIUM CIRCA PROFESSIONEM RELIGIOSORUM LAICORUM IN ORDINIBUS REGULARIBUS.

Huic S. Congregationi de Religiosis propositum fuit dubium: "An Religiosi laici seu conversi in Ordinibus Regularibus, qui iam emiservunt vota simplicia ante diem 19 maii 1918, ad normam Decreti *Sacrosancta Dei Ecclesia* diei 1 ianuarii 1911, debeant emittere vota sollemnia iuxta praescripta dicti Decreti, scilicet absoluto sexennio votorum simplicium et expleto trigesimo aetatis anno, vel potius ad normam Canonum 573 et 574 Codicis Iuris Canonici, idest expleto triennio votorum simplicium et vigesimo primo aetatis anno completo."

Sacra eadem Congregatio, re mature perpensa, respondendum censuit prout respondet:

Negative ad primam partem, *affirmative* ad secundam.

Et Sanctissimus Dominus Noster Benedictus Pp. XV, in audientia diei 6 octobris 1919, infrascripto Secretario benigne concessa, praefatam responsionem adprobare dignatus est. Contrariis quibuscumque non obstantibus.

Datum Romae, die 6 octobris 1919.

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius*.

SACRA CONGREGATIO RITUUM.

CIRCA MISSAM DE REQUIE.

Quum dies secunda mensis novembris proxime adfuturi hoc anno in Dominicam incidat, et propterea Commemoratio Om-

² Nella adunanza plenaria del 9 dicembre 1917, gli Emi Padri, propositi il seguente dubbio: *Utrum dubia quae minoris sint momenti aut non multum difficultatis habeant, solvi possint ab Emo Praeside Commissionis*, hanno risposto: *affirmative*.

nium Fidelium defunctorum iuxta liturgicas leges agenda sit insequenti die mensis tertia, Sanctissimus Dominus Noster Benedictus Papa XV, ut fidelium pietati omni aevo conspicuae erga animas in Purgatorio detentas satisfiat, maxime eorum, praesenti tempore, qui luctuosissimo bello desiderati sunt, pro Sua quoque caritate in ipsas animas, cunctis Ecclesiae Catholicae sacrorum Antistitibus et locorum Ordinariis facultatem impertiri dignatus est permittendi *tantum hoc anno* unius Missae de Requie cum cantu vel lectae celebrationem die 2 novembris, Dominica XXI post Pentecosten.

I. In singulis igitur Cathedralibus, seu Conlegiatis, vel Parochialibus atque iis potissimum Ecclesiis, aut publicis Oratoriis, quae animabus Purgatorii igne cruciatis praecipue iuvandis habeantur erectae, vel ubi Sodalitates aut piae Uniones in eundem finem canonice sint congregatae, Rmi locorum Ordinarii praefata Dominica, die 2 novembris, Missam solemnem aut lectam de Requie celebrari permittant.

II. Praeterea Capitulis, Parochis et Rectoribus Ecclesiarum sive publici alicuius Oratorii, de quibus num. I, iidem Rmi Ordinarii Missae unius de Requie cantatae vel lectae celebrationem *semel* tantum permittant una ex Dominicis minoribus vertentis mensis octobris (scilicet diebus 12, 19, 26) aut insequentis novembris (nempe diebus 16 et 23), non impedita a festo ritus duplicis I vel II classis.

III. Demum enuntiata die secunda novembris vel una ex praefatis Dominicis minoribus, funus ubi placuerit agi permittant cum Missa cantata vel lecta de Requie; vetito tamen quolibet sermone aut funebri oratione in eiusmodi funere.

Serventur autem in omnibus Rubricae et cetera de more servanda.

Inusitatum hoc indultum Missarum de Requie in Dominicis praeter leges liturgicas, attentis lacrimabilibus belli conditionibus, ab Apostolica Sede huc usque largitum, Sanctissimus Dominus Noster adveniente tempore sacri Adventus omnino desinendum iussit.

Ex audientia Sanctissimi Domini Nostri, die 6 octobris 1919.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

11 June, 1919: Monsignor Auguste Boulet and Monsignor Celestin Lemieux, of the Archdiocese of Quebec, made Domestic Prelates.

6 July: Monsignor Lionel St. G. Lindsay, of the Archdiocese of Quebec, made Domestic Prelate.

15 July: Monsignor John William Norris, J.C.D., M.R., of the Diocese of Trenton, made Domestic Prelate.

24 August: The Right Rev. Henry Hanlon, of St. Joseph's Society for Foreign Missions, Mill-Hill, Titular Bishop of Teos (Asia Minor), made Assistant at the Pontifical Throne.

18 September: The Right Rev. William F. O'Hare, S.J., made Vicar Apostolic of Jamaica and Titular Bishop of Maximianopolis (Palestine).

6 November: Walter Raleigh Kerr, of the Archdiocese of Quebec, made Private Chamberlain, supernumerary, of Cape and Sword.

8 November: John Carroll Griffin, of the Archdiocese of Westminster, made Knight of the Order of S. Gregory the Great, civil class.

18 November: Mgr. William W. Hume, of the Archdiocese of New Orleans, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER of the Holy Father urging a collection in every diocese on the Feast of the Holy Innocents, 28 December, 1919, in behalf of the famishing children of Europe.

APOSTOLIC LETTER, addressed to the Hierarchy of the Catholic world, setting forth reasons and measures for the systematic propagation of the Faith, the training of missionaries, and the duty of sustaining their efforts.

S. CONGREGATION OF THE COUNCIL extends for ten years the indult (1 January, 1910) regarding fasting and abstinence in South America and the Philippine Islands, subject to the modifications made by the new Code of Canon Law.

PONTIFICAL COMMISSION FOR THE INTERPRETATION OF CANON LAW solves a number of doubts arising from Canons 6, 10, 199, 395, 396, 422, 542, 567 and 578, 569, 621, 756 and 98, 822, 987, 1205, 1215, 1355, 1356, 1441, 1990, 1251.

S. CONGREGATION OF RELIGIOUS answers a difficulty regarding the profession of lay religious in regular orders.

S. CONGREGATION OF RITES decides liturgical questions in relation to the requiem Mass on All Souls' Day, which fell on Sunday in 1919.

ROMAN CURIA announces recent official pontifical appointments.

THE PAROCHIAL MASS AND THE PARISH CHURCH.

Some time ago the question was discussed in the REVIEW, whether the midnight Mass may be said in a mission church, that is to say, not in the principal or parish church, but a sort of chapel at ease, which a pastor serves at intervals. Canon Law (821, n. 2) reads: "In nocte Nativitatis Domini inchoari media nocte potest sola missa conventualis vel parochialis, non autem alia sine Apostolico Indulto." We are asked whether "missa parochialis" in such case means strictly the principal Mass in the parish church proper, and whether

the term may not be applied to a Mass in the mission church at which the congregation in the neighborhood attends. We are inclined to believe the latter interpretation admissible, although the wording of the law would suggest that the principal Mass in the parish church is the parochial Mass, since the bulk of the congregation attend it. While in European countries there is as a rule one such principal Mass in the parish church, with us, in America, every Mass is a parochial Mass, since the needs of our people and the accommodations for their benefit recognize, apart from the solemnity attached to the High Mass, no principal Mass. Benedict XIV in an Instruction to the Vicar Apostolic of Nankin insists that "Masses should not be celebrated before the parochial Mass in country churches near the parish church;" but this could not apply to circumstances such as obtain with us. The matter is one that needs adjustment based on a thorough familiarity with the needs of Catholics in a country which, from its recent status of a missionary country, has almost over night become an established and permanent ecclesiastical commonwealth. And the developing process is going on at different degrees of swiftness throughout the land.

ADMINISTRATION OF EXTREME UNCTION BEFORE A SURGICAL OPERATION.

In the December number (pp. 713-714) it was stated that Extreme Unction may be administered in cases of illness that require a surgical operation, even when this is what doctors call a minor operation, so long as there is a legitimate apprehension that the operation may end in fatal heart-failure, or nervous shock that results in death, or blood poisoning, and the like. In other words, when there is a reasonable fear that the operation may prove fatal, owing to the fear that the patient may not have sufficient reserve strength to withstand the shock of the removal of the evil which causes the illness.

A correspondent raises objection to this statement on the ground that the result of death in the supposed case rises from the operation and not from the illness. He refers to Lehmkuhl and Noldin as authorities who deny that Extreme Unction may be lawfully administered in such cases. The latter writes

(*Summa Theol. Moralis*, Vol. III, n. 443, c. XII) : " Qui difficilem operationem chirurgicam subeunt ante operationem inungi possunt si periculoso morbo jam laborant, non item si operatio demum mortis periculum adducit." It seems to us that if the sickness which calls for the operation is a serious one, and the state of the patient such that the operation entails the risk of sudden death, it makes very little or no difference whether the surgeon's work is difficult or easy, or whether the operation is classed as major or minor. The sacrament is instituted to help the patient in danger of death. St. James says: " Infirmatur quis in vobis," without specifying whether the danger of death accompanying the illness springs from the existing weakness of the patient or from the weakness superinduced by his attempt to find a remedy. If the Church applies this spiritual gift to those who suffer from infirmity unto death, she does not exclude those who are in danger from the operation as the immediate cause, a cause which is itself assumed to be imperative for the preservation of life. Must we assume that a sick person, about to undergo a dangerous operation (whether major or minor), is to be deprived, as not being in imminent need, of the consoling sacrament, because moralists discriminate between the direct and indirect cause of the heart failure which means death? The operation, we take it, is part of the process by which the patient seeks to be saved from probable death. May we not regard it as part of the disease itself at a fixed stage of development, which thus calls for sacramental aid? " In dubio num infirmitas sit periculosa dari potest extrema unctio." The administration is to be given conditionally. Well, better conditionally than not at all, so long as it is likely to benefit the patient.

It may be urged that if we allow Extreme Unction in minor operations there will be no end to the freedom of using the sacrament. But the question of minor and major is wholly secondary so long as there is positive danger of death. In major operations it is usual; in minor operations, it may be allowed. The danger depends on the patient's power of resistance. Where that is lacking he is, we venture to believe, entitled to the sacrament.

THE NEW MUSIC COURSE FOR PAROCHIAL SCHOOLS.

Qu. Dr. Boylan writes in the January number: "Mrs. Justine Ward, a Catholic lady of New York, some years ago took upon herself the onerous part of providing our schools with a method (of musical training) that would be practical and efficient." Why was it that nothing of this was mentioned in the School Reports by the Superintendents who, one would think, are interested in such matters. Even the REVIEW has hitherto said nothing about it, so far as I am aware; nor do I find mention of the book (I suppose it is a book) or method in any of our Catholic booksellers' catalogues. Please tell us what the book or method is, and where we can buy it. Or is it to be had only on terms that are forbidden to ordinary mortals, not musical? Or is it on the Index?

ONE WHO PLAYS THE HARMONIUM.

Resp. The method referred to has been issued under the title *Music*, in the Catholic Educational Series, by Justine Ward and Elizabeth Perkins. It consists of four parts, comprising the courses of "First Year", "Second Year", "Third Year"; together with a volume of "Hymnal Accompaniments". The preface to the first book, by Drs. Pace and Shields of the Catholic University, states that "in the preparation of this volume the aim has been to apply to the teaching of music the principles and methods which have been embodied in the Catholic Education Series of Primary Textbooks. The needs of younger pupils have been kept in view, and the course of instruction has been arranged so as to meet the requirements of the developing mind, and to parallel at each stage the knowledge that is gained through the study of other subjects." If space permitted we should copy here the entire preface, for it shows how the power of careful musical training exercises its influence over the whole moral, religious, intellectual, and practical sphere of life for which the child is being educated.

It is doubtless an advantage that the impulse should come from the Catholic University which publishes these manuals. In this way there is all the more assurance that from the outset the knowledge and practice of the method will be diffused by a well equipped corps of normal teachers, such as are represented by the Manhattan College of the Sacred Heart. The beginning thus made under favorable auspices will forestall those failures which follow from superficial attempts of in-

competent tyros, whose knowledge of music and of pedagogical principles is unequal to their momentary enthusiasm, and is thus apt to lead to discouragement.

We refer our Harmonium friend to the head sources for detailed information. It is indeed desirable that pastors should understand and realize the benefit of the new method. But we would add that it is the Sisters who teach our schools to whom we shall have to look as the natural instruments to communicate this sort of knowledge to the young child. Priests who don't "play the Harmonium" would be wise to keep hands off, or at least restrict themselves to appreciation and encouragement of the teachers, without criticizing results before the method has been given sufficient opportunity to demonstrate its utility both as a school discipline, and as an economic measure toward good (if not loud) music, in harmony with the sacred character of the worship in our churches.

"PROMPTUS REFUSUS PECTORI".

Qu. Please give the grammatical explanation of the first stanza in the hymn at Tierce. The words "promptus—refusus pectori" bother me as well as others whom I have consulted.

Resp. The entire stanza runs:

Nunc, Sancte, nobis, Spiritus,
Unum Patri cum Filio,
Dignare promptus ingeri
Nostro, refusus, pectori.

Transposed it reads: Sancte Spiritus, dignare ingeri nostro pectori promptus (et) refusus.

The "promptus", which may be taken adverbially, implies either swift movement or clear manifestation. The "refusus" (*refundo*) is the pouring out, as of a flood, into the soul that had once been filled but needs replenishing abundantly. Hence we may translate "Come, Holy Ghost, deign to be brought into our heart, with Thy swift (or clear) light, Thou being poured forth (*refundo*) in the fullness of Thy gifts." Cardinal Newman translates:

Come, Holy Ghost, who ever One
Reignest with Father and with Son,
It is the hour: our souls possess
With Thy full flood of holiness.

COMMUNION IN A HOSPITAL.

Qu. In giving Holy Communion to the patients in a Catholic hospital, is it permitted to vest for low Mass, give Communion in the chapel, and without further ceremony go through the wards? If not, must the prayers of the Ritual for Communion of the sick be repeated for each floor?

In carrying the Blessed Sacrament to a sick nun in a convent, is it necessary to wear a humeral veil? What if the nun is in a room adjoining the chapel, able to see the chapel through the windows of her room, though there is no door leading from the room to the chapel?

Resp. Interpreters of the liturgy agree that, under ordinary circumstances, and apart from necessity, the celebrant, when visited for Mass, may not give Communion to persons in a place that cannot be regarded as part of the chapel or church. The wards of a hospital are not part of the chapel, and the ceremonial therefore, in the case proposed, calls for the regular forms of the ritual with surplice, stole, and humeral veil.

A room, balcony, or alcove connected with the chapel may be regarded as part of the same. Not so a cell, bedroom, or living chamber, reached by a separate door. Contiguity of room and chapel or the fact that the interior of the church or chapel may be seen from the patient's room, does not make room and chapel the same, any more than the yard adjoining the sanctuary is constituted a part of the chapel merely by nearness, so far as the proper performance of the rubrics or ritual is concerned. For a similar reason the prayers of the ritual are to be repeated on each floor of the hospital, for the patients for whom the acts are performed on one floor cannot, if they would, participate in a function performed on another floor from which they are separated in the way that one ward of a hospital is shut off from another ward.

CANDELAE EX OERA APUM.

To the Editor, THE ECCLESIASTICAL REVIEW.

The October issue of the REVIEW contained a short paper on "Wax Candles for the Altar," which briefly stated the obligation of having wax candles for the liturgical acts. A few years ago, when much perplexed about this question, I placed

my doubts before the Sacred Congregation of Rites and received a complete answer from one of its official representatives. Since it is more detailed than the October article, it may be of use to priest and manufacturer to have it printed in the REVIEW. How much pure beeswax must the candles contain—

1. *Cereus Paschalis*?—"Debet esse ex cera apum saltem 75%."
2. *Cereus in Aquam Bapt. immergendus*?—"Saltem 75% quia idem est ac *Cereus Paschalis*."
3. *Duae candelae in Missa privata accendendae*?—"Saltem 70%."
4. In *Missis cantatis et solemnibus ponuntur super altare 4 vel 6 candelabra, et in candelabris candelae, quaeritur*:
 - 1° Si adsint istae duae candelae accensae (supra 3)?—"Saltem 60%."
 - 2° Si non adsint duae candelae accensae (supra 3)?—"Saltem 70%."
5. *Aliae candelae (praeter eas sub No. 3 et illas in candelabris, sub No. 4) supra altare positae*?—"Ad tollendum scrupuli locum saltem 30%; melius vero 50%—60%." (The answer says at least 30%, meaning probably for places where either it would be impossible to procure more candles conforming to the liturgical requirements than are necessary, or because the parish is so poor that it cannot afford to pay for extra-liturgical candles, containing 50%—60%. Experience, however, teaches that the more wax the candles contain, the longer they will burn, and hence there is no advantage in buying candles containing only 30% of beeswax.)
6. In *expositione SS. Sacramenti et in aliis functionibus candelae a rubricis requisitae*?—"Saltem 60%—70%."

The reply, of course, gave the general rule, and it ought to be observed in a well established parish church, as the word "saltem" would indicate. But as rules may have exceptions, your phrase "as far as possible" is very well employed, and your conclusion that "the S. Congregation leaves it to the conscience of the Ordinary whether and to what extent the clergy of his diocese can procure pure wax lights for the altar" is not amiss.

PAROCHUS.

THE ANTIPHONS B. V. M. IN THE OFFICE.

Qu. When are the Antiphons of the B. V. Mary (Salve Regina. Ave Regina, etc.) to be recited in the Canonical Hours? Rubric XXXVI of the Breviary does not seem clear, as to how often they must be recited in the daily office.

Resp. If the whole Office (Matins to end of Complin) is recited at one time, the Antiphon is recited only *once*, at the end of Complin. If the Office is divided, the Antiphon is to be said at the end of Lauds; but if the other Hours, not including Complin, are added, then the Antiphon is recited at the end of the last Hour recited. Hence in private recitation it is said never more than *twice*; but if the whole Office is recited *uno tractu*, only *once*, at the end of Complin. *In choro* the Antiphon is recited as often as the Canons or Religious leave the choir.

CHANGING THE STATIONS OF THE CROSS.

Qu. When the Stations of the Cross were canonically erected in the convent chapel the first Station was placed on the Epistle side. When the chapel was repaired lately, the Stations were taken down. In putting them up again the nuns reversed the order, putting the first Station on the Gospel side. Does this change interfere with the gaining of the indulgences?

Resp. No. The indulgences are attached to the wooden crosses that mark the Stations. These may begin at either side of the church or chapel to suit the convenience of the congregation. The pictures are not necessary: they merely help the imagination for meditation on the different scenes of the devotion. Any change in position, so long as the crosses are retained in the same chapel or church, does not interfere with the indulgences.

MATERIAL OF THE CIBORIUM VEIL CONTAINING THE BLESSED SACRAMENT.

Qu. The religious in whose chapel I celebrate Mass have substituted for the ciborium cover of silk, a veil made of linen. I suggested that this seems to be contrary to the rubrics, which positively prescribe silk as the proper material for the veil that covers the

chalice at Mass. As the latter never comes in direct contact with the Blessed Sacrament it would appear *a fortiori* that the ciborium cover should be of the same precious material. In reply, I was told that the Sisters were following a custom which prevailed largely in the Eastern Houses of the Order. Is this correct and proper?

Resp. The rubrics make no definite prescription regarding the material of the ciborium cover. The argument of contact with the Blessed Sacrament has no force, since the corporal and purificators used at Mass are of linen by the same prescription that demands silk for the veil of the chalice. Some commentators argue indeed in favor of silk for the ciborium cover; but the Ritual simply ordains that the ciborium be "*albo velo coopertum*". In the decrees of the Sacred Congregation the ciborium is sometimes identified with the "*tabernaculum in quo reconditur SS. Sacramentum.*" Thence we may apply the rule allowing the tabernacle veil to be of either silk or "*ex panno, gossypio, lano sive cannaba*" (S. R. C. 21 July, 1855). Many prefer linen, not only because it is symbolical of the sacred winding sheet that enwrapt our Divine Lord at His burial, but also because it can be washed and thus kept constantly clean, which is not the case with silken covers that are frequently handled and easily soiled, especially in warm climates and seasons. It follows that the use of linen as a substitute for silk in this case is legitimate and appropriate.

CHANTING THE "REQUIESCAT IN PACE".

Qu. The Missal states that in giving the Absolution after solemn Requiem Mass the Cantors should sing the *Requiescat in pace*. When there are no Cantors, who should sing the *Requiescat in pace*, the celebrant or the deacon? Is there any decision on the subject by the S. Congregation of Rites?

Resp. The celebration of High Mass with Absolution assumes that there is at least a choir of chanters. To the latter may be assigned the task of the Cantor. For the rest, custom has allotted the chanting of the *Requiescat in pace* to the deacon; and there is no prohibition or decision to the contrary from the S. Congregation.

ABSOLUTIO "A VINCOULO SUSPENSIONIS" FOR CLERICS.

Qu. Should a confessor in absolving clerics in minor orders use the formula "ab omni vinculo suspensionis", which is omitted in absolving lay persons in confession?

Resp. Suspension is a condition which ordinarily implies the forfeiture of jurisdiction or of benefice. As clerics in minor orders, at least in the United States, do not enjoy such privileges as faculties and benefices, there is no room for suspension or for the use of the form of absolution from the same.

"TOTIES QUOTIES" INDULGENCES.

Qu. Are there any "toties quoties" indulgences besides that of the Portiuncula and of All Souls' Day?

Resp. The authentic Raccolta notes nine occasions on which the "toties quoties" indulgences may be gained. They are: Portiuncula (2 August), Rosary Sunday (First Sunday in October), Our Lady of Mt. Carmel (16 July), Our Lady of Sorrows (Third Sunday of September), All Souls' Day (2 November), the last Sunday of June in churches where daily exercises in honor of the Sacred Heart have been held throughout the month (or in the form of a spiritual retreat for eight days), Visit to the *Scala Santa* at Rome, Feast of the Holy Trinity, and Corpus Christi.

HYMN SINGING IN THE PARISH SCHOOL.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Boylan in the January number directs attention to the abuse of using for sacred hymns melodies that are adopted from vulgar love songs and "coon" songs. Is not much of this practice due to the *approved* hymn books used? If the authorities readily lend their names to the publication of text books that are faulty, having the "nihil obstat" of a censor who knows little or nothing about the subject and only sees that there is "no error in doctrine and morals", we can hardly expect our teachers to take exception. However, the work done by the Catholic University, the Religious of the Sacred Heart and the Holy Child, according to Mrs. Ward's admirable and efficient method, promises new things.

PAROCHULUS.

THE SANCTUARY LAMP.

Qu. Have the Bishops of the United States the faculty of granting permission to use electric light in place of the olive or vegetable oil prescribed for the lights before the Tabernacle of the Blessed Sacrament?
O. S. B.

Resp. We know of no such faculty. On the contrary, the new Code of Canon Law reiterates the prescription of olive oil or a wax light. Where olive oil cannot be obtained, the Ordinary may permit vegetable or other oil as the circumstances permit. There are few districts in the United States where pure olive oil for this purpose cannot be readily obtained. Electric lights for the sanctuary lamp are not rubrical and their use is an abuse. (Cf. Canon 1271.)

THE CHANGE OF THE CALENDAR.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Semler, O.F.M., suggests the 8th of April as a most convenient date for Easter in the reformed Calendar. Would it not be preferable to make April 15 the Easter Sunday, since it would not only leave an entire calendar month free between Christmas and Ash Wednesday, but would also move Lent further into the mild season of spring. Many Catholics feel that the cold of winter which still prevails during the month of February is a cause for dispensing themselves from the Lenten fast. That cause would become less urgent if Lent began with March. I only suggest what seems desirable. Father Semler might know of some serious objection to this arrangement.

MCA.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Jahweh Again.

We had not yet received Father McKenna's article on the divine names,¹ when our two contributions on *Jahweh* were written for this department.² Father McKenna, O.P. is Professor of Theology, in St. Mary's Dominican Convent, Tallaght, Ireland. He explains the ineffable name from the viewpoint of philology and theology. It is a pity, he prefers *Jehovah* to *Jahweh*; and deems the former to be "the traditional form of the sacred name".³ That is precisely what it is not. Among Catholics, "the traditional form of the sacred name" is κύριος of the lxx, *Dominus* of the Vulgate—the *qeré* and not the *kethibh* of the Hebrew. Only among Protestants, and that because of an unscientific neglect of the tradition of the lxx and the Vulgate, has the form *Jehovah* been handed down.⁴ If we use the Hebrew form of the unutterable name, we should not follow an unscientific, Protestant tradition; but should give vogue to the accurate transliteration, *Jahweh*.

1. **Philology of Jahweh.** In regard to the philological study of Father McKenna, we subjoin a few comments. He seems to follow rather closely an article of Father Maas, S.J.;⁵ and draws therefrom the Greek forms of the tetragrammaton, which "ancient authors give us". He assigns to Origen the form *Jao*. But Origen⁶ does not identify *ιαώ* with the ineffable name; he only says that *ιαώ* means *elevation*. When he expressly treats of the tetragrammaton, he uses *ιαή*—that is, the shortened *Jah*. Moreover, Clement of Alexandria witnesses to *ιαονέ*, not *Jaou*—a poorly supported and long rejected reading

¹ "Significance and Value of the Divine Names", by Rev. P. P. McKenna, O.P., *Irish Ecclesiastical Record*, September 1919, 177 ff.

² Cf. "The Unutterable Name", *ECCLESIASTICAL REVIEW*, November 1919, pp. 592 ff.; and "The Name of Jahweh", *ECCLESIASTICAL REVIEW*, December 1919, pp. 716 ff.

³ Loc. cit., p. 180, footnote.

⁴ Cf. our article, *ECCLESIASTICAL REVIEW*, November 1919, p. 593.

⁵ *Catholic Encyclopedia*, s. v. "Jehovah".

⁶ In *Joannem*, II, 1; P. G. 14: 105.

of his text.⁷ Father McKenna would better have translated Jahweh by *He is*, rather than *He Who is* or *Who is*. And he may mislead the unwary by saying: "the vowels of the Samaritan *Jabe* . . . give the key to the pronunciation accepted by modern critics . . . the pronunciation *Jabe* . . . has been preserved for us in Samaritan tradition".⁸ For we know very little about the "Samaritan tradition" of the ineffable name. Apart from the witness of Theodoret, 393-457, to a Samaritan *ⲓⲃⲉ*, there seems to be no trace of any such "Samaritan tradition".

Is not the earliest authority for *Jehova* the Spanish Dominican Raymond *Martini*? Father McKenna speaks of him as *Martin*.⁹ Moreover, to meet the surprise of some, it would have been well to have referred to the *Summa*, iii, 35, art. 5, to back up the statement: "In Christ there is no human Sonship."

2. *The Fathers on Jahweh.* The only patristic witness, cited scientifically by Father McKenna, is Tertullian. He is said to have been "among the first to show that the name *κύριος* (*Lord*) could not be applied to God before Creation".¹⁰ We shall shortly give the passage at some length. The reference thereto by Father McKenna is not very happy.

First, Tertullian does not use *κύριος*, but *Dominus*; and his argument is from *Dominus* without even a reference either to *κύριος* or to *Jahweh*. He says that the name *God* was always predicable of the Deity, not so the name *Lord*. Because the name *Lord* supposes things created, over which God rules.¹¹

Secondly, Tertullian is wrong in his interpretation of *Dominus*. His exegesis depends on the root-meaning of *Dominus*; and not on its inspired meaning in Holy Writ. Now it is one thing to argue from the root-meaning of the word *Dominus*; and quite another to interpret *Dominus* as it occurs in the sacred text. In the text of Scripture, *Dominus* is generally predicable of the Deity exactly as *Deus* and quite independently of creation. Because in the Old Testament, *Dominus* of the Vulgate and *κύριος* of the lxx, are generally translations

⁷ Cf. ECCLESIASTICAL REVIEW, November 1919, p. 597.

⁸ *Irish Ecclesiastical Record*, September 1919, p. 181.

⁹ *Irish Ecclesiastical Record*, September 1919, p. 190, footnote.

¹⁰ Loc. cit., p. 190.

¹¹ *Adversus Hermogenem*, 3; P. L., 2: 223 ff.

of a rabbinical interpolation, *Adōnāî*, instead of the inspired *Jahweh*. They represent an inspired meaning which is not their own. Their own meaning is not inspired, since, as a rule, they are a translation of *qerê*, and not of *kethîbh*—that is, of interpolated *Adōnāî*, and not of inspired *Jahweh*. For in most instances, they are a rabbinical change in the original text. Hence, to come back to the original, we must interpret the *qerê* (*Adōnāî*, κύριος, *Dominus*) as having the same inspired meaning as *Jahweh*. But *Jahweh* does not mean *Lord*. Hence the correct exegesis of a passage cannot be swung upon the hinge of the interpolated word *Lord*. For instance, when Jeremiah gives the revelation, "My name is Jahweh",¹² we hark back to the Mosaic tradition, "I am Jahweh",¹³ for a right interpretation of the name of divine predilection. It would be very poor exegesis to go into the root-meaning of the interpolated *qerê* in these texts: *Adōnāî*, κύριος, *Dominus*, "Lord".

St. Isidore of Seville, 560-636, is referred to by Forcellini¹⁴ as witness to the wrong interpretation *Jehova*. As a matter of fact, the great etymologist derives *Jahweh* from the doubling of *Jah*. He says, it is the *ineffable name*, "not because it may not be pronounced; but because it may in no wise be comprehended by the mind and intellect of man".¹⁵

Tertullian and the Johannine Logos.

1. Was Tertullian a Forerunner of Arianism? The passage of Tertullian, to which Father McKenna refers, is often used as a proof that the great African was not orthodox in regard to the coequality of the Son with the Father. We quote at some length:

We say that the name *God* was ever His and in Him, not so the name *Lord*. For the state of the two is not the same. *God* is the name of His substance,—that is, of His divinity; *Lord* is the name, not of His substance, but of His power. His substance ever was with His name,—that is, *God*; later on came the predication of

¹² Jeremiah 16: 21.

¹³ Exodus 6: 2.

¹⁴ *Totius Latinitatis Lexicon: Onomasticon*, ed. De Vit, vol. 9 (Prato: Aldine Press, 1883), s. v. "Jehovah".

¹⁵ S. Isidori Hispalensis, *Etymologiarum*, Lib. 7, c. 1, sec. 16; P. L. 82: 261.

Lord,—that is, of something accruing. For from the time things began to be, over which He might exercise the power of *Lord*, then by the accession of power He became and was called *Lord*. Why, *God* is *Father* and *Judge*; but He is not always *Father* and *Judge*, because He is always *God*. Since He could not be *Father* before the Son; nor *Judge* before sin. Now there was a time when both sin and Son were not, so as to make *God* to be *Judge* and *Father*.¹⁶

Is not Tertullian clearly a forerunner of Arianism? “*Fuit tempus, cum Filius non fuit*”. That seems exactly the Arian formula $\eta\nu \delta\tau' \omicron\nu\kappa \eta\nu$. The Migne edition of Tertullian says in a footnote: “In this passage, all will readily recognize an error to be avoided—that is Arianism”.¹⁷ Petau, S.J. berates Tertullian’s doctrine about the Son as “worse than the Arian heresy in its impiety and absurdity”.¹⁸ Dom Chapman writes:

Tertullian has the true formula for the Holy Trinity, *tres Personæ, una Substantia*. The Father, Son, and Holy Ghost are numerically distinct, and each is God; they are of one substance, one state, and one power. So far the doctrine is accurately Nicene. But by the side of this appears the Greek view which was one day to develop into Arianism: that the unity is to be sought not in the Essence but in the origin of the Persons. He says that from all eternity there was reason (*ratio*) in God, and in reason the Word (*Sermo*), not distinct from God, but *in vulva cordis*. For the purpose of creation the Word received a perfect birth as Son. There was a time when there was no Son and no sin, when God was neither Father nor Judge.¹⁹

We have our doubts that Tertullian favors the “Greek view, which was one day to develop into Arianism”. The predication *Son*, we hold, is reserved by Tertullian against the time of His “perfect birth” through the external manifestation of the Logos in creation. And yet this interpretation of *Filius*, Father Alfred L. Feder, S.J.²⁰ says, “seems to be far fetched and unnatural”.

¹⁶ *Adversus Hermogenem*, 3; Vienna Patrology, vol. 47, Tertullian, part iii, ed. Æmilios Kroymann (Vienna: Tempsky, 1906), pp. 128-129. The text of Migne is here rather poor.

¹⁷ P. L., 2: 223.

¹⁸ *Theologia Dogmatica*, “De Trinitate”, I, 5, 2.

¹⁹ *Catholic Encyclopedia*, s. v. “Tertullian”, p. 523c.

²⁰ *Justins des Märtyrs Lehre von Jesus Christus dem Messias und dem menschgewordenen Sonne Gottes* (Freiburg im Breisgau: Herder, 1906), p. 101.

At any rate, Cardinal Franzelin many years ago met the charge that Tertullian was a forerunner of Arianism. He effectively showed²¹ that the Logos doctrine of the ante-Nicene Fathers might readily be misunderstood because of terms, which they use in a meaning which is now obsolete. It required the influence of Nicæa, Ephesus, Chalcedon, and Constantinople, to crystalize the exact significance of the main Christological terms. Adhemar D'Ales²² has exhaustively examined the evidence, and signally cleared Tertullian of the charge of having been a forerunner of Arianism.

2. **The Internal Logos.** The Greek Fathers of the second century provided Tertullian with his Logos-doctrine. They taught the eternity of the Logos in God. St. Justin, c. A. D. 145, wrote: "The Logos, being Firstborn of God, is also God".²³ Tatian,^{23a} c. 170, more clearly expresses the eternity of the Logos, present with God. Athenagoras,²⁴ c. 176, says: "For from the beginning God, being eternal Mind, had within Himself the Logos, since He was eternally with Thought."²⁵ Theophilus of Antioch,²⁶ c. 181, held the eternity of the Logos "in the heart of God". He borrowed the Stoic terminology of Philo, to distinguish between the λόγος ἐνδιάθετος and the λόγος προφορικός. The former is the Logos Conceived, the Internal Logos, Thought; the latter is the Logos Uttered, the Verbum Prolatum, the Word Expressed. Hippolytus,²⁷ c. 212-236, continues the same teaching: "Nothing but He was; and He, being alone, was all (πᾶς). For He was not without Logos, Wisdom, Power, Counsellor".

The teaching of Tertullian is like to that of the foregoing apologetic Greek Fathers. The word *God* sometimes indicates the divine nature; and at other times refers to *God the Father* as distinct from the Logos in Personality. The λόγος ἐνδιάθετος, the Logos Conceived, is *Ratio*—not the faculty of Reason, but

²¹ *De Deo Trino*, ed. 3 (Rome: Vatican Press, 1881), pp. 172 ff.

²² *La Théologie de Tertullien* (Paris: Beauchesne & Cie, 1905), pp. 84 ff.

²³ *I Apology*, 63; ed. Hemmer-Lejay, I, p. 136.

^{23a} *Adversus Græcos*, 5; ed. Schwartz, p. 5.

²⁴ *Legatio pro Christianis*, 10.

²⁵ *With Thought*; λογικός; as Tertullian translates, *rationalis*.

²⁶ *Ad Autolycum*, II, 22.

²⁷ *Contra Hæresin Noeti*, 10; P. G., 10:817.

Thought within Mind. The λόγος προφορικός, the Logos Uttered, is *Sermo*—the Thought Expressed. God was never ἄλογος, ever with His λόγος ἐνδιάθετος; He always had His *Ratio* or Thought in relation to Him. But God was without the λόγος προφορικός; He had not always His Thought Expressed or *Sermo*. Thus Tertullian:

Before all things, God was alone. . . . Yet He was not even then alone. For He had with Him that which He had in Him,—namely His Thought. . . . From the beginning God did not express in Word that which He had in Thought.²⁸ . . . Still that matters naught. For although God had not yet expressed His Word; at the same time He had It within Himself with Thought and in Thought, silently pondering and planning with Himself that which He was soon to express by Word.²⁹

Here we have the coeternity of the Logos with the Father. From all eternity, the Internal Logos, or Thought, is in relation to Mind, or God the Father. "He had with Him that which He had in Him—namely His Thought". Nor does Tertullian say, as Dom Chapman misleadingly interprets, that the Logos "was not distinct from God". For to Tertullian, God here is God the Father, eternal Mind; and He is spoken of as a Person distinct from the Logos. "He had It within Himself with Thought and in Thought, silently pondering and planning with Himself that which He was soon to express by Word". A Person is distinct from that Person, with whom He ponders and plans. Tertullian is thoroughly orthodox in this matter of the eternity and distinct Personality of the Internal Logos. God the Father was never without His Logos. Thought, the internal Logos, was always in Him, though It was not expressed—that is, It did not become the External Logos, the manifested Word—until things outside of God were to be created.

3. *The Eternal Logos.* The apologetic Fathers speak of the temporal forthcoming of the Logos, at creation, as Its generation in time. That is why Tertullian's Logos becomes Son

²⁸ "non sermonalis a principio sit rationalis deus". The phrase *rationalis deus* is reminiscent of αὐτὸς λογικός of Athenagoras.

²⁹ *Adversus Praxean*, 5; Vienna Patrology, vol. 47, Tertullian, part iii, ed. Kroymann, p. 233.

only just before the creation of the world. Such Sonship was metaphorical, since it was consequent upon a metaphorical generation—that is, the divine creative act. And yet Tertullian defends the eternity of the Logos, hypostatically distinct from the Father, even though he reserves the term Son for the time of Its “perfect birth”³⁰ at creation.

According to Tertullian, the Logos or Ratio was in relation to God the Father from eternity; It was not expressed until time began. He says: “From the beginning, God did not express in Word that which He had in thought”—“non sermonalis a principio sit rationalis Deus”. He refers to the *Sermo Prolatus*, the Word Uttered; and means merely that from the beginning there was not the external relation of God to things created. For the rest, he frequently speaks of *Sermo*, the Word, as in divine Thought; moreover he interchanges *Sermo* and *Ratio*. Tertullian’s *Sermo in Ratione*, the Word in Thought and not yet put forth, is eternal:

The Word was ever in the Father, as He³¹ says: “I am always in the Father and in relation to God”.³² So it is written: “And the Word was in relation to God”;³³ and never separated from the Father, nor distinct³⁴ from the Father. For “I and the Father are One”.³⁵ . . . We say, the Son is put forth by the Father, but not separated. For God put forth the Word.³⁶

The “Word put forth,” *Verbum Prolatum*, is identical with the Word “ever in the Father . . . and never separated from the Father”. The same Logos, which becomes Son when put forth by the Father, is the eternal Logos of God. “Before the formation of the universe, God was not alone, but ever had within Him Thought, and in Thought the Word. He produced this Word, second after Himself, by acting within Himself.”³⁷

³⁰ *Adversus Praxean*, 7.

³¹ John 14:11.

³² *In relation to God*: Thus we interpret *apud Deum*, πρὸς τὸν θεόν.

³³ John 1:1.

³⁴ *Nor distinct*: that is, in nature. Doubtless this is Tertullian’s idea, to which Dom Chapman misleadingly refers. Tertullian teaches that Mind and Logos are one in nature and distinct in Personality.

³⁵ John 10:30.

³⁶ *Adversus Praxean*, 8; ed. Kroymann, p. 238.

³⁷ “Quem secundum a se facerat agitando intra se.” *Ibid.*, 5; ed. Kroymann, p. 234.

Tertullian is clear in regard to the Logos: distinct from the Father in personality, one with the Father in nature, and from eternity in relation to the Father. Any seeming obscurity is due chiefly to the fact that his Christological terminology, though well-meaning, is not that to which the early councils gave a vogue. Here is the clear distinction of the Father and the Logos, as of one Person in relation to another:

In the Gospel, you will find it so: "In the beginning was the Word, and the Word was in relation to God, and the Word was God,"—one who was, and another to whom He was in relation.³⁸

As an instance of a complete misunderstanding and misrepresentation of the Logos of Tertullian, we quote Principal Rainy:

According to Tertullian, three stages are to be distinguished in the development of the Logos. There is, first, an eternal quality or capacity in God, which is, as it were, the preparation for a second Person. Second, there is a forthcoming to create, to constitute the universe. This is the generation of the Son; but the personality is not yet so distinct or full as might be. Thirdly, there is the incarnation. In this the full personal manifestation takes being: the hypostasis, if we may say so, is completely extricated.³⁹

This summary is altogether wrong. The Logos of Tertullian, from eternity, is a complete hypostasis, distinct from the Father, in relation to the Father. From all eternity, they were two Persons: "one who was, and another to whom He was in relation". To say that Tertullian's Logos is not a complete hypostasis before the incarnation, is utterly to miss his meaning.

The eternal generation of the Logos is also the teaching of the Greek apologists. We confine ourselves to the witness of Justin:

In the beginning, before all things created, God begot of Himself a Thought-Power (*δύναμιν τινα λογικὴν*), which is called by the Holy Spirit the Glory of God, and at times God, or Lord, or Logos.⁴⁰

³⁸ Ibid., 13; ed. Kroymann, p. 247.

³⁹ *The Ancient Catholic Church*. By Robert Rainy, D.D., Principal of the New College, Edinburgh. "International Critical Library" (New York: Charles Scribner's Sons, 1902), p. 207.

⁴⁰ *Dialogue with Trypho*, 61; ed. Hemmer-Lejay, p. 284.

. . . This Begotten, really put forth by the Father, was with the Father before all things created.⁴¹

Georges Archambault, special editor of the Hemmer-Lejay edition of the *Trypho*,⁴² thinks that Justin conceives the Logos in God, before Its generation in time, as only a Thought-Power, λογική δύναμις, which is endowed with but *some sort of eternity*.⁴³ This is not so. The Logos of Justin is that of Tertullian: the eternal Internal Word, λόγος ἐνδιάθετος; and the Verbum Prolatum, λόγος προφορικός, the Word as manifested in time.

Father Alfred L. Feder, S.J., though finding the eternity and God-head of the Logos in the Greek apologists, holds that they teach a subordination of the Logos to the Father; and are not conscious of the Sabellianism or tritheism into which their doctrine would logically lead. He thus rates, on the one side, Justin, Tatian, Athenagoras, and Theophilus; and, on the other side, Clement, Origen, and Dionysius.⁴⁴ Yet his rating is wrong. From certain phrases of Justin, he argues that the great apologete taught: "A λόγος ἐνδιάθετος, not distinct from the Person of the Father but essentially united with the Father, and hypostatized as λόγος προφορικός only just before creation".⁴⁵ Harnack extends this critique to all the apologetic Fathers: "Only the λόγος προφορικός is a Person different from the Father; the λόγος ἐνδιάθετος is not such".⁴⁶ G. T. Purves⁴⁷ goes so far as to deny the eternity of the Logos of Justin: "The Logos, then, according to Justin, was not personally eternal, but as a person was the product of the father's will at some period before creation".

The passages, to which these writers refer, should be interpreted in the light of the complete doctrine of Justin, Tertullian and the other apologists. Just as one might misinterpret our

⁴¹ *Dialogue with Trypho*, 62; ed. Hemmer-Lejay, p. 292.

⁴² Picard et Paris: Picard et Fils, 1909, p. 285.

⁴³ *Some sort of eternity*, "une certaine éternité", seems not to be *tota simul*, divine eternity. Cf. *Trypho*, ed. Hemmer-Lejay, p. 293.

⁴⁴ *Justins des Märtyrers Lehre von Jesus Christus, dem Messias und dem menschengewordenen Sohne Gottes*. Alfred Leonhard Feder, S.J. (Freiburg im Breisgau: Herder, 1906), p. 119.

⁴⁵ Op. cit., p. 99.

⁴⁶ *Dogmengeschichte*, 3d ed., I, p. 491.

⁴⁷ *The Testimony of Justin M. to Early Christianity* (London, 1888), p. 150.

terms of to-day, in regard to the eternal generation of the Son by the Father, so the obsolete terminology of the apologists may be misunderstood. The sum of their Logos-doctrine is this. The λόγος ἐνδιάθετος is God, one in nature with the Father, and distinct in personality from Him, eternally in relation to Him. Besides this, there is a metaphorical generation of the Logos in time—that is, the manifestation of the Logos in creation. The Logos then becomes προφορικός. At the creation of the world, is Tertullian's "nativitas perfecta" of the Logos, which has been from eternity in "vulva cordis" of the Father. Then it is that the Logos becomes Son—that is, by the generation in time, the creation of the world.⁴⁸ This is not our way of expressing the relation of the Son to the Father. That relation, in our terminology, arises from the eternal generation. And yet a relation of metaphorical Sonship, arising from the metaphorical generation in time, which the apologists have in mind, may be understood in a manner quite in harmony with Catholic teaching.

WALTER DRUM, S.J.

Woodstock College, Maryland.

⁴⁸ *Adversus Praxean*, 7; ed. Kroymann, p. 235.

Criticisms and Notes.

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Antony Koch, D.D. Adapted and edited by Arthur Preuss. Volume III—Man's Duties to Himself. B. Herder Book Co., St. Louis, Mo. 1920. Pp. 183.

The several instalments of this important work are making their appearance with commendable celerity. At the present rate the fifth, the concluding volume, should be out within a year or so. The portion at hand begins the unfolding of the general principles of Morals in their relation to the individual self. It educes in the first place man's duties respecting the care of his body—including herein life and death—and his mind; and in the second place his duties concerning vocation and labor; likewise his rights and duties over property, honor, and reputation. These are themes obviously familiar to the clergy and indeed to every well instructed Catholic. However, they embrace under their extension such difficult and delicate moral problems as clothing, housing, recreation, art, theatres, moving pictures, bull-fights, dancing, education, wealth, its uses and abuses, and so on. The bare mention of these topics suffices to suggest how wide a field is here outspread, a field fruitful alike in moral good and ill; one that bristles with briars and thorns—cockle so entangled with the wheat that even the most expert husbandman must at times despair of attempting the task of segregation and sees that he must indeed leave the process to the Master and the time of the final harvesting. That either the author or the editor of the present manual has therefore relieved the good steward of all these perplexities would be expecting too much. On the other hand, to say that the pages are strewn with suggestions wise, timely, and practical would be to accord praise none too high. On the whole the opinions and decisions offered are marked by that sound and sane conservatism which keeps the golden mean between the extremes of laxity and of rigorism, and which respects the judgments of experts even when these might seem to some but lightly grounded. Thus, for instance, regarding the question were a Catholic condemned like Socrates to be his own executioner, would he be morally justified in administering to himself the fatal hemlock. After giving the opinions pro and con, the author states that "the *sententia communis* of Catholic moralists is against the act, though it is regarded as licit by Haunold, Elbel, Illsung, Lacroix, and others. St. Alphonsus seems to defend it as *probabilis*. Victoria, Aragon, Sa, and others draw a distinction: they hold that a guilty culprit

legally condemned to execute judgment upon himself would be allowed to take poison, as Socrates did, but not to kill himself with the sword." It no doubt manifests a certain respect for so competent an authority as Victoria and the rest to quote their opinion. At the same time one cannot but sympathize with the plain common sense verdict of Genicot who says that "*non minus se interficit qui venenum stomacho infundit quam qui pectus gladio transverberat*" (*Theol. Mor.*, N. 361). Fortunately the case of poor Socrates is unlikely ever to reoccur in our day.

Speaking of this matter suggests the fact that the text before us omits to mention the only strictly convincing rational argument for the unlawfulness of suicide, viz. that based on the absolute right of the Creator over human life. The argument from the violation of man's natural instinct for life and from the injury which the suicide commits against himself and society are subsidiary and require the support derived from the absolute right of the Creator.

What we have noticed as the sane moderation that characterizes the author's moral decisions, manifests itself likewise in the general style of the exposition, which keeps a happy medium between the popular writing-down of the theory and the arguments on the one side and the over-technical didacticism on the other. The exposition is uniformly clear and plain, the scholastic erudition being for the most part assigned to the marginal annotations, which are abundant and helpfully supplementary. The clarity of the English is undivorced from the strength and precision of the Latin, the work thus serving both the needs of the intelligent Catholic laity and the interests of the seminarian and the clergy.

THE ACTS OF THE APOSTLES. With a Practical Critical Commentary for Priests and Students. By Charles J. Callan, O.P., Lector of Theology and Professor of S. Scripture in the Catholic Foreign Mission Seminary, Ossining, N. Y. New York: Joseph F. Wagner. Pp. 204.

This volume on the Acts of the Apostles is a continuation of the Scriptural Commentaries designed for clerical students, by Fr. Callan, who published his Four Gospels as the first instalment some time ago. Here, as in the former volume, we have an Introduction which discusses in brief and succinct form the title, authenticity, date and place of composition; also the sources, historical character and general purpose of St. Luke's history of the Church after our Lord's Resurrection. Then follows an analysis of each chapter separately, with a detailed exposition of the text arranged in groups of verses constituting a distinct thought. The notes are, as in the earlier volume, ample, clear, and sufficiently critical to guide the

student in the appreciation of the Catholic view, and to warn him against the assumptions of rationalistic and destructive criticism. Sometimes, as in the case of the "*we passages*", the author pits the opinions of the so-called higher critics against each other. Thus Harnack is made to refute Juelicher, Wendt, and others. The question whether St. Luke used Aramaic documents which he merely translated—under the inspiration of the Holy Ghost—is not touched upon, though it deserves some consideration in view of recent critical studies. It is assumed to be one way of explaining the Hebraisms which, in a writer of excellent Greek, seem at times puzzling. As a text book in New Testament theology the volume takes its place beside the reliable commentaries for use both in the seminary and in the priest's library.

THE UNDYING TRAGEDY OF THE WORLD. By William F. Robison, S.J. B. Herder Book Company, St. Louis, Mo. 1919. Pp. 210.

Occasion has previously offered itself to notice in these pages the apologetic work accomplished by the author of the present volume through the series of lectures delivered by him during several Lenten in the College Church at the St. Louis University. Those lectures treated of the foundations of religion, the Divinity of Christ especially as manifested in and by the Church. They were, therefore, essentially of an apologetic and dogmatic character. The lectures comprised in the book before us, delivered from the same pulpit, treat of the Passion of our Divine Lord, and are therefore of a specifically Lenten and devotional nature.

Although the literature treating of the same sublime theme is by no means inconsiderable, the undying tragedy is so inexhaustively fruitful of thought and devotion that it is always possible for a writer or speaker to approach it from a more or less original or at least individual point of view. This has been attained in the present case and is the ground on which the book is commended to the present reader. The Passion as here envisaged is not simply the story ever ancient yet ever new of Christ's incomparable sufferings. It portrays a type of conflict between good and evil which is ever going on in the bosom of humanity. One can see in the personages who outraged the God-Man the symbols of forces that are incessantly at work in opposing and seeking to destroy the Kingdom of God amongst men. And so it is that particularly at this moment when the world is facing reorganization and reconstruction it is well to study these typical forces that are ever thus engaged in the struggle between good and evil. The forces as manifested in the Passion are personified in the first place by Judas, the type of dis-

loyalty; in the second place by the Sanhedrim, the type of duplicity; in the third place by Pilate, the time-server. Herod represents lust; the soldiers, cruelty; the Jewish people, apostacy. These characters with their corresponding malignities are the themes of the six lectures which make up the matter of the present volume. In each case the setting is wrought out from the Gospel narrative and the typical agency of evil naturally reveals itself operative in the given conditions.

The exposition manifesting therefore both the historic incidents and their implicit moral significance, facilitates at once a more intimate realization of that "excess of love which was accomplished in Jerusalem", and a deeper knowledge of its meaning for all time. Needless to say, the Passion is treated in these lectures with that restraint which avoids the emotional excesses to which orators are liable, and with that elevation and dignity which befit the sublime tragedy. The book, while offering suggestions of which the clergy who have occasion to preach on the Passion may avail themselves, will be found serviceable by religious and the devout laity as a manual of Lenten meditation or spiritual reading.

DE CASTITATE ET DE VITIIS CONTRARIIS. Tractatus Doctrinalis et Moralis. Arthurus Vermeersch S.J., Doctor juris, juris canonici, et scientiarum politiarum, Theologiae Moralis Professor in Pontificia Universitate Gregoriana. Brugis: Charles Beyaert. 1919.

Students of Moral Theology and especially priests who have the care of souls, who desire a more detailed and instructive treatment of important moral questions than is found in the ordinary manuals, will welcome this latest work of the learned Professor of Moral Theology at the Roman Gregorian University. Those who have read his treatise *De Justitia* will find here the same lucid style, the same sound doctrine, and that which gives special value to his writings, particular attention to what may be called the most up-to-date aspects of the subject. The author aims at a scientific discussion of the problems of sexual life suited to the needs of the zealous confessor in the guidance of his penitents. He notes in his introductory chapter that it is not expedient for all or even for most priests on account of loss of time, danger of deception, and other reasons, to have recourse to the many scientific books that have appeared in our times, from various sources, on the subject of chastity. Therefore he proposes to select and epitomize the results of the investigations of the safest and most expert writers on the subject. The doctrinal errors and the reprehensible customs and practices of our day in

regard to the contract of marriage and connubial chastity are surveyed in a succinct and yet masterful way and met with solid and convincing argument. The fallacies of Naturalism and neo-Paganism are shown to contain nothing more than the approval of ancient vices parading under new names and are proved to have as disastrous consequences in modern life as in past times.

In discussing those particular questions concerning which so much has been written lately in sex-series publications, Father Vermeersch, in a broadminded way, shows the difficulties in the determining of a correct solution and how much circumstances of place and special and national customs must influence a decision concerning such topics.

One could find perhaps nowhere else a more satisfactory answer to his inquiries concerning the wisdom of coeducation and all related topics of the "mixed-school" than in the volume under review.

How far the young may be safely exposed to the dangers which are incident to social life as we find it organized about us is another query that has been perplexing the minds of many moralists. Here again we find in the work of Father Vermeersch principles of instruction and clear guidance. But it is in the section which includes the so-much-talked-of "Eugenics" that the reader will benefit much from the erudition of the author. The instruction of youth in matters pertaining to chastity is considered under the heading "*Revelatio Mysteriorum Vitae*". The custom of the early Christian ages is examined, followed by a brief glance at the attitude of succeeding centuries. Next we find a full exposition of the reasons in favor of and opposed to the direct formal and complete education of youth in matters pertaining to sex life. In the careful weighing of these various arguments and in the sound mature opinion with which the chapter is closed the critical power of the author is at its best.

In a little warning footnote to the bibliography it is pointed out that while several of the writers cited are not trustworthy, Bloch, Forel, Lalande, Nyström belong to the school of Naturalists and are entirely to be condemned. The warning against such writers is timely, as we find, for instance, the work of Forel translated into English and enjoying considerable vogue. In his chapter "*Religion and Sexual Life*", Forel is particularly vicious in his attack on Catholicism and her institutions, especially the confessional.

The work of Father Vermeersch will be found an excellent antidote to the poisonous literature which abounds on the delicate subject which he treats.

W. J. H.

PRAXIS ORDINANDORUM ea potissimum complectens quae clericis scitu necessaria seu utilia habentur pro experimentis ordinationibus praemittendis, ad Odiocis Juris Canonici redacta. Auctore Caesare Carbone, J.O.D. Taurini (Italia). 1919. Pp. 244.

Seminarians drawing nigh to the sacred ministry have hitherto had several manuals of proximate preparation from which to make choice. There were the *Examen Ordinandorum* by St. Alphonsus, the *Ordinandorum Brevis Institutio* by Porpora, Togni's well-known *Instructio pro sacrae Ecclesiae ministris doctrinae speciem daturis*, and some more. With the aid of one or other of these compendia the seminarian was enabled to review quickly for his final examination the essential and the otherwise important matters of theology pertinent to the reception of Holy Orders. The *Praxis Ordinandorum* here introduced has many points of excellence to commend it, not the least evident of which being its conformance with the new canonical legislation, a revision still probably desiderated in the case of the older works of the kind. The book takes up the Orders, Minor and Major, singly, summarizes the theological teaching concerning them; explains the duties and functions of each, and subjoins some practical suggestions looking to the worthy performance of them. There is also a list of legal formulae in blank relating to Sacred Orders. The work is written in smooth and superior Latin style which to the note of utility incident to the subject matter adds the flavor of agreeableness in the reading of it. The volume is convenient in form and is provided with a good analytical index.

DIVINE CHARITY: Its Nature and Necessity. Presented to the Theological Faculty of St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor. By the Rev. Patrick O'Neill. Dublin: M. H. Gill & Son. 1918. Pp. 140.

This is an interesting study in supernatural analysis dealing with the formal object of the act of charity. Quite a controversy has arisen anent this matter, but so far no decisive results have been reached. The stumbling-block in the way of a proper solution of the question is the difficulty of neatly distinguishing the formal object of charity from that of hope. As the case stands now, the two overlap, which causes the existing confusion and has led the theologians into a blind alley. The author brings the question nearer to a solution by showing the direction in which the way out of the difficulty must be sought.

His contention is that the analysis of the act of hope must be submitted to a thorough revision and that the motive of hope must be

restated in new terms which will do away with the inconsistencies implied in the customary doctrine. Herein we are inclined to agree with the author, for we have always thought it awkward that hope should be defined with reference to the love of concupiscence. If it is a virtue in its own right, it ought to have a definition that does not connote an essential relation to another virtue. Moreover, charity must be conceived in a manner that it be within reach of the power of man, for, after all, it is somehow meant to be elicited by man in his present condition, and it seems impossible that man should regard anything as a good that has no relation whatsoever to his well-being. We are so constituted that we must conceive of the good in reference to ourselves. We think that the difficulty will vanish, if we bear in mind the natural limitations of man and build up our theories with regard to them. Possibly, in this respect, we might learn something from the pragmatic attitude and the humanist's way of approach. A new light would also be shed on the subject, if the methods of experimental psychology were brought to bear on questions of this kind. If it is true that grace perfects nature, then it is reasonable to assume that supernatural psychology will benefit greatly by contact with natural psychology. Generally, however, theologians fight shy of psychology, and this may account for the barrenness of many of their controversies. The fact that the author has, to some extent, adopted the psychological method makes his study so illuminating and refreshing. The final solution of the question will be found along the lines which he suggests. For this much we are grateful. It is consoling that the act of charity, upon which so much depends, "is not above the ordinary capabilities of man with the aid of ordinary grace". And that is the conclusion at which the author arrives and which he establishes beyond doubt.

C. B.

ST. JOAN OF ARC. The Life-Story of the Maid of Orleans. By the Rev. Denis Lynch, S.J. New York: Benziger Brothers. 1920. Pp. 348.

No feats of heroic valor were ever spun into epic verse, no deeds of gallant knighthood were ever woven into *chansons de geste* comparable to the wondrous feats or the heroic deeds of the Maid of Orleans. The companion of angels and heavenly saints from her childhood, she passes from the peaceful life of a peasant girl to the turmoil of camp and the crash of battle. Exchanging the simple garb of a lowly shepherdess for the armor of the warrior, the sweet whisperings of the angelic voices which never forsake her are mingled with the thunder of cannon and the clash of swords. The

story of the saintly warrior maiden has often been told both by friend and foe, told in various forms and degrees of historic detail and accuracy. Access to the authentic sources of her history is no longer difficult. Some sixty years ago the Society of the History of France entrusted to one of its members, M. Jules Quicherat, the bringing to light of the pertinent documents. Between 1840 and 1849 appeared three volumes containing the Process of her Condemnation and of her Rehabilitation; likewise two other volumes comprising other documents which in the judgment of the editor furnished additional testimony as to her life and character. Unfortunately, M. Quicherat, though an expert in paleography as well as an upright and loyal man, lacked that mental insight and spiritual sympathy which are essential to a just appreciation of a character like that of Jeanne d'Arc. Consequently he omitted from his collection, on the ground of their being theological, documents of great importance in favor of less significant material.

Happily in quite recent years the original as well as the subsidiary sources have been brought together, reëxamined and critically sifted and edited by Père Ayroles, S.J., in *La Vraie Jeanne d'Arc* (5 vols., with two supplements; Paris, 1890-1902). The wealth of material accumulated in this truly monumental collection—the Bishop of Orleans styles it “an unperishable monument”—having been at the command of Father Lynch, he has been able to give us the life of the Maid of Orleans trustworthy as to the sources and the genuine facts. As the telling of the story has been to him obviously a labor of love and zeal, he has given to it the warmth and color which lifts it from the level of mere documentary photography into the plane of genuine art, art whose function it is not simply to copy reality but to vivify by idealizing it. The idealization, however, in the present case, so far from altering, does but re-present the past original with the movement of present life. It is not exaggerating to say that the artist has limned, as closely as language can do it, a living portrait of the Maid, a faithful as well as a vivid account of her childhood, her military career, with its successes and failures; her doing to death by a travesty of justice; her subsequent rehabilitation and her elevation by the Church to the honors of the altar. From a material point of view the volume is worthy of its theme, though the contents might have been disposed with more regard for proportion. Sections dignified with the title of chapters had more fittingly been relegated to paragraphs.

A DICTIONARY OF CANON LAW. By the Rev. P. Trudel, S.S. B. Herder Book Co., St. Louis, Mo. 1920. Pp. 242.

The new Code of Canon Law has already fructified in a number of general commentaries and specialized expositions. The latter thus far relate chiefly to marriage and the religious life. The book above is something midway between the general commentary and the departmental exposition. It is a key to the whole and a summing-up of the parts. A dictionary, it is also an epitome, a digest. Under the more than six hundred titles, there is hardly any conceivable point or topic embraced by the Code that is not brought out and elucidated by the rays focused upon it from every related portion of the Law. And so by its aid the student can at once get a summary of the Church's enactments upon any required subject and with the help of the numbered references can verify and, if need be, supplement the epitomized information. Cross references further facilitate the process of inquiry.

Doubtless, in a work of this kind verbal inaccuracies are almost sure to occur in the first edition. So far as the reviewer has been able to examine the text, he has not observed any error of substantial importance.

THE JOURNEY HOME. By the Rev. Raymond Lawrence. The Ave Maria: Notre Dame, Indiana. Pp. 105.

Accounts of conversions are always of interest and practical use to priests, for no two cases of "the journey home" are quite alike; whilst all are suggestive of means and ways that bring into the Church sincere inquirers after truth, of whatever type, or cast of mind, or temperament. Fr. Lawrence was reared in Presbyterianism. Reading without bias history, especially that of the Middle Ages, he came to look for something more positive as an institution founded by Christ to perpetuate His teaching. This led him into Episcopalianism. Here he was much attracted and comforted spiritually by the gifted personality and religious views of a Mr. Westcott. But the gentle tolerance of essentially divergent views in his own communion on the part of this High Church divine caused a doubt in the certainty of the convictions which he inspired. A visit to Holy Cross House, the home of the Anglican Order of that name, became a new and reassuring experience. It also caused a more eager inquiry into the sources of the beautiful devotions practised there, and thus led to the reading of literature that would throw light upon the sacramental system in the Church of Christ. Then followed in succession an observant and inquiring life in an

Anglican seminary, at Columbia University, where stray lights caught the soul from Corpus Christi church close by, and two years in the General Theological Seminary of New York. Meanwhile the entrance into the Catholic Church of Father Paul James Francis of Graymoor and of the Rev. Henry R. Sargent of the Anglican Order of the Holy Cross, gave new pause for reflection. Readings from Fr. Maturin, Cardinal Merry del Val, and others on the question of Papal authority, brought the anxious searcher finally to a definite assurance as to where he should find his Father's house. With it came the joy and certainty of being at Home. The booklet is an instructive and edifying account which is likely to be of service to priests who may want to counsel straying sheep that seek the path to religious peace. It belongs to the series of similar chapters of remarkable conversions told through the *Ave Maria* for the guidance and comfort of souls.

Literary Chat.

The Irish Quarterly *Studies* always greets you with candid eyes and a smile. You know it has something agreeable as well as valuable to offer. You are led to expect as much from the very look of its pages with their large generous type and spacing. Some years ago we used to appeal to the *Hibbert Journal* as a model in this order of excellence. But *Studies* now takes a rank equal to, if not higher than, its English contemporary, while of course from the standpoint of matter it is quite easily the superior.

A particularly thoughtful as well as timely paper in the September *Studies* is "Socialism and Catholic Teaching". The contributor, Father Peter Finlay, S.J., has no difficulty in proving that the Socialism propounded by Marx, Engels, Lassalle and their disciples, the Socialism that has taken hold of large numbers of the workers throughout Europe and America, is contrary to Catholic teaching. It has been condemned by the last three Popes because it is essentially materialistic and anti-religious.

On the other hand, Socialism understood as simply State ownership, or at

least control of the sources of production and the means of distribution, is not in opposition with Catholic teaching and might *per se* be advocated as a method of economic reform; provided always of course that in the transference of these sources and means due compensation be paid to the present actual possessors; provided likewise that the right of private ownership be not denied. For, as Father Finlay justly insists, no Catholic may embrace any form of Socialism which holds all the sources of production (land, coal, minerals, water power, and the rest) to be of right the inalienable property of the collective people, state or province, and denies that in these things there can be any just private ownership. Such a form of Socialism is in contradiction with revealed religion and is condemned by the perpetual teaching, implicit and explicit, of the Church. Private ownership in these things may be as lawful as private ownership of the bread one eats and the water one drinks. "And if I am in lawful possession of any of these things, there is no authority on earth which may justly deprive me of it, unless for the common weal and with due

compensation." It is the wholesale disregard and positive negation of the latter condition which brands the Soviet Constitution of the New Russia with wanton and outrageous injustice. For it solemnly declares that "all private property in land (including forests, mines, live stock, fixtures, et cet.) shall be the common property of the people and is handed over to the workers without compensation to its previous owners, on the basis of equalized use" (Const., Ch. II, No. 3). Father Finlay thus makes plain and strong in what sense a Catholic may not be a Socialist.

Another paper of exceptional interest and value contained in the same issue of *Studies* bears the title "Spiritism and Its Dangers". When we say that the article is over the signature of Father Thurston we have said enough to guarantee the objectivity and the lucidity of the treatment. Two propositions are established: 1. that spiritistic communications are directly evil and malignant; 2. that they are deceptive and unreliable. That the pretended communications from "the other side" are nearly always subversive of Catholic teaching; that after seventy years of trial they have added nothing to our knowledge and have brought no benefit to mankind; that spiritistic practices are a menace to sanity—physical, mental, and moral—these are points which await treatment by Father Thurston in a future article.

The almost universal mendacity of the message from "Beyond" has been so well established that the wonder is that efforts to obtain them do not cease. Perhaps there is something after all in the maxim: "People want to be humbugged", which was Barnum's way of saying *mundus vult decipi*. We suspect, however, that the cause lies much deeper and the reason much subtler than this. Instead of discussing the problem further we make room for a letter which Father Thurston cites from *Medium*, at one time the leading spiritistic journal:

"Dear Sir,—Can any of your readers advise me what to do under the following circumstances? I will state my case very briefly. Unfortunately, the uniformity of my experience en-

ables me to do this very easily. I have been an earnest inquirer into spiritualism for the last five months, and during that time I have had more than a hundred sittings in my own house. We have had hundreds of messages and answers to questions. So far, good; this seems to me proof of an exterior intelligence in communication with the sitters. But this is my difficulty: all these communications have been of a lying character. For instance, I have been anxious to obtain tests of the identity of the spirits communicating. In seeking these, the spirits have given me what purported to be their names, with minute particulars of their earth life, their surviving friends, etc. In every case the information so given has proved to be utterly false. So of every other kind of information; it has invariably been totally untrue. And this the spirit or spirits unblushingly acknowledge after the deception has been found out. The only explanation I can get is that they 'like to catch fools', or some such message, accompanied by language of the most profane character. Nor do any expedients I may adopt produce any more satisfactory results. The falsehoods are sworn to in the name of God, the Bible, and everything that is sacred."

Upon which Father Thurston observes that the first impression given by such a letter as this is that it must be a practical joke. That it was meant in all seriousness, however, is manifest from the correspondents who either backed it up, or commended the candor of the editor in facing such difficulties.

Brother Benjamin, C.F.X., of Louisville, has prepared a dramatized version of *My New Curate*. The play is stated to be "copyrighted; no one is allowed to produce it without receiving permission from the owner of the copyright and paying a royalty". We do not know under whose authority the play is published; but we do know that Canon Sheehan himself, and presumably his executors and literary heirs, were decidedly opposed to putting *My New Curate* on the stage without at least a very rigorous censorship from competent hands.

We venture to say that the author, who can no longer speak for himself, would have strongly objected to the present setting of a story which he meant to be edifying while true to nature. The version here given lacks the essential delicacy which separates the priestly character from that of the traditional stage figure. The very first scene, in which the playwright seeks to give coloring to the old priest's study by introducing two little children as part of the solitary pastor's household, shows a lack of that sense of propriety which is such a distinct trait in the Irish character and especially that of its priesthood. Other similar features indicate lack of the same delicacy which gives to the real humor of the play a certain taint of vulgarity otherwise avoidable. We should not recommend the play in its present form to any Catholic audience, for, though it may do no great harm, it would utterly fail to reflect Canon Sheehan's story as he wrote it.

Father Wm. F. Stadelman, C.S.Sp., has been honored by a special note of Blessing from the Holy Father for his beautiful book *The Glories of the Holy Ghost*. The volume is of historical rather than devotional character, and has much artistic merit.

Holy Hour Manual, by the Rev. Patrick J. Sloan, is a series of devotional reflections and prayers, arranged for the monthly visit to the Blessed Sacrament, and the feasts of Holy Thursday, and Corpus Christi. The author, who has written several catechetical manuals, introduces the exercises by an account of the devotion of the Holy Hour. The meditations are divided into short sections ending in the suggestion of some practice in honor of the Blessed Sacrament. The booklet, printed by the Magnificat Press (Manchester), will prove an immediate help to spending the Holy Hour profitably.

The Holy Father has issued an important Apostolic Letter, *Maximum Illud*, under date of 30 November, 1919, in which he urges the clergy of the Catholic world to zealous interest in the propagation of missionary work. The different articles on the

same subject in this issue discuss the various phases of this propaganda and the need of information, preparation, and organized activity on the part of the clergy. If in the Far East the missionary finds a strange, half-civilized people, whose language he has to learn and to whose manners he has to accommodate himself in order to enlighten their ignorance and remove their apathy, he is confronted by evils of a different kind, less easily overcome by the mere acceptance of daily hardships, in the nominally Catholic regions of our Southern republics. Panama is an instance, and whilst we must condemn the malicious misrepresentations of the Church there, evils exist that give color to calumny. The elimination of these evils demands intelligent and patient Catholic missionary activity where we would hardly expect it.

A new edition of *P. Aertnys' Theologia Moralis*, the tenth, appears from the press of Teulings (Hertogenbosch, Netherlands). It is a newly revised and freshly reset copy of the edition reviewed by us a year ago (M. Alberts). Father C. A. Damen, C.S.S.R., has made the necessary additions demanded by the recent decrees, and there are some textual improvements that bring this well-recommended manual "secundum doctrinam S. Alfonsi" up to date.

Rome and the Study of Scripture is the title of a neat pamphlet containing the various Pontifical Letters, prescriptions and acts, including the decisions of the Biblical Commission, which define the present Catholic position regarding the teaching and interpretation of the Sacred Scriptures. Students of theology and priests generally will find it a handy reference booklet, since these documents are ordinarily scattered in Biblical magazines and manuals not so readily located. (The Abbey Press: St. Meinrad, Indiana.)

A small volume, but one rich in matter to nourish the daily life of a priest, is *The Priest's Vade Mecum* by Pierre Bouvier, S.J. The translator has preserved the spirit of the original which inculcates in brief

form the rules of sacerdotal perfection, not merely for those in retirement of a retreat but for the priest in the midst of pastoral activity. (P. J. Kenedy and Sons: New York.)

The Pontifical University, the Gregorianum, announces the publication of a new periodical to be issued quarterly by the Professors of that institution, with the coöperation of other members of the Society of Jesus. The review is to be entitled *Gregorianum*, and will be devoted to theology, philosophy, and cognate branches. Consequently it will be written in Latin chiefly, and Italian. It will comprise articles on theological, philosophical, and kindred subjects, together with reviews and notices of books and current literature pertaining to its field. The spirit is to be both constructive and critical, special care being taken to have the latter quality just, fair, objective. The announcement issued by the managing office is most attractive, and both the clergy and seminarians will warmly welcome such a promising auxiliary to their studies—emanating especially as it does from so distinguished a centre of learning as the "Gregorian". Subscriptions (28 lire, foreign) are received at the office: Roma, Via del Seminario, 120.

Father Garesché has gathered into a recent volume another of those helpful and delightful series of spiritual essays for which he has become so well known. The thoughts are gleaned from life and the experience that can be understood only in the light of the *Things Immortal*. (New York: Benziger Bros.)

The *Life of Blessed Margaret Mary Alacoque*, by Sister Mary Philip of the Bar Convent, York, commends itself by reason of its having been drawn chiefly from the Autobiography of the *Bienheureuse* and from the *Life* written by her contemporaries. The letters of Blessed Margaret Mary as well as other of her writings have also been used to advantage. The work comes at an opportune time, for the decree of canonization is ready and will probably be promulgated in the near future. (London, Sands & Co.)

A new story by the author of the *Sand Hills* settles the question of what to give to "that boy". Father Spalding knows how to tell boys' stories. He knows what boys want, also what boys need (which is a different thing). *Held in the Everglades* is the title of the book. It is all about a boy, not a goody-goody, but withal a good boy, though bad enough to run away from his guardian to go a-fishing, and a-gunning in the Everglades. He takes up with a Seminole, who proves to be not an Indian but a rich young man who turns out to be a slacker, dodging the draft. Incidentally Phil Reed, the boy, learns many things about wild life in the Everglades—so does the reader—also about hydroplanes. Eventually Phil, repentant, goes back to his guardian. The slacker also repents, is pardoned and sent to France, where he is wounded and dies a hero. It is a good healthy boy's story; old boys who are still young will like it no less. (Benziger Brothers: New York.)

At the suggestion of the National Board for Historical Service a manual has been prepared to give information concerning the causes, the process, and the immediate outcome of the War. The book is entitled a *School History of the Great War* (pp. 192) and is adapted for use in the Seventh and Eighth Grades. It is by no means too elementary for higher institutions, and people who have long since graduated from the class-room, and matriculated in life's university, will not be beyond the service of such a manual. Indeed, the latter class of readers are likely to derive from it the greater profit, since they may be supposed capable of discriminating when they observe an occasional lack of that complete detachment which one has a right to look for in the historian. The teacher must do the discriminating in the pupil's case. The authors are Dr. Albert McKinley, Dr. Charles Coulomb, and Dr. Armand Gerson. The book is intended to supplement an outline previously prepared by the same authors and published by the U. S. Bureau of Education as Teachers' Leaflet No. 4, in August, 1918. From the standpoint of pedagogical method and equipment the manual leaves nothing

ing to be desired. (American Book Co., New York.)

A bright little book recently issued by the Paulist Press, New York, bears the title *Back to Christ*, "a Study of His Person and Claims". When we have said that it is from the pen of Fr. Cuthbert Lattey, S.J., we need add nothing further respecting the theological solidity and exegetical scholarship of the treatment. The cry "Back to Christ", is of course echoed in every age, but in our own, outside the Catholic Church, it is coming more and more to mean back to the Great Teacher, the lofty idealist, the devoted philanthropist, who was Jesus of Nazareth. That Christ was God, man's Creator with an absolute and infinite claim on the services of every human being — that He still

exists as the Head of a Mystical Body of which He wishes all humanity to be members — in this sense the cry "Back to Christ" is unheard outside of Catholicism.

That this, however, is the meaning in which Christ Himself makes the call, Father Lattey proves irrefragably by a study of St. Paul's Letters, the Gospels, and the Messianic types and prophecies. He finds it revealed in the abiding presence of Christ in the Eucharist and realized by such devotional experience as is brought out by the *Spiritual Exercises* of St. Ignatius. Though the substance of the book will be familiar to the theologian and exegete, it is infused with a freshness and luminousness that makes it grip and hold one's attention while convincing the judgment.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

DE SACRAMENTIS. Scholarum Usui accommodavit H. Noldin, S.I., S. Theologiae professor in Universitate Oenipontana. Editio duodecima. (Vol. III *Summa Theologiae Moralis* iuxta Codicem Iuris Canonici.) Oeniponte: Typis et Sumptibus Fel. Rauch; Ratisbonae, Romae et Neo Eboraci: apud Fridericum Pustet. 1920. Pp. 820. Pret. \$4.00.

DE CASTITATE ET DE VITIIS CONTRARIIS. Tractatus Doctrinalis et Moralis. Arthurus Vermeersch, e S.I., Doctor iuris, iuris canonici et scientiarum politicarum, theologiae moralis Professor in Pontificia Universitate Gregoriana. Romae (19): Università Gregoriana, 120, Via del Seminario; Brugis, Charles Beyaert, Rue Notre-Dame. 1919. Pp. xii—426. Venit 12 lib. in Italia, 12 fr. extra Italiam.

SUMMARIUM THEOLOGIAE MORALIS. Ad Codicem Iuris Canonici accommodatum. Nicol. Sebastiani Sac. Editio Quarta Minor (8,200—13,200) recognita. Taurinorum Aug., Romae: Ex Officina Eq. Petri Marietti. 1919. Pp. xi—658. Pretium (en 24^o papier indien relié toile), 11 fr.

LIBER SACRAMENTORUM. Note Storiche e Liturgiche sul Messale Romano. I. Schuster, Abbate del Sacro Monastero di S. Paolo. Vol. I: Carmi di Sion lungo le acque della Redenzione (Nozioni generali di Sacra Liturgia). Torino. Roma: Cav. Pietro Marietti. 1919. Pp. viii—203. Prezzo, 1 vol., 5 fr. 50.

EPITOME THEOLOGIAE MORALIS universae per Definitiones, Divisiones et summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum confessorii et parochi excerpta e *Summa Theol. mor. R. P. Hier. Noldin. S.I.* a Carolo Telch, Doctore S. Theologiae et professore Theologiae moralis et Iuris canonici in Pontificio Collegio Iosephino, Columbi Ohioensis, U. S. A. et ab eodem secundum novum codicem iuris canonici recognita. Editio 4^a. Oeniponte (Innsbruck, Tirol, Austria, Europe) Typis et Sumptibus Fel. Rauch (L. Pustet); Ratisbonae, Romae, Neo Eboraci et Cincinnati: apud Fridericum Pustet. 1919. Pp. xlii—602. Pret. \$1.50.

MEDITATIONS ON THE PSALMS. By the Rev. Ronald A. Knox. With Preface by the Rev. H. S. Bowden, of the Oratory. Longmans, Green & Co., London and New York. 1919. Pp. 223. Price, \$1.20 *net*.

BACK TO CHRIST. A Study of His Person and Claims. By Cuthbert Lattey, S.J. Paulist Press, 120 W. 60th St., New York. 1919. Pp. vii—119. Price, \$1.00 *net*.

THE TREATISE OF NOVATION ON THE TRINITY. By Herbert Moore, M.A. (*Translations of Christian Literature*. Series II. Latin Texts.) London: Society for Promoting Christian Knowledge; New York: The Macmillan Co. 1919. Pp. 147. Price, 6/- *net*.

DE FORMA PROMISSIONIS ET CELEBRATIONIS MATRIMONII. Auctore Ludovico Wouters, C.S.S.R., Theologiae Moralis et Pastoralis professore. Editio quinta, ad Codicem Iuris Canonici accommodata. Bussum (in Hollandia): Paul Brand, Editor Pontificius. 1919. Pp. 74. Pretium, 1 *flor.*

DE SYSTEMATE MORALI DISSERTATIO, ad usum scholarum composita. Ludovicus Wouters, C.S.S.R., Theologiae Moralis et Pastoralis professor. Editio altera, ad novum ius accommodata. Prostat apud auctorem, Wittem, in Hollandia. Galopiae (Gulpen-Holland): M. Alberts. 1918. Pp. 51. Pretium, o *flor.* 25.

THE JOURNEY HOME. By the Rev. Raymond Lawrence. Ave Maria, Notre Dame, Ind. Pp. 107.

PHILOSOPHICAL.

IL TRATTAMENTO "MORALE" DELLO SCRUPOLO E DELL'OSSESSIONE MORBOSA. Natale Turco. (Contributo allo studio e alla cura di disturbi frequenti e dolorosissimi, non sempre considerati e riconosciuti, facilmente confusi e confondibili.) A uso degli ammalati, medici e confessori. Volume Secondo: Punti di vista morali e morali-religiosi da utilizzare nella cura. Con speciale Studio Introduttivo su: *La Spiritualità e la Vita*. (I due gran moventi della spiritualità: *Amore e timore*, e la specifica lor funzione vitale.) Torino: Cav. Pietro Marietti. 1920. Pp. 475. Prezzo, 2 vol., 32 *fr.* 50.

THE LETTERS OF ST. AUGUSTINE. By W. J. Sparrow-Simpson, D.D. (*Handbooks of Christian Literature*.) London: Society for Promoting Christian Knowledge; New York: the Macmillan Co. 1919. Pp. 336. Price, 10/- *net*.

THE TEACHING OF THE QUR'AN. With an Account of its Growth and a Subject Index. By the Rev. H. U. Weitbrecht Stanton, Ph.D., D.D., Chief Reviser of the Urdu New Testament; Editor of the Bibliography for Missionary Students. London: Central Board of Missions and Society for Promoting Christian Knowledge; New York: The Macmillan Co. 1919. Pp. 136. Price, 7/- *net*.

TERTULLIAN'S TREATISES. Concerning Prayer. Concerning Baptism. Translated by Alexander Souter, D.Litt. (*Translations of Christian Literature*. Series II. Latin Texts.) Society for Promoting Christian Knowledge, London; The Macmillan Co., New York. 1919. Pp. 75. Price, 3/- *net*.

HISTORICAL.

BENEDICTINE MONACHISM. Studies in Benedictine Life and Rule. By the Right Rev. Cuthbert Butler, Abbot of Downside Abbey. Longmans, Green & Co., London and New York. 1919. Pp. viii—388. Price, \$6.50 *net*.

FATHER DUFFY'S STORY. A Tale of Humor and Heroism, of Life and Death with the Fighting Sixty-Ninth. By Francis P. Duffy, Chaplain, 165th Infantry. With an Historical Appendix by Joyce Kilmer. New York: P. J. Kenedy & Sons or George H. Doran Co. 1919. Pp. 386. Price, \$2.50; \$2.60 *postpaid*.

A MEDLEY OF MEMORIES. Fifty Years' Recollection of a Benedictine Monk. By the Right Rev. Sir David Hunter Blair, Bart., M.A., Sometime Abbot of Port Augustus. With a portrait and illustrations. Edward Arnold, London. 1919. Pp. xi—305. Price, \$5.75 *net*.

STORIA LETTERARIA DELLA CHIESA. Monsignor G. P. Sinopoli di Giunta. Vol I: Epoca Antinicensa. Dalle origini della Chiesa all'Editio di Milano (a. 313). Torino, Roma: Cav. Pietro Marietti. 1920. Pp. 390. Prezzo: 1 vol., 13 *fr.* 50.

IRELAND IN RELIGION AND LETTERS, or Discourses and Writings of Catholic and Irish Interest. By the Rev. Michael P. Mahon, author of *Ireland's Fairy Lore*. Thos. J. Flynn & Co., Boston. 1919. Pp. 191. Price, \$1.50 *net*.

CATHOLIC SOLDIERS. By Sixty Chaplains and Many Others. Edited by Charles Plater, S.J., author of *The Priest and Social Action*. Longmans, Green & Co., London and New York. 1919. Pp. 157. Price, \$1.75 *net*.

STORIES OF GREAT HEROES. Discoverers, Explorers and Christianizers of America. By the Rev. James Higgins. Illustrated by Harriet O'Brien. The Macmillan Co., New York. 1919. Pp. xv—142. Price, \$0.60.

LA PART DES CROYANTS DANS LES PROGRÈS DE LA SCIENCE AU XIX^e SIÈCLE. Par Antonin Eymieu. Première Partie: Dans les Sciences Exactes. Deuxième édition. Perrin & Cie., Paris. 1920. Pp. 272. Prix, sans majoration, 5 *fr.*

MOTHER CATHERINE MCAULEY AND THE BEGINNING OF THE WORK OF THE SISTERS OF MERCY IN CHICAGO. By Sister Mary Fidelis. St. Mary's Training School, Printing Department, Des Plaines, Ill. 1919. Pp. 94.

LEAVES FROM THE DIARY OF A CATHOLIC CHAPLAIN IN THE GREAT WORLD WAR. By Father Bernard Carey, C.S.Sp., Duquesne University, Pittsburg, Pa. 1919. Pp. 151.

MISCELLANEOUS.

WILLIE FRANK OF STEDLEY. By M. de L. Kennedy. P. J. Kenedy & Sons, New York. 1919. Pp. 203. Price, \$1.00; \$1.10 *postpaid*.

MY NEW CURATE. A Religious Drama. By John J. Douglass, A.M., author of *The Exile of Erin*. Copyrighted, owned and controlled by Brother Benjamin, C.F.X., President of St. Xavier's College, Louisville, Ky. Pp. 62. Price, \$1.00 *postpaid*.

THE AMERICAN CATHEDRAL. By the Right Rev. William Lawrence, D.D., LL.D., Bishop of the Diocese of Massachusetts. The Macmillan Co., New York. 1919. Pp. 56. Price, \$1.00.

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The



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A Monthly Publication for the Clergy

Cum Approbatione Superiorum

CONTENTS

THE JOINT PASTORAL LETTER OF THE AMERICAN HIERARCHY.....	257
THE PROBLEM OF EQUITABLE CHURCH SUPPORT	261
The Tithes System in the Old Law.....	263
The Tithes System in the Christian Church.....	268
A PRACTICAL WAY OF SUPPORTING RELIGION.....	273
The Rev. J. F. NOLL, LL.D., Huntington, Indiana.....	
CATHOLICS AND ADEQUATE CHURCH SUPPORT.....	276
EPISCOPUS.....	
CONCERNING THE ITALIAN PROBLEM.....	278
The Rev. ALBERT R. BANDINI, Stockton, California.....	
WHAT IS A RUBRICAL ALTAR?	
I. AMATOR LITURGIAE.....	288
II. The Rev. H. A. JUDGE, S.J., New York City.....	292
III. The Rev. F. J. JANSEN, Elkhart, Indiana.....	293
SALARIES OF RELIGIOUS TEACHERS AND ORGANISTS.....	295
SPIRITISM AND TELEPATHY.....	297
TELEPATHY AND THE DIVINING ROD.....	306
SPEED AN INTRUDER IN THE SANCTUARY.....	307
THE WORKINGMAN'S INDULT.....	309
PRESENT MODE OF DETERMINING EASTER IN THE ROMAN CALENDAR.....	320
The Rev. EBERHARD OELINGER, O.S.B., St. Meinrad, Indiana.....	
THE TRUE HISTORY OF THE ACADEMY OF ST. CECILIA AT ROME.....	327
W. H. GRATTAN FLOOD, Enniscorthy, Ireland.....	
TRANSFER OF MASS STIPENDS.....	335
DOMICILE AND THE "EPISCOPUS PROPRIUS".....	341
ECCLESIASTICAL LIBRARY TABLE: Hymnology.....	350
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University of America.....	

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—MARCH, 1920.—No. 3.

THE JOINT PASTORAL LETTER OF THE AMERICAN HIERARCHY

SIXTY-EIGHT years ago the first national Catholic welfare council sat in solemn session at Baltimore for the purpose of establishing an organized plan of Church discipline that would answer the needs of the Catholic people and clergy in the United States, and adjust their relations to the civil government and their fellow nationals of different creed around them. The members of that Council were less than fifty in number. They were, for the most part, men of sterling qualities, learned, experienced, loyal citizens of the new Republic, who, under the leadership of Archbishop Francis Patrick Kenrick, had at heart the religious interests of their flocks.

The rules they had formulated for the guidance of the spiritual leaders of the faithful throughout the States were amended and improved after a lapse of fourteen years. A Second Plenary Council at Baltimore met in 1866 "for the purpose of more effectually uniting our efforts for the promotion of the great object of our ministry—the advancement of the interests of the Church of God". Again, in the year 1884, the Council met in increased numbers of representatives at Baltimore.

Each of these national Catholic Councils addressed a joint pastoral to the clergy and laity under their charge in order solemnly to set forth the duties incumbent upon us as members of the Church of Christ in a country blessed with a Constitution that recognizes the God-given freedom of man. The three pastoral Letters are supplementary. They begin by laying down the principle of divine authority represented in the Church of Christ. "As the Father hath sent me, so I also

send you.”¹ “He who hears you, hears me.”² The persons whom Christ addressed were the Apostles. The apostles of all times whom Christ addressed in the twelve are the bishops of the Church, legitimately commissioned. Their function throughout the ages of human strife was to be one of reconciliation, of reconstruction, of peace. “He hath given us the ministry of reconciliation. For God was in Christ, reconciling the world to Himself . . . and He hath placed in us the word of reconciliation, for we are Christ’s ambassadors; God, as it were, exhorting by us.”³

In fulfillment of this charge the Bishops set forth to the people, first of all, their obedience to the rightly constituted spiritual sovereignty, in all matters of religion as revealed in the Sacred Scriptures, and through the Pentecostal Spirit dwelling in the Church and regulating faith and morals, and through the dictates of conscience. Next they outline and define the relations of Church and State, the obligation of prompt submission to these constituted authorities in their respective domains of the spiritual or the political and social activities of the commonwealth.

Since it is absolutely true that he who faithfully observes the precepts of God as interpreted by the Church of Christ cannot fail to be a loyal and exemplary citizen under just legislation, the Bishops’ appeal to clergy and people is directed chiefly toward the observance of religious duties as expounded in Catholic doctrine. They lay stress on the sacredness of the marriage law, the sanctification of the home, the education of the child in the principles of Christian morality, the observance of the Lord’s day. As subsidiary means to confirm the fulfillment of the duties of Christian fellowship they point out the cultivation of salutary knowledge through a healthy and efficient control of the press, book and periodical; through the organization of various forms of charitable work; through the establishment and maintenance of protectories and industrial schools; through the founding and proper regulation of Catholic societies; finally, through the fostering of the mission-

¹ John 20:21.

² Luke 10:16.

³ II Cor. 5:18-20.

ary spirit, the support of seminaries for the training of a zealous, devout and learned priesthood, and the encouragement of vocations to the religious life.

There were certain special features of welfare work which the Bishops of the Second and Third Plenary Councils of Baltimore deemed it wise to emphasize. Thus, the emancipation of slaves, the danger of uncontrolled secret organizations, threatening the safety alike of Church and State, became the topics of particular legislation and warning during the periods of transition, within the last half-century, from the time of the Civil War and Know-nothingism to that of civil union and religious toleration.

Now that we have entered upon a new national crisis the Church once more is revising her legislation, adapting her methods, and sending forth her warning in order to avert disaster from the flock. The Catholic War Council was merely an emergency movement in her permanent work as Catholic Welfare Council. And as she resumes her services with a fresh start after the upheaval of the great war, she calls out to us through her accredited spokesmen, the Bishops, to rally unto union, unto thoughtful action, unto courage and quick sacrifice, in order that the Spouse of Christ may issue glorious from the victory, gained in so large a measure by her sons and the prayers of her children.

In this latest Joint Pastoral Letter of the American Hierarchy the hundred and more consecrated leaders address their twenty million followers in a new note of zeal with the desire to rouse enthusiasm for the one great cause for which we live and die—participation in the eternal victory in the Kingdom of Christ. It is a league of peace in which the diplomatists may not interpose to frustrate God's design. The forthcoming Letter is a summary of pastoral duties, so far as we priests are concerned. It begins with the exposition of its cause, its special purpose as a result of the action of the National Catholic War Council, and the functions of the episcopate of the United States as a combined force for regeneration, reorganization, and continuous and permanent service.

Thence it proceeds to take up all the converging duties of the priesthood, the family, the school, religious associations of every type, the press, and mission work at home and abroad.

All these topics are dealt with not merely in an exhortatory manner, but in a way that is likely to lead to direct organized action. In this the present labor of the Hierarchy, in conjunction with the proposed annual meetings of its members, promises more immediate and permanent results than was to be secured by former synodal legislation. As we said in the introduction to the published letters of Cardinal Gibbons addressed to the Hierarchy last summer:

No one can fail to see of what immense importance for the future of the Church in America is the present forward step and the program of action which it inaugurates. It is superior in its promise of efficiency even to the great Plenary Councils of the Church in America. These Councils enacted laws; and it has been declared by leading canonists of Europe that there is no code of national Church legislation that can compare with the "*Acta et Decreta Concilii Plen. Baltimorensis*" in thoroughness and in true Catholic spirit. But it has in some respects remained a written code only, because it lacked the lever of constant renewal in application by the authoritative heads of the different dioceses. With the annual meeting of all the Bishops of the United States a new and altogether unprecedented vigor is given to the American Church. The Bishops may speak their mind, exchange opinions, officially as well as privately test, and, if need be, recall each year, action of a legislative or executive nature. This plan guarantees the spirit of alertness in regard to the ever-rising problems that confront the Church. It opens a magnificent vista, in which we can see no hindrance to organized action in the traditional unity of the Catholic Church. It is true that the one danger of "compromise", which has affected national ecclesiastical bodies in the past, is still there. Powerful and determining influences from above have always been able to stem the forward convictions of large bodies; and the history of concordats and secular injunctions testifies to the fact that ecclesiastics are not always proof against the influences of political intrigues. But with the predominant American spirit of individual freedom, of recognition of equal rights, of the absence of tyrannizing traditions and officialdom or bureaucracy, the promise of frank and fearless discussion and open action is bright.

The document is, as might have been expected, a lengthy one. We propose to comment on its chief features in these pages of the REVIEW. Meanwhile it will serve our professors of pastoral theology in the seminaries as a text for comment in their classes. It is a compendium of morals, and the methods suggested to propagate their understanding is adapted to the present day in a way in which no author has yet attempted to present them to the student.

THE PROBLEM OF EQUITABLE CHURCH SUPPORT.

SOME time ago an American pastor, writing in the REVIEW, pointed out the awkwardness of having to discuss, Sunday after Sunday, the topic of the financial support of our churches. He suggested a remedy which he himself had successfully tried in his own parish. It was practically the introduction of the old tithes system which had approved itself in the ages of faith among Christians, and which had moreover the advantage of divine sanction. If this system was ever lost sight of, it was due probably to local conditions which made it impossible. During the period of early immigration it would have been futile to insist upon it. Catholics were poor, scattered, often unsettled, and in most cases eager to save for the purchase of a homestead without which they would have been unable to satisfy the primary needs of community life. This brought about a mode of "do what you can" in the matter of church support. It meant that the priest, anxious to gather his flock, sought to provide for the needs of the sanctuary by voluntary contributions. Gradually these pastoral efforts became periodical appeals on the occasion of the Sunday services. The habit of urging brought about all manner of devices by which to move, draw, entrap, or cajole in a fatherly way. The method has remained with us, and is the cause why card parties, "movies", dances, "drives", fairs, picnics and excursions, lotteries and strawberry festivals, "For the Church", have become the everlasting topic throughout the year from altar and pulpit.

As a result, it is true, we have much to show, all over the land, of fine ecclesiastical "plants", with solidly built and richly decorated churches, well appointed schools, pastoral

residences, convents, asylums, and hospitals. But it is a question whether all this has tended to an adequate development of real permanent faith. The spirit of generosity, indicated by these monuments at first sight, may be a partial one which in no way permits us to measure how far the average parishioner fulfills his obligation to support religion. In another part of this issue of the REVIEW, we give a church-revenue estimate from a secular source, with a brief comment by a Bishop who is alive to the signs of the times, and who knows what Catholics may be reasonably expected to give toward the support of the Church. The figures in question suggest a serious doubt that the resources gained by our indiscriminating appeals, during the hours of divine worship, represent the conscientious offering to which every Catholic worthy of the name is bound by divine law.

The system of tithes, enjoined as a precept in the Old Testament and approved by the practice of the Apostolic Church, down through the ages, is not only just, but under present conditions, which permit the pastoral control of the faithful in settled communities, appears also to be quite practicable. Nor would it seem to be difficult to introduce the precept of tithes as part of diocesan legislation during the present efforts of ecclesiastical authority toward converting all our churches into regular parishes in the sense defined by the new Code of Canon Law. We are at the beginning of great changes everywhere, and not least in the attitude of the world toward the Church. Catholics need to become conscious of their strength by a process of solidarity. A census and assessment that would bring home to each member of the Church Militant in our organized parishes what is expected of him, not according to the generosity of his heart but according to the estimate of equity in which there is no distinction of person but only of God-given possessions, would solve the problem of financing religious works, at least in the main. It would, moreover, still leave open the way to generosity for the multiplication of institutions whereby faith and charity are propagated.

The question of greater importance is: How can such a plan be inaugurated? Under our present prospect of a thoroughly united episcopate it should not be difficult to outline a series

of regulations acceptable to all, by which not only would the tithes scheme become church law, but our people everywhere would be simultaneously instructed in the understanding and the ready acceptance of the plan.

It is for the purpose of facilitating this instruction that I propose to recall here in its main outlines the Biblical teaching on the subject of the support of the divine service, and in particular the system of tithes.

I. TITHES IN THE OLD LAW.

The idea of paying a "tithe" or the tenth part of one's annual income to the service of God appears to be rooted in some ethical sense of proportion. Records of the practice are found during the patriarchal ages and among all races. Confining ourselves to the evidences of it in the Sacred Scriptures, we discover mention of it five hundred years before Moses made it part of the Sinaitic law. "And he (Abraham) gave him (Melchisedech, for he was the priest of the Most High God) the tithes of all."¹ Of Jacob, the grandson of Abraham, we read that, coming to Luza he set up an altar for a title to be called the house of God (Bethel) and then registered a vow by which he pledged himself that "of all things Thou (O Lord) shalt give to me, I will offer tithes to Thee".² Commenting on this recognition of "the sacred dues", Professor Kent of Yale writes: ³ "Gifts to the divine head of the tribe and nation were presented from earliest times, as they were to the primitive tribal chieftain and later to the king. They were the evidence of loyalty. Only the best of everything would be accepted. In most cases this meant also the first. Certain dues must be regularly rendered by each man. Additional gifts might be brought as the desires or feelings or vows of the individual offerers dictated. Custom as well as the influence of the priests constantly tended to increase the volume of these sacred dues." Since the first-born of the family, and of the herd and flock, was universally believed to be the best, it was deemed appropriate that it should be

¹ Gen. 14 : 18-20.

² Gen. 28 : 22.

³ *Israel's Laws and Legal Precedents*. Charles Scribner's Sons.

offered to the Lord. Hence Moses records⁴ God's command: "The first born of thy sons thou shalt give to Me". This meant that Jahweh demanded the sanctification of the first born.⁵ In Numbers we read that a levite might take the place of the first born. Those who were over the required number of levites could be redeemed by an offering (redemption money) to Aaron and his sons.⁶

The divine demand to have the first-born in each family dedicated to the service of the Tabernacle, at least by proxy, was to be a permanent reminder that the worship of God, in other words religion, was to take first place in the affairs of men. As every household was to be represented in the levitical service, by the first-born, so every family was to contribute its share of earnings, and of the first and best of these earnings, to the maintenance of the priesthood and the sanctuary. The primitive code was made for an agricultural and nomadic people whose wealth was their flocks and herds, their crops and fruits. Accordingly the offering of the first produce was due to God. Jahweh reminds His people⁷ that "all thy male cattle, the first-born of cow and sheep are Mine. . . . Thou shalt give to Me the first-born of thy oxen and thy sheep; seven days shall it be with its dam; on the eighth day thou shalt give it to Me." The animals thus offered were to be of the kind specified in the law as "clean". For the first-born of others, held to be "unclean", a ransom was to be made in money:⁸ "For the first-born of unclean beasts thou shalt receive a ransom price according to thy valuation, the sum of five sheckels" (about three dollars, or twelve shillings).

Besides the first-born, an increase of produce was to be recognized by an offering. The tenth of every herd and flock was claimed for the sanctuary.⁹ "Of all the tithes of oxen and sheep and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord." This offering was not to be redeemed. It served as a sacrifice of the

⁴ Exodus 22: 19.

⁵ Exod. 13: 2.

⁶ Num. 3: 11 and 46-51.

⁷ Exod. 34: 19; 13: 11; 22: 30.

⁸ Num. 18: 15.

⁹ Lev. 27: 32.

altar: "Therefore the children of Israel shall bring to the priest their victims which they kill in the fields, that they may be sanctified to the Lord before the door of the Tabernacle of the testimony; and they may sacrifice them for peace offerings to the Lord. And the priest shall pour the blood upon the altar of the Lord, at the door of the Tabernacle of the testimony, and shall burn the fat for a sweet odor to the Lord."¹⁰

All Israel was thus bound to offer the first of the flock or herd, pure and without blemish, since in Deuteronomy we read that, "if the animal have any blemish, such as lameness or blindness or any evil whatever, thou shalt not sacrifice it to Jahweh, thy God".¹¹ But the heads of the family were also to bring to the sanctuary the first of their fruits: "The first of the first-fruits of thy ground thou shalt bring to the house of Jahweh, thy God".¹² "The first fruits of thy grain, of thy new wine and of thy oil, shalt thou give to the Lord."¹³

The manner of this offering is carefully outlined by the command of God. "Thou shalt take a part of the first of all the fruit of the ground, which thou shalt bring in from thy land that Jahweh thy God giveth thee; and thou shalt put it in a basket, and shalt go to the place in which Jahweh thy God shall choose to have His Name dwell. And thou shalt come to the priest who shall be officiating in those days, and say to him: I declare this day to Jahweh thy God, that I have come to the land which Jahweh promised to our fathers. . . . And thou shalt rejoice in all the good things Jahweh has given thee and thy household, together with the levite and the stranger who dwelleth in thy midst."¹⁴ It was not the priests who collected these dues, but the faithful were to bring them at the harvest time.

The amount of these offerings has already been indicated. It was to be the tenth part of the produce. "Of all the produce of thy sowing thou shalt take a tenth of that which groweth in the field each year."¹⁵ If this produce was ex-

¹⁰ Lev. 17: 5-6.

¹¹ Deut. 15: 21.

¹² Exod. 34: 26.

¹³ Deut. 18: 4.

¹⁴ Deut. 26: 2-11.

¹⁵ Deut. 14: 22.

ceeding large it could be exchanged for money in the offering. "When Jahweh, thy God, shall bless thee, thou shalt exchange thy offering for money, and shalt take the money in thy hand and go to the place which Jahweh thy God shall choose."¹⁶ In this offering the law provided that a sacred meal was to be furnished as part of the public sacrifices in which the offerers and their families partook. It was a foreshadowing of the agapé in the New Law, and of the Communion in the Holy Sacrifice of to-day.

Whilst the regular tithes were apportioned for the whole year, there were extraordinary tithes at intervals. Thus we read in Leviticus.¹⁷ "In the fourth year all the fruit of a young tree shall be holy, a praise offering to Jahweh. . . . Ye shall bring the first fruits of your harvest to the priest, and he shall wave the sheaf before the Lord Jahweh that ye may be accepted; on the day following the Sabbath the priest shall wave it".

Beautifully were the poor of the congregation provided for through these tithes. "When thou hast completed thy gathering of all the tithes of thy produce in the third year, thou shalt give it to the levite, to the resident stranger, to the fatherless and to the widow, that they may eat within thy city and be filled. And thou shalt say before the Lord: I have put away the things consecrated to the Lord and given them to the levite, and to the stranger within my walls, and to the fatherless and to the widow, as thou hast commanded me."¹⁸ All this is to be done voluntarily, "and before the Lord Jahweh," without there being any coaxing or coercion, or special control connected with the divine worship of the Tabernacle.

The home had its special consecration in the offering of the first bread by the housewife. "When you eat of the bread of the land ye shall offer up a special gift to Jahweh. Of the first of your dough ye shall offer up a cake as a special offering; like the special offering from the threshing floor."¹⁹

¹⁶ Deut. 14:25.

¹⁷ Lev. 19:24; 23:10.

¹⁸ Deut. 14:26.

¹⁹ Numb. 15:20.

This sacred tax upon one's income, demanding the tenth part of the material increase, went to the service of the Tabernacle. It included the expenditures for the celebration of the different sacrifices of atonement, holocaust, prayer, and peace. It also comprised the support of the priests and levites who served in the Tabernacle. The levites themselves, though they lived by the tithes, were not wholly exempted from contributing to the sacred dues. Among the instructions which Jahweh gives to Moses on this point we read: "Thou shalt speak to the levites and say to them: When you take from the Israelites the tithes which I have granted you from them as your inheritance, ye shall make a contribution from it to Jahweh, a tithe of the tithe. And your contribution shall be credited to you as though it were the grain of the threshing-floor and as the full produce of the winepress."²⁰ The levites were in turn required to support out of this the High Priest and his needs, giving him as it were their cathedraticum: "You shall make a contribution to Jahweh of all the tithes which you receive of the Israelites; and out of them you shall give Jahweh's full contribution to Aaron the priest. . . . When ye have contributed the best of your tithes, ye shall incur no guilt and ye shall not profane the holy things of the Lord, lest ye die."²¹

If we look for any definite directions as to who in each household was bound by the command of the tithes for the support of the sanctuary, we find that every male youth who had reached the age of twenty was bound to make his contribution. The age of legal emancipation which entitled a youth to the respect of manhood was twelve; but it only called upon him to assume the duty of attending the sacred worship at certain times and places. In connexion with the taking of the census the law ordained: "Every one who passes over to those who are numbered, from twenty years old and upward, shall present the offering to Jahweh."²²

Tithes, then, that is to say the tenth part of one's annual income, were considered the obligatory standard of contribution, such as would correspond to church dues of our day. There

²⁰ Numb. 18: 26.

²¹ Ibid.

²² Exod. 30: 14.

were of course the voluntary offerings suggested by the divine injunction, "Thou shalt not appear before me empty-handed".²³ Again in his final testament Moses reminds the Israelites: "Thou shalt keep the feast of weeks to Jahweh thy God, according to the measure of the voluntary offering which thy hands shall present, in proportion as Jahweh thy God blesses thee. Three times a year shall all thy males appear before Jahweh thy God in the place which He shall choose: at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles; and they shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the gift with which Jahweh thy God has blessed thee."²⁴

Enough has been said here to indicate the Scriptural teaching on the subject of church dues and the manner of collecting them. The reader of the Mosaic books will find abundant illustration to confirm the passages cited and selected in a cursory way in proof that the tithes system is equitable, and has explicit divine sanction under ecclesiastical conditions not greatly altered by the constitution of modern society. The system served on the one hand to remind the well-to-do that they owed their prosperity to God, and on the other hand it dignified the gift of the poor man as being of equal proportion to that of his richer neighbor or employer.

II. TITHES IN THE CHRISTIAN CHURCH.

When Christ came to perfect the ecclesiastical organization of the Old Law by a new interpretation of its precepts, equally authentic because equally divine, He endorsed the tithes system. On the occasion of His rebuking the Pharisees for their cant and formalism,²⁵ He mentions the Mosaic injunction of tithes, adding: "These things you ought to have done, and not to leave the other undone." His example, beginning with the presentation in the temple as the first-born in accordance with the obligation of paying "sacred dues" to the Lord, and His conduct in public always indicate approval of the contributions to the *Corbona* at the woman's court, where part

²³ Exod. 34:20.

²⁴ Deut. 16:10-17.

²⁵ Luke 11:42.

of the tithes was deposited. It is evident that in the matter of temporal support, the Church of Christ was to follow the sacred traditions of the Old Covenant, except for the Apostolic counsel by which personal poverty was to become a special mark of perfection in the sacred ministry.

For a time the grace and charity which were to inform the Old Law with a new spirit caused a change of method in the performance of the priestly functions. The young Church of Christ took up missionary service in place of the Tabernacle worship with its synagogal regularity. The faithful constituted a number of congregations, small, isolated, and scattered—a condition much like that in the United States during the pioneer period before immigrants from Catholic Europe had been able to form themselves into a unit governed by a regular bishop and the common ecclesiastical law. Thus the old tithes system of church support became impracticable. This lasted all through the period of the persecutions, when Christians worshiped in the catacombs, and when it was impossible to collect tithes. The wealthy converts, according to their ability and opportunities, maintained the sacred ministry and supplied the needs of the altar. There was no census control; for charity was the supreme and universal law of duty. Where we read of the *corbona* or the *gazophylacium* in the Apostolic Fathers, we understand it to have been the place where the voluntary contributions of the faithful were received. That is indicated by St. Paul.²⁶ “Corbona”, writes Papias, “ubi pecunia sacerdotum erat, interpretatur oblatio, et, ut dicitur in historiis super Actus Apostolorum, corbona erat arca, in qua reponerantur donaria sacerdotum.”²⁷ Priests were still forbidden the quest for money in connexion with the sacramental services. They were even to avoid the appearance of accepting offerings on such occasions. The Canons decreed that “hi qui baptizantur nummos in concham non mittant, ne sacerdos quod gratis accepit pretio distrahere videatur”.²⁸ The *concha* here mentioned is the *arca* in which the gifts for the priests were deposited, as we know from the language of Tertullian, Gregory of Nazianzen, Gelasius, and

²⁶ Rom. 15:26; 1 Cor. 16:1; Acts 11:29.

²⁷ Cf. Kraus, *Real Encyclop.*, art. Clerus.

²⁸ Concilium Illiib., cap. 41.

others of the same age. These authorities invariably refer to the contributions for the ministers of the altar as voluntary. Thus the charity of the Christians supplied the daily needs of the temple. Frequently the martyrs and confessors of the faith bequeathed their belongings to the service of the altar.

After the Church had passed from the stage of underground growth in the first centuries, Christian rulers began to provide generously for the maintenance of the public worship and of the clergy. The endowments secured by Constantine and Theodosian for the Church placed its ministry in many cases above the need of seeking support from the charity of the faithful.

But State aid, beneficial though it was in the beginning, soon developed into unworthy interference. Bequests often entailed obligations which in their execution led to abuses. Soon the goods confiscated as penalties from heretics and other delinquents, and turned over to the Church, became the source of patronage which fostered avarice and luxury among churchmen. This in turn injured the interests of the Church by making certain privileged classes among clerics independent of control and careless in the administration of their spiritual offices. The effects of endowments, benefices, confiscations, hereditary titles, which were often at the disposal of temporal rulers or the State, have been amply demonstrated in the secularized status of a clergy under the thumb of the government in Catholic countries, not to mention the example of the Anglican church since its defection in the sixteenth century.

Meanwhile the tithes system for the support of religious worship had been maintained through the teaching of the Christian Fathers and in the practice of local dioceses and churches throughout Europe. Thus Ireneus,²⁹ Chrysostom in his homilies to the people, Gregory of Nazianzen, Hilary of Poitiers, St. Augustine, and others repeatedly refer to the tithes method as a Christian duty, since it was established by God Himself.

In accordance with this teaching the legislation of the sixth and subsequent centuries, when the spread of monasticism made possible a perfect organization of ecclesiastical discipline, or-

²⁹ Adv. Haeres. IV, 8-13-18.

daind the payment of tithes as "sacred dues". The councils of Mayence, Rouen, and the Frankish domains enjoined this as an obligation on every Christian. This duty entered so deeply into the public conscience that there was no need of collecting church revenues, for each head of the family brought his assessment at an appointed time to the treasury of the church or monastery.

When Charlemagne deemed it a wise policy to subjugate the Saxon armies which he had conquered by the sword, to the yoke of Christ, he put the payment of tithes under secular jurisdiction. Whether this method proved profitable in the end it is not here the place to discuss. It is certain that the Christianity of the nations who, like the Franks, regarded their priests and princes as merely representatives of God in their respective spheres of religious and secular administration, was of a generous and permanent quality such as hardly exists to-day under more favorable temporal conditions. They maintained with the tithes system a deep respect for religion. So long as history recorded the "*gesta Dei per Francos*" rather than the "*gesta Francorum*" the Church flourished and influenced the character of the nations which produced saints whose power still rules supreme in the hearts of the people. The same will probably be found to be true of Canada, where in certain Catholic districts the tithes system of church dues is still maintained under an alien rule indifferent, if not hostile, to the Catholic faith.

There are of course difficulties in the way of a ready introduction amongst us in the United States of the tithes system. If it were to be made part of the Canon Law of the Church in the United States, it would not only mean adjustment to existing conditions, but would demand careful and continuous exposition and interpretation to the faithful in such a way as to meet with their sympathy. This would require a systematic campaign on the one hand, and a tolerant attitude toward those who for the first time would be made to feel the burden and sacrifice of the obligation, however just and equitable it is in itself. The Ordinaries would guard the process, make it to be understood, approved, and carried out with that spirit of voluntary sacrifice which characterized the Jews who had learnt to revere the enactments of the Mosaic code. The

deep attachment to the *Thorah* of the great Hebrew law-giver among his children even to this day and in every land and condition, is the result of such training.

As to the practical plan of action we have ample precedent in the *Acta* and *Decreta* of the Councils in the early and medieval Church. The adoption of the three or four part division by diocesan statute is a matter of local detail and arrangement. There was of old the division of the collected tithes into "tres aequae portiones, id est una episcopi, alia clericorum, tertia in reparatione vel in luminariis ecclesiae". This presupposed not only a certain fixed economy in the management of the churches, but also a limited provision of funded income and properties for the benefit of the clergy. A later enactment expresses this more distinctly: "Quattuor tam de redditu quam de oblatione fidelium, prout cujuslibet ecclesiae facultas admittit, convenit fieri portiones. Quarum sit una pontificis, altera clericorum, pauperum tertia, quarta fabricis applicanda".

One feature of the tithes plan as a substitute for the present ever-recurring church collections should be emphasized, as a permanent advantage to the Catholic faith of the coming generations. It is the fact that, whereas we are now obliged to consume much time at Sunday services in explaining and discussing church finances, we should be more free to preach the Gospel, explain the liturgy, urge to a more spiritual manner of living, and legislate for the elimination of vice, than we are at present. Catechetical instructions are sadly needed. The people, who are at the mercy of the newspapers and of infidel demagogues in their daily associations, need a clearer and more thorough knowledge of their faith than they receive now. They require more ready means of defending it through the teaching of apologetics, proportioned to their capacity. It is not enough to denounce evil methods in our industrial, commercial, social, and political life. We must show why these things are wrong and injurious. All this is being neglected in many places where it is sorely needed; and the excuse is the everlasting money question that has to be discussed from the altar.

The term "tithes" as used throughout this article must not be understood as necessarily meaning the tenth part in the sense of the Old Testament Law. Economic values have changed,

and the modern relations of income to the demands of church support vary with time and place. But the principle of proportionate assessment and the sacred obligation involved remain unaltered, whatever the assigned percentage may amount to.

THE PRACTICAL WAY OF SUPPORTING RELIGION.

THE different suggestions on church revenues which have appeared during the last seven years in the special "Church Support" edition of *Our Sunday Visitor* have aroused considerable interest, and we have been asked to outline what might be a practical, definite program for maintaining religious works in the dioceses of the United States.

At the outset it will be well to premise that less than one-half of our Catholic people support religion in any form, if we except the nickel or dime which they drop in the collection basket when attending Mass on Sunday. The one-half which does not contribute is better able to do so than the one-half which does.

THE PARISH.

According to long-established custom priests expect the head of a family to rent a pew in church and, where a monthly envelope collection is in existence, to help this along. It has always seemed strange to us that the unmarried wage-earners (and they exist in larger numbers in every parish than the heads of families) should not have been mobilized, especially for the monthly collection. Yes, priests could double the amount of the parish revenue without taxing the heads of families one cent more.

Every boy and girl who is not in school is presumably at work, and there is, on the average, one single wage-earner in each family. Therefore, in a parish of 500 families, there are 500 young men and women, boys and girls, earning nearly as much money as their father, and much better able to give than their father. The priests who have systematically striven to enlist the support of these members have discovered that they are quite ready to respond, and since they usually spend money lavishly, are willing to give bigger amounts than the head of the family.

Therefore our advice to pastors, whose parish revenue is inadequate to support the parish properly, is to get all these unmarried wage-earners on the monthly collection list.

THE DIOCESE.

Our plan to double the revenue for the support of diocesan works and institutions could be easily launched, would meet with the hearty support of every priest, and would rather lighten than make heavier the parish burden if a burden now exists. It would be in substance as follows: In one collection of the year, preferably in Lent, a minimum of \$1.00 should be exacted from every wage-earner. In a diocese of 200,000 souls there are 50,000 families and 100,000 wage-earners. \$1.00 from each of these would mean \$100,000—surely twice as much as the bishop now receives for the Orphans, for the Seminary, for Infirm Priests, for Cathedralicum, etc. Many people give that much or more to each of the diocesan collections, but the three-fourths who give only their nickel or dime prevent the grand total from becoming adequate. I say that the priest would favor such an arrangement, since it would be the only diocesan collection and the amount expected would be nominal.

EVERYTHING ELSE.

For national and international religious works, \$1.00 per wage-earner throughout the country would net \$10,000,000 a year, and it would take care, most handsomely, of Home Missions, Foreign Missions, Peter's Pence, the Catholic University, the new programs of the National Catholic Welfare Council, etc.

In other words, if there were a minimum assessment of \$2.00 per wage earner for everything extra-parochial, all diocesan, national and international Catholic needs would be twice as well supported as at present, and the parish would have every Sunday and holiday collection for itself.

A MISTAKE.

One of the mistakes made by pastors who have a monthly collection is that the people are supposed to help themselves from the pews to an envelope for each separate monthly collection and most of them do not so help themselves. The

most effective way is to send a packet of fifteen envelopes to every wage-earner at the beginning of the year—twelve envelopes for the twelve monthly collections, one for the Easter Collection, one for the Christmas Collection, and one for the Special Collection for Diocesan and General Works. With the packet of envelopes should go a pledge card to be signed and returned to the pastor as an acknowledgment of the receipt of the envelopes and as a guarantee that he or she will give fifteen envelope contributions during the year. If the holder of the envelopes should forget or neglect to take it to church on the day the collection is to be gathered, he or she can give it the next week or any time during the month, but all wage-earners will have pledged themselves to give fifteen times. If they neglect to contribute in the fore part of the year, they will have it to make up at the end.

HOW DOES IT WORK OUT?

Many of our readers will say this sounds very fine in theory, but how does it work out in practice? Hundreds of priests have tried our plan and they write that results have greatly exceeded their expectations.

Our people are willing to respond to anything that is reasonable and they really like system, and each contributes more cheerfully when he knows that all others are helping along, that there are no "slackers". No young person would refuse to give a dollar or two monthly to the parish church and no one surely would withhold two dollars once a year if he knew that no more would be expected of him for the care of the Orphans, the Seminary, the Infirm Clergy, the Home Missions, the Foreign Missions, the Indian and Negro Missions, the Holy Father, the University, etc., etc.

Because our clergy have not followed the budget method and the old methods were not adequate to produce a surplus after taking care of the ordinary expenses of the parish, the people have had to hear money mentioned so often that they believe a real burden was placed on them. By following the systematic plans enumerated above, there would be no need of mentioning money from the pulpit more than once a year, and no one would feel that he or she was over-taxed, while two or three times the amount of money now raised would be collected.

J. F. NOLL.

Huntington, Indiana.

CATHOLICS AND ADEQUATE CHURCH SUPPORT.

THE *Annals of the American Academy of Political and Social Science* for January, 1920, indicates the dominant thought of the various articles in the issue by the common heading "The New American Thrift". The fourth article, by Benjamin R. Andrews, Teachers College, Columbia University, and Assistant Director, Savings Division, United States Treasury, is entitled "Thrift as a Family and Industrial Problem". An appendix to the article contains a list of "Suggested Budgets for Families and Individuals", which is deserving of thoughtful consideration both because of the information these budgets contain and because of the assurance that some of the foremost Home Economists in the United States offered suggestions and advice to the compilers. The budgets are simply tabulations of incomes, of the number of persons in a family, and of the ordinary items of family expense.

For instance, the following is one of several carefully worked out tables:

SUGGESTED FAMILY BUDGET

<i>\$1200 a Year—\$100 a Month</i>	<i>Number in Family</i>			
	Two	Three	Four	Five
Savings	\$10	\$7	\$5	\$3
Rent	16	16	16	16
Food	27	31	41	48
Clothing	13	14	15	15
Housekeeping expenses	10	9	8	7
Church, Charities	6	5	3	1
Health, Recreation, Education	10	8	6	5
Personal, Miscellaneous	8	7	6	5
Total for month	\$100	\$100	\$100	\$100

Another tabulation is based on an income of \$1800 a year; another on an income of \$780 a year, when the wage earner has no responsibility except for himself.

An interesting part of all the budgets is the amount which these Home Economists thought fit to put aside for church and charities. For instance, where the income is \$1200 a year with two in a family, the amount for church and charities is \$72 a year; where there are five in the family, the amount is \$12 a year. When the wage earner is alone and has an income of \$780, church and charities should get \$10.40. If the income is \$900, church and charities should receive \$26, and \$120 if the income is \$1800.

If the income is \$5000, church and charities should get \$432 a year, when there are but two in the family; \$396, when there are three; \$324, when there are four; and \$300, when there are five. The part of the various incomes given to church and charities, as shown in percentages, is interesting. When there are two in a family with an income of \$1200, church and charities should get 6% of the whole. When the wage-earner is alone with an income of \$900, church and charities should get not quite 3%. When the income is \$5000 with two in the family, church and charities should get a little more than 8½% of the whole.

We do not know the religious faith of those who have made up these "Suggested Budgets for Families and Individuals." The presumption is that they are non-Catholics, and so presumably the sum which they name as the proper amount for church and charities indicates the judgment of the non-Catholic in such matters. What amount would Catholic economists name as a proper contribution to church and charity, if they offered a budget plan, either for families or individuals?

Again, if the various sums named by authoritative economists for the support of church and charity were put side by side with the actual amount which the individual Catholic or the Catholic family gives to the support of religion and charity, the tabulation would make a noteworthy comparison. We might learn whether or not the Catholics of America are giving more or less to religion and charity than the amount scientific investigators name as the fit sum for such purposes. It would throw some light on the much-discussed question as to the sacrifices Catholics make for religion, charity, and education. Would it show that a Catholic young man, single, who earns \$900.00 a year, gives \$26.00 to the Church and that the one

who earns \$1800.00 a year gives \$120.00? Would it show that the Catholic married man who earns \$1800.00 a year and is responsible for no one except his wife gives \$72.00 to church and charity? Who can throw light on these questions?

EPISCOPUS.

CONCERNING THE ITALIAN PROBLEM.

A VERY serious problem has recently been agitated in some of our Catholic weeklies—not without acrimony—involving the present religious situation of the Italians in the United States, and the possible remedies. While the Italo-American element possesses undeniable social virtues of great value for the country (they are hard-working, thrifty, family-loving, child-bearing, and honest; and these virtues are the noble product of their Catholic traditions and environment), it is a fact that as church members and church contributors they are, individually, not up to the level of other nationalities.

Some people who do not mince words in their passion for clear-cut explanations (unfortunately more cutting than clear), lay the cause of the whole trouble at the door of the Italian clergy, in Italy. The clergy of Italy is “lazy”: they do not sufficiently instruct their flocks, and consequently the Italians lose or forget their faith, when in America. It is a simple, indeed, an ingenuous explanation; but it does not take into account several other most important circumstances. It ignores the history of thought in Europe during the last seventy years. It is the intrepid diagnosis of a village barber in a case that has defied the skill of the leading physicians in a large city.

Starting, roughly speaking, from the middle of the nineteenth century the Latin world has suffered a decline in practical Christianity due to the inroads of materialistic philosophy, Socialism and Masonry. An additional cause in Italy was the unfortunate political situation which seemed to impose on the people the heart-rending choice between religion and patriotism. The men who “made Italy” were good Catholics, a large majority of them. King Victor Emanuel was a good Catholic. The very generals who entered Rome were good Catholics. But the split between Church and State, combined with the other intellectual forces mentioned above, created a

vast current of "anti-clericalism". The priests of Italy may be "lazy"; but the fact that against incessant attacks upon them by anti-clericals they have been able to save so much Catholicity in Italy (as shown, if by nothing else, by the results of the recent elections) demonstrates that in their *dolce far niente* they must have found a little spare time for combat. Let us not forget that in Latin countries the Church has not simply to deal with foolish bigotry or with malignant incompetence of the *Menace* type: she has to fight with vigorous "intellectuals" in all scientific fields and with Socialistic masses. A mere lack of Sunday schools does not account for the decline of Christianity in Europe. And this phenomenon is not peculiar to Italy: France has suffered worse; Belgium has suffered considerably; Spain has not been left untouched.

It should not be forgotten, either, that the incalculable losses of the Church in Italy, owing to the political situation, were due to the consideration of other Catholic nations on the part of the Holy See. It was for the sake of the Irish, German, Austrian, Polish, and other Catholics that the Holy See did not meet the Italian government, or Italian politics, on the terms of the present day. It was in order to uphold the internationalism of Rome that the bulk of the Italian people was lost to the Church. It has taken fifty years to show that, no matter what might be the internal situation of Italy, the Holy See could not be reduced to a servile state. This tremendous sacrifice of the Church in Italy should not be lost sight of.

I wonder whether the American Church could furnish so many fearless men, and so competent, in social, intellectual, journalistic fields as are represented among the "lazy" clergy of Italy. I wonder what remnants of Catholicity we should be able to show in this country if we had to suffer a persecution of fifty years, conducted with the most perfected weapons of the devil's ingenuity, such as Catholic Europe has been undergoing. I do not doubt the results, though I should dread the experiment.

It may be granted that a portion of the Italian clergy has not been up to the requirements of the times. But the curious situation offers itself to our mind, that the Italian people are more religious in the south of Italy, where the priests are said—I do not by any means concede this to be absolutely true—to

be less active or less capable; whilst in the North, especially in Lombardy and Piedmont, where the priests are the most learned, the most aggressive, the most competent, the best organizers of any clergy in the world, a large mass of the people is inimical to the Church. I leave this to be explained by the simplifiers of problems. And it comes to my mind that I have heard many Irish priests remarking sadly that of late the Irish immigrants are not, in the religious sense, up to the quality of the "old stock". Is this the effect of ecclesiastic *laissez aller*? Come, let us leave to our enemies the charge of idleness against a clergy that has produced a Don Bosco, a Cardinal Capecelatro, a Bishop Bonomelli, a Padre Semeria, a Padre Alfani, a Cardinal Maffi, a Padre Gemelli, a Don Sturzo (people who have not heard of these men please stay out of the controversy).

So much for the trouble at the source. Let us take a look at our own hospitable American shores. We may state the question in plain utilitarian terms as follows: Are the Italo-Americans—we shall call them all by this name, whether born in Italy or here, because, with few exceptions, they are going to stay here—an asset or a liability for the Catholic Church, a drawback or a good prospect? Some of the Catholic newspaper writers I referred to at the beginning of this article have apparently regretted the expenditure of money necessary for the support of churches, schools, and clergy for the Italo-Americans. Let me set their financial hearts at rest. There are in this country—a very modest estimate—three million Italo-Americans. As they have, in the main, Catholic Church marriages, funerals, and baptisms, their contributions, if we take in the whole country, must reach very large proportions. Besides, they buy Catholic cemetery graves and plots. Some of them at least contribute to plate collections and to the various enterprises for raising church funds. They give their share to dues for dispensations, certificates, and the rest. It is impossible to make an estimate, but taking all these items together I am sure they represent a very substantial amount. Is it not the experience in many parishes that occasional perquisites are rather considerable from the Italo-Americans? I do not doubt that in certain dioceses the total of moneys obtained from Italians may be smaller than the moneys spent for

them; but, taking the country at large, I am sure that the Italo-American is a financial asset to the Church in America. This means very little, of course. Still, it may soothe some of those who are looking too closely at the wrong side of the ledger. I may add, for local color, that on the Pacific coast, especially in the San Francisco Diocese, we are pretty well satisfied with our Italo-Americans. Not that we have solved "the problem" from its many angles; but on the whole our pastors here are very well pleased with this class of parishioners, and, though we have large centres of Italo-American population, the necessity of national churches is not felt as imperiously as it is in the East.

Apart then from the petty financial question, the vital point at issue is to find out, if possible, the reasons why so often the Italo-Americans are non-church-goers and non-church-contributors. After that we might consider what remedies to apply. The partisans of the "ignorance theory", who explain the whole difficulty by saying that these immigrants were not sufficiently instructed in Italy, lose sight of some facts which are familiar to Italian priests but which may easily escape other observers. The large majority of immigrants from Italy, since they come from rural districts, have been from their infancy under strong church influences. They were good practical Catholics at home, and were instructed in Christian doctrine as much as the Catholic children in any country. Take, for instance, the people from the district round Lucca, Tuscany, or from the Genoese hinterland. I would pit any man from these districts in a catechetical competition against any man from Ireland or from this country, excepting perhaps pupils from Catholic schools. And I would pit any Italian girl from these same districts against the girls from any other nation, because these Italian girls go to Sunday School until they are married.

The most ruthless advocate of the "lazy priests" theory in his letters to the Catholic weeklies referred to quotes the instance of a woman who excused herself from going to church on the plea that she had a picture of the Madonna at home, and that she could pray as well at home as in church. Does he mean to say that this woman never heard of the obligation of hearing Mass on Sunday? That would be evidently absurd.

The woman in question was just giving him some sort of excuse which she knew very well could not hold water. The same priest quotes also another instance of a young man who went to see him about getting married and desired to be married right away, professing ignorance of any law of the Church in the matter. The young fellow, however, could not be in the dark regarding the laws of the Church—in Italy: for, getting married is a matter requiring there all sorts of red tape, both as to the State ceremony and the Church sacrament. One must procure at least a birth certificate and a certificate of his unmarried condition from the pastor; and banns are not dispensed with. Unless the young fellow in question had lived all his life on the top of a tree, he would surely know that. He may have thought, however, that he could get by in America without all these Italian formalities, and, according to the report, he succeeded in getting married within twenty-four hours. That could never have happened in Italy. Evidently the profession of ignorance on the part of the young Italian was a successful ruse. Ignorance is indeed out of the question altogether.

But why do not the Italo-Americans live up to their knowledge? That is the problem. Let us say that the Italo-Americans are miserly by nature, and grudge the few cents or dollars they ought to give to the support of religion. Thrift may be a racial characteristic that is praiseworthy; but not so miserliness. Even in regard to church matters, Italian priests in this country know that, while it may be hard for them to obtain money from their parishioners, all the time there are collections going on among them, generous collections, to help the church of their native village, to have Masses said by their old clergy, to celebrate festivals of their patron saints. Even if we admit a miserly instinct in Italo-Americans, we shall have simply to restate the problem in other terms: Is the faith of the Italo-Americans so weak that they are not willing to make a small financial sacrifice for the sake of religion? We should be forced to conclude from this that their faith must be indeed terribly diluted. But if it is, how explain the fact that in many circumstances their faith shows itself in the most glowing colors. A typical case comes under my observation while I am engaged in this writing. I have been asked to join in

marriage a young Genoese couple. The man came from Italy nine years ago; the girl arrived a month ago. No one could show a better Catholic spirit than that girl and, to a certain extent, her prospective husband. She told me how she went to church almost every day, to confession and Communion every month. She cannot understand why the people from her own town, here in this country, neglect religion so much. The man acknowledged that he has not been to confession since he left Italy: there he used to comply at least with the Paschal precept. I am sure that girl is in great danger of falling into the negligent habits of the rest. This cannot be explained by ignorance or miserliness, or even, in this particular case, by original weakness of faith.

There is something to be said about the incompetence of Italian priests in America. To be successful as pastors of Italo-American congregations, the priests in too many cases must be saints, financial geniuses, and first-class diplomatists. Sad to relate, not a few of them have fallen short of these requirements. It is a curious observation, however, that when only the average priestly zeal and ability are required, as when Italian priests have been put in charge of English-speaking congregations, or of Italo-American parishes where the people had not been spoiled (there *are* such parishes), they have uniformly been successful in a degree quite remarkable.

When one has disposed of the charges of ignorance, of miserliness, of clerical incompetence (or at least shown that these are at best secondary contributory causes), the various x's and y's are not solved, and I do not pretend to be able to solve them. To my mind the defection of so many Italo-Americans from practical allegiance to the Church is a most baffling psychological problem which defies a simple explanation. And I know full well that the tentative explanations which I venture to offer cannot be applied in a general way, because when we speak of Italo-Americans we speak of a group of people of very divers mental character. Northern Italians are quite remote, psychologically, from the Southern Italians. One underlying cause of a general nature I have already hinted at; namely, the weakening of the foundations of religious life among Latins due to the several reasons I have mentioned. I may add as a very important factor the difficulty of adjust-

ment of the Latin mind to an Anglo-Saxon atmosphere: a factor affected by many coefficients. There is the difficulty of the language; there is the tradition that the Church in Italy is a charitable institution. As all the parishes there are endowed, the clergy does not look to the people for support, but rather the needy look to the clergy for help. The elements of poetry and sentiment, connected with local history and usages, is missed by the Italo-Americans in the sober Catholicity of America. To this must be added the feeling, rankling in the hearts of the immigrants especially in the great Eastern centres, of industrial exploitation, a feeling that reacts against the Church as part of the social system of which the immigrant is or has been the victim. There is a prejudice that the Church is in league with the upper and oppressive classes, so dominant in Europe, and this sentiment flares up when the immigrant finds himself in the clutch of the American labor market. His Catholic Church is, apparently, the Church of the better classes and therefore the Church of his oppressors. We may well acknowledge that social exploitation or social ostracism in regard to the Italo-Americans has not always been efficiently counteracted by hospitality on the part of their American co-religionists.

Realizing his handicaps, the Italian immigrant, lured also by the memories of his own beautiful country, has thought that he would remain in America only for a short stay, that he was here only on a sort of working vacation during which even his religious duties were not so important as the necessity of making a little money against the day of his going back. This most fallacious idea that the Italian immigration was only temporary has been entertained even by social observers and by Church authorities. The ecclesiastical authorities in Italy have misread the situation just like almost everybody else. The result has been that large Italo-American groups have been allowed to become infected with religious slackness, and when finally a priest has appeared in their midst negligent habits have been so prevalent as to be extremely difficult to eradicate.

Another hindrance to the success of the Italian priest's work in America has been his own insufficient adaptation to his surroundings. Often placed in a position of grave responsibility when newly arrived in the country, out of touch with his

milieu, possibly affected by the poor opinion commonly entertained in regard to his countrymen, shocked at finding his own people so different from what he thought they would be, facing an unexpected financial situation, it is no wonder that in many cases his efficiency is impaired. I believe that at least this last situation may be obviated by placing the newly arrived Italian priests as assistants in American parishes till they have got their bearings and learnt enough of English to be able to interpret American customs and institutions. This would be a most valuable apprenticeship for them before being put in charge of purely Italian parishes.

Nevertheless, when all is said, I realize that my analysis of the problem is unsatisfactory. I am quite certain of this much, however, that never to any right-thinking priest should occur the thought that the Italo-Americans are a burden to the Catholic Church in America. Here they are, three million strong and over. Deficient in instruction, let us grant; not so well disposed toward the Church, not so generous, not so amenable to authority, yet with a sound basis of Catholicity in their souls. As such they represent the most wonderful opportunity that we have in this country for the development of the Church. Let us cease the squabble about who is to blame for their lack of practical religion. It is time to abandon the dabbling in mysterious psychology, and go to work in this portion of the Lord's vineyard.

ALBERT R. BANDINI.

Stockton, California.



Analecta.

SACRA POENITENTIARIA APOSTOLICA.

Seotio de Indulgentiis.

DUBIUM CIRCA INDULGENTIAS LITANIIS MARIALIBUS ADNEXAS.

Propositum fuit huic S. Tribunali sequens dubium :

“ Quibusdam in locis consuetudo invaluit Litanias Laurentanas sic cantandi ut (1) semel tantum recitetur *Kyrie, eleyson* (Kyrie eleyson, Christe eleyson, Christe audi nos, Christe exaudi nos) ; (2) invocationes mariales ternae coniungantur cum unico *ora pro nobis* (Sancta Maria, Sancta Dei Genitrix, Sancta Virgo Virginum, ora pro nobis) ; (3) semel tantum pariter dicatur *Agnus Dei* (Agnus Dei, qui tollis peccata mundi, parce nobis, Domine, exaudi nos, Domine, miserere nobis).

“Attento can. 934, § 2 *Codiciis Iuris Canonici*, quaeritur utrum hac ratione fideles lucrari valeant Indulgentias Litaniis adnexas ”.

Sacra Poenitentiaria, mature consideratis expositis, respondendum censuit : *Negative*.

Hanc autem sententiam, ab infrascripto Cardinali Poenitentiario Maiore Ssmo Dno Benedicto Pp. XV, in audientia diei 18 vertentis mensis relatam, Sanctitas Sua confirmavit et insuper declarari iussit : *praedictam consuetudinem non esse approbandam, ideoque ab Ordinariis prudenter curandum ut in locis ubi viget submoveatur*.

Datum in Sacra Poenitentiaria, die 21 mensis iulii, anni 1919.

O. CARD. GIORGI, *Poenitentiarius Maior*.

SAORA CONGREGATIO DE RELIGIOSIS.

DUBIUM CIRCA TESTIMONIALES IURATAS.

Sacrae Congregationi de Religiosis propositum fuit sequens dubium: " Quid agendum in casu quo Superior Religiosus vel Rector Collegii aut Seminarii renuerit iuramento firmare, ad normam can. 545, § 1, litteras testimoniales a Superiore alterius Instituti requisitas pro admittendo postulante ad normam can. 544, § 3 ?".

S. Congregatio, re mature perpensa, respondendum censuit prout respondet: " Praescriptum canonum esse servandum, et Ordinarius, si agatur de Institutis iuris dioecesani aut laicalibus, sive Collegiis aut Seminariis; vel Supremus Moderator in Institutis clericalibus aut in Ordinibus Regularibus, contra tales Superiores renuentes procedant, eos cogendo etiam per poenas, usque ad privationem officii. Quodsi nihilominus litterae iuratae haberi non possint, res deferatur ad S. Congregationem".

Datum Romae ex Secretaria S. Congregationis de Religiosis, die 21 novembris 1919.

MAURUS M. SERAFINI, Ab. O. S. B.,
Secretarius.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

16 July, 1919: Monsignor F. H. Gavisk, of the Diocese of Indianapolis, made Protonotary Apostolic.

20 September: Monsignors William Foley, Leslie J. Kavanagh, and Joseph M. Gleason, of the Archdioceses of Chicago, New Orleans and San Francisco respectively, made Domestic Prelates of His Holiness.

1 October: Monsignor James MacCaffrey, of the Diocese of Clogher, made Domestic Prelate of His Holiness.

10 October: Monsignor Thomas King, of the Archdiocese of Sydney, made Domestic Prelate of His Holiness.

14 October: Monsignor William Hawksell, of the Diocese of Leeds, named Privy Chamberlain *soprannumerario* of His Holiness.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are :

S. PENITENTIARY APOSTOLIC answers a question regarding the manner of singing the Litany B.V.M. for the gaining of the indulgences attached thereto.

S. CONGREGATION OF RELIGIOUS solves a doubt concerning sworn testimonial letters required from the superior of another institute for the admission of a postulant (Can. 544, § 3).

ROMAN CURIA publishes a list of recent pontifical appointments.

WHAT IS A RUBRICIAL ALTAR?

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Van Hulse's recent plea for the *pallium altaris* or *frontal*, changed according to the liturgical colors, is a much needed call to obedience of the Church's clearly expressed desire. That the omission of the frontal is tolerated where the altar is of some precious material is no excuse for its total disuse. Dr. Adrian Fortescue, in his *Ceremonies of the Roman Rite Described*, notes (p. 6) that "there is no permission to dispense with the tabernacle veil where the Sanctissimum is reserved, though this abuse often occurs at Rome". This veil, or *conopeum*, must be of the liturgical color (excepting of course, black), or of cloth of gold or silver. It must cover the entire tabernacle, an arrangement physically impossible in the vast majority of our American altars. It is none the less deplorable that they should continue to be thus built in defiance of the rubric. As to the *baldachin* or *ciborium*, Dr. Fortescue refers to numerous decisions of the Sacred Congregation of Rites, insisting on its use where the Blessed Sacrament is reserved. There is, as he also notes, no authority whatever for the glass of the sanctuary lamp being other than white.

In the consideration of what an altar should be, complications arise from the fact that the original conception of a *table of sacrifice* has been enriched by other supplementary ideas. Mass was celebrated at an early date on the tombs of the

martyrs, in accordance with the natural and beautiful idea that the bodies of those who had made themselves living sacrifices, were the most fitting altar-stones, as it were, on which the Divine Victim, whose example had inspired them, could be offered up. This *tomb-conception* remains an essential one, as is shown by the requiring of relics in our altar-stones, but its architectural influence was not always happily combined with the original idea of a *table*. Then, too, as the external cultus of the Blessed Sacrament, with its attendant rites of Exposition and Benediction, developed in the late Middle Ages, the idea of a *throne* became more and more prominent. Here again the architectural results were not always happy. An immensely high and richly carved tabernacle, for instance the *Sakramentshäuschen* of St. Lawrence's Church at Nuremberg, can be extremely beautiful, when entirely separate from the altar, but the combination of *table* and *throne*, necessary when the precarious custom of a hanging pyx gave way to the standing tabernacle, is obviously best accomplished by the Church's own prescription, i. e. the baldachin or ciborium over the entire altar, a prescription, as we know, almost universally disregarded in this country.

Certain general artistic considerations suggest themselves in the problem of altar construction as a whole. In the first place, all works of art must exhibit *unity in variety*. No arbitrary limit to ornamentation can be fixed, but the limiting principle is that parts and details must be organically related to the whole or the result will be a lack of harmony fatal to beauty. Thus the *Divine Comedy*, or a Gothic cathedral of the best period, though infinitely rich in detail, forms, by subordination of these details to a larger concept, an organic *whole* of surpassing beauty. In many a baroque church of the late Renaissance, on the other hand, or in such a poem as the *Pharsalia* of Lucan, the mind is bewildered by a multitude of details bearing little or no relation to the general plan. One can no longer see the forest for the trees. Wealth of ornament, then, becomes esthetically bad, not at any arbitrary point of elaboration, but whenever it ceases to contribute to the general effect. And, of course, the more elaborate the conception of a work of art is, the greater must be the skill of the artist in order to execute it without sacrificing the effect of unity.

Sincerity is also an absolute essential of sound art. If the forced expression of emotions which a poet does not feel is bad in literature, if a painter disgusts us by attempting to conceal his lack of inspiration with tricks and meretricious display, how much more shocking are artificial flowers, enamelled tin tubes masquerading as candles and wood imitating marble, on an altar. What place have these shams on the altar of the God of Truth? Their meaning, if they have any, is a sheerly diabolical one. "Honor Christ with shams as we do," they seem blasphemously to urge us, "for your best is too good for Him. You may just as well serve Him with sham-praise and sham-contrition and sham-love!" Whatever ignorance or thoughtlessness may excuse the makers and users of such horrors, there can be no question of their shocking impropriety. Materials may be costly or inexpensive, but it is absolutely necessary that they be genuine.

Finally, in a useful work of art, such as an altar, the character of its unity is determined by the use to which it is to be put. Now an altar is primarily meant for saying Mass, and hence whatever distracts the spectator's attention from the rite thereon performed is, even from an esthetic point of view, a vicious element. It is surely obvious that to make the altar a mere easel for paintings, a mere pedestal for elaborate groups of statuary, or a mere incidental shelf on a construction that towers half way to the roof, however beautiful in themselves these added features may be, has the inevitable consequence of overshadowing and dwarfing the celebrant and the whole sacred action. The effect of the elevation of the Host at such an altar, for instance, is as though the builder were desirous of making the exhibition of our Lord to His people's adoring gaze as unimpressive as possible!

In the best medieval period, on the other hand, everything about the altar was designed to focus attention on the Mass. The placing of the altar in an open space, simple furnishings of crucifix and candles, the colored frontal, the lowness or inconspicuousness of the reredos, often formed by a hanging strip of the stuff used for the baldachin, the *riddles* or curtains at either side, all concurred in this result. Images of our Lord, of the Blessed Virgin, and the saints were indeed abundantly used to excite the piety of the faithful, but the church-builders

showed their sound artistic and liturgical sense by placing these objects of veneration elsewhere than on the altar, so that both altar and sculpture produced their full effect. The characteristic arrangements of later styles, the huge wooden altar-pieces of Bavaria, the elaborate reredoses of the English Perpendicular Period, above all the towering Spanish constructions which many of our churches have imitated, are often beautiful works of art. They might perhaps fitly have been placed on side altars, if such may be regarded chiefly as *shrines*; but on the main altar they are out of place artistically and go hand in hand historically with the decadence of a sense of liturgical proportion.

It is on these grounds of rational criticism, and not in any spirit of narrow archaism that the writer would direct the attention of the clergy and of ecclesiastical architects to the principles which inspired the thirteenth-century designers. They can be applied to any style, for the undesirable features of styles later than the early Gothic need not be copied together with their peculiar beauties. We should not blind our eyes to the fact that in the matter of altars, as in so many others, the men of the "greatest of centuries" combined art and piety with a surer instinct than their successors.

Nor is this conclusion merely personal. The writer has recently found it strikingly confirmed by Mr. Edmund Bishop's admirable essay on "The Christian Altar" in his *Liturgica Historica*, an immensely interesting book, whose high price is an unfortunate bar to wide circulation. "The High Altar (i. e., reredos) of Winchester or of St. Albans," the essay says (p. 31), "so justly admired, and the miserable wooden painted thing put up in many a noble French church by aspiring poverty in the early days after the Revolution, really belong to the same family; the aim was to put up something strikingly rich and beautiful, no doubt, if possible; but at any, even the least cost, something strikingly big." And of an "altar" eighty or ninety feet high, "a pyramid of black and white marble, niches, urns, ornaments in profusion all complete," the author declares: "The effect is superb; so I thought when I first saw it as a youngster, so it has always seemed to me still, when I have seen it since. But whether there were altar there or tabernacle, so far as *observation* goes, I never

noticed and cannot tell. So far as I can make out, in our first period the idea by which everything was determined was the very altar of God itself; in our last the determinant is the senses of the beholder and the impression to be made by the designer upon him."

AMATOR LITURGIAE.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Van Hulse's article "What is a Rubrical Altar?" breathes a spirit of love for the beauty and decorum of the house of the Lord. There is only a slight criticism to be made, namely of the tendency, where the Church allows considerable latitude, to interpret too rigorously the views of some liturgists and certain passages in our text books. Beginning with the question of the *pallium*, I ask, is not the pall mentioned in connexion with the corporals covering the chalice rather than the antependium? One is *palla*, the other is *pallium* (where *palliae* comes from I don't understand). Despite the eloquent appeal of the author of *Essais Liturgiques* for a change of color in the antependium, this change is not *de rigueur* and may be dispensed with, if the front of the altar be itself decorative. The attack on "embroideries and lace, these marble and wooden carvings, this tinsel and gilt," in view of the customary practices in Catholic countries where the pallium is silk-embroidered, bejewelled, of cloth-of-gold enriched with pearls, of silver, etc., is somewhat iconoclastic. In connexion with the baldachin there is quoted the passage of the Ceremonial in favor of a dorsal. But I call attention to the fact that the Ceremonial says, "applicari poterit". Now there is a considerable difference between a mild permissive "may" and a peremptory "must". As far as the baldachin is concerned, it is important to keep in mind the fact that even in Rome the custom has prevailed of dispensing with it, except for the high altar; and in reference to those of cloth I firmly believe that on account of the great danger of fire their use will gradually be eliminated.

In conclusion I chime in with Father Van Hulse in his appeal for all honor to the King. Without going to extremes,

let us make our altars as magnificent as possible. Let us not be swayed by the "say so" of non-Catholic architects who naturally are prejudiced by their early environment. The remark of an observant person regarding a very elaborate Catholic church with a very plain altar—"The interior of that church strikes me as decidedly Protestant"—is not wholly amiss.

H. A. JUDGE, S.J.

III.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Van Hulse's quotations on the subject of altar construction confirm the necessity of a thorough comprehension of the essentials required by the Church for the adequate celebration of the mysteries. In the 15,000 churches that dot this great country, priests have labored with zeal to make the church, whether of humble or grand design, a fitting place for our Eucharistic Lord.

The accidental perusal of Vol. 31 of the ECCL. REVIEW, with its pictures of altars, led me to compare the altar in my church with the prescriptions for an altar as specified in liturgical works. Then Father Judge's article gave us the opportunity to ask the question, "What is a Rubrical Altar?" I came to the conclusion that our knowledge of altars was mostly a matter of observation. They all look alike, aside from the architectural view or the fact that one was of wood and another of marble. The only exception I have noticed is the one at Notre Dame University. It is a double altar of bronze. The tabernacle is standing free, on a small centre pillar, with the tabernacle doors high enough to clear the altar card.

An altar that would serve the needs of the average parish church calls for the following: (a) the mensa and the antependia of the various liturgical colors, (b) the tabernacle, which should be raised a little above the mensa, so that the altar card will not hide it; yet not so far back as to be out of reach of the celebrant. It should stand by itself, free from the steps upon which the candelabra stand, so that the conopeum of the liturgical color of the day may cover it on all

sides,¹ (c) the crucifix with nothing else to rest upon the tabernacle, (d) a baldachin or ciborium which is to cover the whole altar.

Now there are a few things that ought to be elucidated. It is the practice in our churches to have Benediction with the Blessed Sacrament of the main altar. It is prescribed that the ostensorium be placed "in throno". De Herdt (Vol. II, p. 40) says: "SS. Sacramentum semper exponendum est in throno cum baldachino proportionato coloris albi." Wapelhorst: "ostensorium in throno vel loco eminenti collocat." Hence, when we have Benediction with the Blessed Sacrament it will be necessary to place a throne with a baldachin somewhere. It cannot be placed upon the mensa, for that is not "in loco eminenti". To quote from the ECCL. REVIEW (Vol. 14, page 392): "As for the artificial supports placed upon the table of the altar, or the awkward arrangements called Thabors, they are unrubrical. The Clementine instruction expressly ordains 'ut thronus cum superimposito baldachino in quo ostensorium collocandum est, in eminentiori altaris parte assurgat velisque sit instructus albi coloris.'" The rest of the quotation does not apply here, for in our churches we have no special altar of the Blessed Sacrament. Now if the practice of standing the ostensorium in the place of the crucifix on top of the tabernacle could be made lawful, we could then construct a baldachin which would not rest upon the tabernacle, but would rest upon the mensa, and our difficulties would be solved. For the question asked in Vol. 14, p. 371—"utrum tolerari potest usus statuendi crucem super thronum, et in eo praeclise loco, super quo publice adorationi in ostensorio expositur SS. Eucharistia?—*Negative*"—would not apply, as our practice is the opposite, putting the ostensorium in the place of the cross. The only other way of using our main altar for exposition would be temporarily to "detabernacularize" the tabernacle by removing the ciborium with the Sacred Species to another altar.

F. J. JANSEN.

¹ S. C. R., 28 April, 1866.

SALARIES OF RELIGIOUS TEACHERS AND ORGANISTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

To-day the labor question is paramount to all other considerations. Strikes with demands for higher wages and shorter hours are daily occurrences. And, if a man's progress be based on his earning power, then by all accounts the unskilled laborer is making more strides to the goal of success than the skilled or professional man.

No one can justly envy the laborer his financial progress: in view of the high cost of living to-day he is entitled to higher wages than he has been getting heretofore. Public opinion agrees upon this point. But while every trade or profession has its official organ to champion its cause, we have not yet heard of a paper or magazine that has taken up the cause of our religious communities of Brothers and Sisters and lay teachers in Catholic schools and colleges to demand more equitable recompense for their invaluable services. Some of our bishops have, we understand, instructed their pastors that the salaries of teachers are to be raised; but such steps in providing for the fair support of those who labor in the important field of Catholic education are by no means general.

It is a question which concerns priest and people. We all know that it requires more money to supply a table to-day than it did before the war. When we compare present expense accounts with those of previous years, the excess makes us conscious that things have to be readjusted on the principles we studied in the tract "*De Justitia et Jure*". It concerns the building next door to the church, as well as the rectory, where the cost of the necessities of life amounts to double that of previous years. A sum ranging from \$200 to \$300 a year, which the pastor has to pay for each Brother or Sister to the community to which he or she belongs, will not meet the very economical needs of community life.

The writer's attention was called to this fact by a casual remark made by a superior of one of our large convents. It was in the course of a conversation on the conditions of the times, when she said: "Many employers have increased the salaries of those in their employ without demands being made, because they seemed to realize the necessity for it. Although

all salaries have not been increased in proportion to the advance in the price of foodstuffs, still some consideration has been shown. The majority of Sisters, however, are receiving no more to-day than in previous years. We do not get food, books and clothing as cheap now as in former times, and yet we must support ourselves on the same amount as before the war."

Looking at the question from an unselfish and unprejudiced point of view, are we doing justice to the religious who teach in our parish schools? And what is said of these applies equally to lay teachers who do not live in communities.

In this connexion it may be well to draw attention also to the organists who, Sunday after Sunday, in rain or shine, hail or sleet, are required to be at their posts, and who, even in normal times, have received an all too meagre recompense for their services. They hear the Word of God preached every Sunday. Often the topic of the sermon is justice and rights.

What inferences will the underpaid organist deduce from these sermons? Consider the facts in their true light. The organist who receives a salary of \$1000 a year is considered a well paid man. In our Catholic churches he is the exception. From all information on the subject we learn that the salaries vary from \$300 or \$500 to \$1000 a year; very few Catholic churches pay more, even in large cities. Allowing that the organist is free to earn additional income as a private teacher of music, it must be remembered that the opportunities for such earnings are in many cases very limited. Considering the time and labor spent in attending to the service and training of singers, all of which requires special gifts and preparatory education, we are by no means doing justice to the man or woman who is an essential adjunct to any well organized parish. Can these servants of the church give the best that is in them unless they are fairly supported? And is not the Holy Sacrifice of the Mass worthy of the best service? If the unskilled laborer can demand and receive seven or eight dollars a day, what is the organist's just claim for his services?

Something, then, will have to be done; the recompense made to the teaching communities must be readjusted to meet the higher cost of living now prevailing. I am, of course, aware of the fact that our pastors alone cannot readjust this matter

satisfactorily. "It can be done only [*America*, 20 December, 1919] by an immediate and generous response of our Catholic people to the exhortations of the hierarchy and of the parish clergy, to support our schools." And here precisely, it seems to me, lies the solution of the question. That our Catholics are generous, that rich and poor alike will give according to their means for the support of any Catholic institution whose needs they appreciate, is clearly evidenced by the thousands of churches, the thousands of schools, and by the hundreds of asylums and hospitals that cover the land. But our people have had the necessity of church building, school building, and Christian charity drilled into them in season and out of season, year after year. If the same voice of the clergy, and above all of the bishops, were raised with no less insistence in favor of our teaching Sisters, in favor of our lay teachers, in the parish as well as in the higher schools; if their needs were brought home regularly to the Catholic people, there is not the slightest doubt that they too would experience the boundless charity of our Catholic laity.

Catholics with money to leave or to give would think as instinctively then of the parish school and of the Catholic high-school or college as recipients of their bounty as they do to-day of the hospital and asylum. And the support of the absolutely necessary institutions of elementary instruction and higher learning and of their teaching staffs would not be left solely or at least in the greatest part to the devotedness of our religious men and women.

AMICUS JUSTITIAE.

SPIRITISM AND TELEPATHY.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

Under the heading "Spiritism and Telepathy", *Rei Studiosus* writes very interestingly in the January number of the *ECCLESIASTICAL REVIEW*. He complains that Mr. Raupert's article in the November number did not seem to release any interest. Perhaps the latter's dicta were too categorical. Will it be permitted a *rei etiam studiosus* to offer his views on Mr. Raupert's propositions?

I. In his first point Mr. Raupert attempts to prove that it cannot be maintained that the scientifically observed phenomena of Spiritism do not exceed the powers of nature, and that the activity of independent spirits in connexion with them is not demonstrated. He concludes: "Therefore we must emphatically say that, once given the fact of the existence of pure spirits, these same phenomena are to be ascribed to the activity of these same spirits."

Rei Studiosus justly repudiates Mr. Raupert's dictum that: "although we do not know all the forces of nature, yet we do know the extreme limitations of these same forces".

Mr. Raupert's *Resp. I.* is based upon the following two propositions: (1) The human soul separated from the body cannot move matter; therefore the telekinetic physical phenomena of Spiritism must be caused by pure spirits. (2) Mind-communication between two living persons, or between a living person and a departed soul, is impossible; therefore the psychical phenomena of Spiritism, conveying intelligence from outside the medium, are to be ascribed to pure spirits.

To (1) we reply that the alternative of discarnate or of pure spirits is not exhaustive. Any of the following alternatives may be urged to the destruction of the proposition, viz.

(a) The records of scientific investigations of mediums show, first, that mediums in many cases did produce the phenomena fraudulently, using clever methods and great skill, and that, under the conditions obtaining, this fraud was difficult to discover; secondly, that in cases where fraud is not recorded it cannot be shown that it could not have been perpetrated, especially since the phenomena could always be referred to known methods of conjuring; thirdly, that when automatically registering apparatus or adequate physical protection was used, there would either be no phenomena, or fraud would be recorded. Hence it *seems* impossible to *prove conclusively* that the physical phenomena cannot adequately be explained by skilful conjuring. John Arthur Hill seems to admit that individual cases cannot be conclusively proved genuine; and for this reason he appeals to cumulative evidence.

(b) It has been found that hypnotized subjects assume a suggested activity; in the state of so-called dissociation of personality a subject will assume a suggested rôle and follow

it out with greatest consequence. It would not be strange, then, if the entranced medium assumed the rôle of a certain "spirit" and acted accordingly. That such is often the case is held by prominent psychologists. Moreover, the hypnotic state, closely related to trance, shows hyperesthesia as well as greatly increased agility which would help to perfect prestidigitation. Putting these things together, we may conclude that "unconscious fraud" in the trance state would be more effective than ordinary conjuring, and that it would adequately explain the so-called telekinetic phenomena of Spiritism.

(c) "When it is the question of *merely physical* phenomena, such as table turning, raps, various movements and even *levitations*, they are not to be attributed to a preternatural agent unless it is morally certain from various circumstances that they evidently contradict the laws of nature. Many in our days think it probable that there is in the human body, especially of certain persons in whom the nervous system is pre-eminent, some kind of fluid, analogous with the magnetic or electric fluid, which can be projected externally and can flow into nearby objects either by means of immediate contact or by mediate contact transmitted through the *ether*; and thus the raps and table rotations can be explained at least *hypothetically*.

"The same may be said of the intellectual phenomena which do not transcend the powers of those present and of the *medium*; for, if answers are given under the influence of the *medium*, they do not proceed from the very table, nor necessarily from a supernatural agent, but only from the mind itself of the person who directs the movement of the table by means of the fluid which he emits"¹

The experiments of de Rochas, Boirac, Alrutz, and others, give evidence of the existence of a "force" proceeding from the human body and acting outside it. Dr. Poul Bjerre, who has made a special study of mediumship from the point of view of a neurologist, writes: "That nerve force is emitted beyond the organism is no more remarkable than that heat is thus emitted—that the radiating nerve force causes a sound is no more remarkable than that the heat causes the thermometer to

¹ Tanqueray, *Mor.* I. (1912), NN. 912-913.

rise. Why should not the chemical tension which, freed in the brain cells and transformed into electricity, flows through the nerves be capable of radiating from them in one form of energy or other, just as the heat generated in the same manner is capable of doing? Perhaps the difference is to be found only therein that the skin is a better isolator for nerve force than it is for heat—or perhaps we are astonished only because we do not possess adequate means to register the radiating nerve force under ordinary circumstances? Besides, those who have studied the strange phenomena called “the exteriorization of sensibility” consider themselves to know other occasions when the nerve force radiates; our own studies in this direction make us inclined to take their view.”²

Now, according to Tanqueray, we must be morally certain that the possibilities of (a), (b), and (c), singly or combined, are excluded, before we accept preternatural causation of the physical phenomena.

II. The proposition 2 of *Resp. I* rests upon the categorical dictum that mind-communication between two living persons, or between a living person and a discarnate spirit, is impossible. We shall regard only the former alternative. In the *Resp. III* Mr. Raupert says: “The notion of extra-sense communication, whether by mind projection, or by ether vibrations, or in any other manner, is opposed to sound principles of Catholic philosophy regarding the spirituality of the human soul and the likewise spiritual nature of its intellectual operations. The contrary view can only be maintained by such as hold materialistic principles.”

To this we reply as follows:

I. “A person may imagine an action he wants someone to perform . . . and the second person, without coming in any contact with the first, conceives an image of that action and does it. . . . Granting the facts are true, as indeed they would seem to be, we must make their explanation contain the three following conditions: that the imagination of the operator produce a cerebral action capable of some sort of transmission; that this action diffuse itself outside the brain of the operator until it reach that of the patient; that in the patient's brain

² *Fallet Karin* (1905), p. 91.

it become the efficient excitant of an image corresponding to that in the mind of the first person.

"A similar explanation may possibly account for *telepathy*, which etymologically means sensation at a distance. Of this phenomenon examples are by no means rare. . . . It has this much in common with mental suggestion, that the communication between agent and patient takes place without the aid of the sense-organs, and that the agent puts forth a great deal of energy whilst the patient is in a state of excessive nervous excitability. The distance, however, which is sometimes very considerable between the two people, as well as the very diverse forms the phenomena may assume, do not allow us to identify telepathy with simple mental suggestion. *It may be that certain natural factors in the events have not yet been disclosed.* It may even be that all or part of the effect is due to some preternatural agencies. The solution of the problem remains for the future."³

"*Mental suggestion* is a suggestion made immediately from mind to mind without any sensible sign, word, or gesture. Several hypotheses have been proposed to explain such facts, supposing them to be authentic. None seems satisfactory, or, at least, sufficiently based on known mental or physical properties. Is it possible for an idea to correspond to certain brain processes which would be transmitted to and interpreted by another brain? *Here again recent discoveries in physical sciences must make us hesitate in denying this possibility.* As we do not know all the properties of matter, so we do not know all the properties of organized matter, nor of mind. Investigations seem to point out that mental work produces something like emanations or radiations. *At certain times two brains may be in special relations of sympathy, so that one of them is apt to receive and interpret the other's message.*"

"*Telepathy* is the communication between two minds without the help of the senses, and generally at a great distance. The alleged facts consist chiefly of apparitions of persons dying far away, of a sense of uneasiness when some absent friend or relative meets with an accident, and of certain premonitions of danger. Whether or how such facts can be explained, is

³ Cardinal Mercier, *A Manual of Scholastic Philosophy*, Vol. 1, *Psychology*, N. 136.

not possible at present to say. The indications given for mental suggestion or thought-transference apply also to some of the facts of telepathy.

"Though-transference, if possible, would also be a clue toward an explanation (of the phenomena of spiritism)." ⁴

2. The answer to Mr. Raupert's propositions depends upon the meaning of the term "extra-sense communication". If it stands for communication that is independent of all organs of sense, including the brain and nervous system, we gladly admit that the possibility of such communication, which would be directly from soul to soul, seems to oppose the Thomistic school of philosophy.

If, however, the term "extra-sense communication" stands for communication outside the ordinary channels of sense, i. e. hearing, sight, touch, taste, and smell, the question becomes very different. Ordinary sense communication is eliminated, but the medium of brain and nervous system is *not* eliminated. The hypotheses usually advanced by scientifically trained men for the explanation of telepathy or mental suggestion as natural processes involve the agency of the brain and nervous system.

Scholastic philosophy admits that knowledge is received, generally speaking, through the senses. Intellectual knowledge is posterior to sense images. And the genesis of sense images involves purely physical functions, such as light rays falling upon the retina or sound waves striking the ear drum. Such impressions of a physical order are transmitted by nerves to the brain cells, and sense images are formed.

There is nothing absurd in thinking that some sort of "force" analogous to the "ether vibrations" known as light, or to electricity or Hertzian waves may produce a distinct impression upon the nerves or brain cells, and that these impressions may give rise to sense images. Nor is it absurd to think that physical reactions in the nerves or brain cells concomitant with and corresponding to phantasms in the imagination may produce some such "force"—v. g. ether vibrations. If the production of a certain phantasm in the imagination produces a certain set of reactions in the brain cells, and those

⁴ Dubray, *Introductory Philosophy*, pp. 200, 201.

in certain nerve cells, and these reactions produce a certain set of vibrations in the ether, it would not be absurd to think that these vibrations, when reaching another nervous system and brain would produce a similar reaction in the cells of that system which in its turn would produce the corresponding phantasm in the imagination. *A fortiori* it would not be absurd if that phantasm, or the phantasms which associated form it, were no strangers to that brain. And if there is nothing absurd in this, telepathy or mental suggestion as natural modes of communication outside the *ordinary* channels of sense (that is to say those we usually employ) would no more be opposed to the sound principles of Catholic philosophy regarding the spirituality of the human soul and the likewise spiritual nature of its intellectual operations than is communication by hearing or by sight.

The hypothetical process outlined above is in essence found in Cardinal Mercier's hypothetical explanation of mental suggestion and telepathy. Thus it is not confined to such as hold materialistic principles.

It may be objected that "ether waves" is but an hypothesis. That does not matter. Energy needs a medium for transmission. Consequently, there must be some medium which transmits light, the Hertzian waves, etc. This medium, whether or not ether, may also be capable of transmitting "brain waves". That we are unable to explain light and Hertzian waves, electricity and magnetism, does not prevent us from using the analogy they offer.

III. In his *Resp. II* Mr. Raupert says that the notion of the development of secondary personalities is both opposed to the principles of sound philosophy and destructive of Revealed Truth. As a consequence the phenomenon of secondary personalities cannot be used to explain spiritistic phenomena.

To which we answer as follows. The phenomenon known under the name of "secondary personalities" and "dissociation of personality" is sufficiently well established to be ranked within the confines of science. All modern psychologists, whether professedly Catholic or not, accept it and treat of it as a natural phenomenon. Anyone may verify this statement by looking up such authors as Cardinal Mercier and Father Maher, S.J.

Dr. Dubray writes (op. cit. pp. 197-198): "In some cases a person has had, so to speak, two or three *successive* or *alternating* personalities, which, though succeeding each other, form in consciousness two continuous series and are generally more or less independent.—Sometimes—one series is privileged, and includes the other, but not vice versa. Something, e. g. language, knowledge of persons, etc., may be, but is not always, common to both series. If one "personality" has any knowledge of the other, it will generally refer to it in the third person. It also may happen that in one series the character and aptitudes are greatly different from those in the other series.

"Two *simultaneous* personalities" may also be found. For instance, while the subject is engaged in conversation with another person, a third person may ask questions which will be answered rationally by automatic writing. In more general terms, *two simultaneous series of rational actions will go on independently*. It is remarkable that, when the subject writes automatically while carrying on a conversation, the "writer" will refer to the "speaker" in the third person, and even may refer to him as a stranger or an enemy.

"Such facts—which of course are rare—occur chiefly in cases of hysteria. Hysteria is a very complex organic and mental disease, having several points in common with somnambulism, chiefly the hyperesthesia of certain senses."

Dr. Dubray here enumerates the various characteristics of the phenomenon of "secondary personalities" which make it especially valuable in explaining certain phenomena of Spiritism, above all the apparent possession. In view of what he says it does not seem rational to deny that the phenomenon of "secondary personalities", apart from its interpretation, *does* explain many psychical phenomena of Spiritism.

The value of this fact is not diminished by giving a *wrong interpretation* to "secondary personalities". The terms used to designate the phenomenon have gained general acceptance, and it is clear to the Catholic psychologist what they imply. No one pretends that an individual has more than one *real* personality (in the Scholastic sense of that term), nor that the *real* personality is divided or dissociated. Rather, many non-Catholic psychologists altogether deny the existence of

real personality, and reduce the notion of personality to a mere coördination of conscious or subconscious states. Hence they speak of several personalities.

Now, the *real* personality is the substantial Ego; the *empirical* personality is a dominant group of ideas. Both exist. I am conscious of the empirical personality; only through it can I know the underlying real personality. See Cardinal Mercier on that point.

It is the *empirical* personality to which we have reference when we speak of "secondary personalities" or "dissociation of personality". For while the *real* personality remains one and enduring, the *empirical* personality may undergo slight or radical changes which express themselves in the actual self-consciousness. It is these changes that constitute *apparently* new personalities in an individual, and also *apparent* possession by an external personality.

On this Cardinal Mercier writes as follows:⁵ "These observations [regarding real personality and self-consciousness] it is important to bear in mind when there is a question of 'variation in personality', 'double or multiple personality', etc. In such cases, what happens is not that the first individual subject, or person in the strict sense, varies, or is changed, or ceases, or becomes double; but the forms of activity through which the person comes to know himself vary. For a person knows himself not directly but through his conscious acts. Consequently as these acts vary or become changed, so does the mode under which his personality appears to him vary or become entirely changed."

And Dubray:⁶ "Duality or Multiplicity of 'Selves' or 'Personalities' is a term frequently used, although what it expresses is in reality a dissociation of the centres, chiefly of the memory centres."

Not only, then, is the phenomenon as known under these terms fully established and accepted by science, but it is fully accounted for by Catholic psychology. It seems worse than silly to deny it on the ground that it can be given a wrong interpretation, claimed by no psychologist, but based merely upon play with words.

⁵ Op. cit., p. 313.

⁶ Op. cit., p. 197.

It will have been seen that an adequate answer to Mr. Raupert's three *Qu.* and *Resp.* can be obtained by referring to "the trained Catholic philosopher for aid in the right solution of the problem".

VERITATIS AMATOR.

TELEPATHY AND THE DIVINING ROD.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of "Spiritism and Telepathy" in the January number of the REVIEW, I would like to mention that I had a few years ago a neighbor and parishioner who could easily locate water underground and also ascertain the depth of the water below the surface. I accompanied him on some of his experiments. He preferred to use a rod from a cherry tree, though he said almost any rod would answer the purpose. He held the rod firmly in both hands and walked around slowly over the ground where it was desired to find water or sink a well. Very soon the rod would begin to move and it would keep on moving until he stood right over the well, where it assumed a downward or perpendicular direction and remained in this position seemingly under the influence of attraction or magnetism. The depth of the water was accurately ascertained by measuring the distance from the point where the rod began to dip to the point where it fell to a downward direction. This distance represented the depth of the water below the surface.

One day this friend of mine was endeavoring to locate water in a place where it was urgently needed for business purposes. To his great disappointment and the chagrin of those interested in the business concern he walked around all morning and there was no movement of the rod. He stood for a moment and, looking down at his feet, he saw that he had rubbers over his shoes. He slipped them off and in a very short time the rod acted and he located the water. This would seem to indicate magnetic influence outside of himself.

With regard to the experience in telepathy many persons could relate similar cases. I have purposely tried without the knowledge of the other person to suggest topics of conversation and in many cases I have been successful. I have asked chil-

dren questions which I knew they could hardly answer and I have, not always but very frequently, elicited the response which I had mentally suggested. Being interested in the subject, I too would like to have the views of experts. After all it would be only their *views* or their theories. Telepathy has not been universally accepted as demonstrated and experts maintain that results so far obtained fail to give scientific certitude. The great difficulty in all these experiences is to determine whether they are mere coincidences due to subjective agencies or the action of a real cause producing its effect.

Although the soul performs acts in which the body has no share as a cause, nevertheless it is conditioned in its activity by the state of the physical organism. When we are in a room we depend on the windows to see objects outside. As the soul is at present one being with its body it must now act in union with that body, using the aid of that body as far as it can aid the act of intelligence. The disappearance of the *scientia acquisita* from his *anima conjuncta* in the case of the savant who has gone insane merely shows that his physical organism by the state of which the action of his soul is conditioned was not working in the normal way.

INTERESTED.

SPEED AN INTRUDER IN THE SANOTUARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is a recognized fact that Americans make speed the dominating phase of their social and business life. We are in a hurry to do everything, except perhaps to die. Even in this latter respect we seem to outstrip all competitors, if we may judge from the mortality tables and the statistics on suicide. To criticize this phase of our career is to incur the imputation of old-fogyism. Yet when we find this speed mania entering into our spiritual life and invading the sanctuary of God, we pause to ask ourselves whether this is as it should be. The divine service is in many instances turned into a race with time. In some cases this is unavoidable. Where a number of Masses have to be said in the same church on Sunday morning it is important that the priest should waste no time. To say Mass, give Communion, read the announcements (includ-

ing the notice of a collection), give an instruction and get the church cleared for a new congregation, all in the space of an hour, is no easy task, and priests are not to be censured if they hurry more than seems quite proper. Is this, however, a justification for such precipitate haste in other cases? Does it condone the priest's hustling through the ceremonies of Baptism or Extreme Unction? Does it palliate the unseemly haste that is to be observed so frequently on the occasion of a Requiem Mass when the sole object of the celebrant and the ministers seems to be to get the corpse out of the way as soon as possible? No doubt many of my readers have assisted at a function such as I refer to. The Proper of the Mass is omitted, with the exception of an abbreviated form of the Introit; the Dies Irae is reduced to a couple of stanzas; the Libera is read, not sung as it should be; and thus all the solemnity and impressiveness that is intended by the Church in the burial service is lost.

It has often occurred to me that the people must be under the impression that there is a distinct burial service, including the Mass, for priests and bishops; for when one of the clergy is buried there is some attempt made to carry out the liturgy in all its beauty. At least it is not curtailed, and the people who attend must have some difficulty in recognizing the Requiem Mass as they are accustomed to it.

Of course it will be objected that it is well nigh impossible to have an ordinary choir sing the Proper of the Mass. However, the regulations of the Church in this matter are quite explicit and the difficulty of carrying them out is hardly sufficient excuse for their neglect. Whatever may be said of the Sunday Masses, in which the Proper is constantly changing, there is no such difficulty with regard to the Requiem Mass with its unvarying Proper. Any ordinary choir can be taught to sing this as easily as they are taught to sing the Gloria and Credo. It is done in some country parishes that I know of.

It is not only in the Requiem Mass that haste is evident. Any Solemn Mass or Missa Cantata, not to speak of low Mass, may furnish an object lesson in the desire for speed. How often does it happen that the prayers are but half read or sung? Words are skipped over with impunity; pronunciation is outraged; and the conclusion is a mad rush for the end.

The Lord may know what is being said, but familiarity with the Latin tongue will not help a member of the congregation unless he happens to have a missal. This description seems exaggerated. I fell certain, however, that a little observation will confirm what I have said. *Vidi oculis meis*; and I have heard priests comment on the matter many a time.

We need not ask if the condition is what it should be. Where haste is necessary, there is no question about it. The dying man or babe must be succored with the sacraments, and the Church provides for this contingency with a short form for Extreme Unction, Penance, and Baptism. But there is no need of haste in the High Mass on Sunday, and there are no urgent funerals except in the time of pestilence, when the service is omitted entirely. In general, the sanctity and majesty of the divine service forbid this unseemly haste. The very men who thus hurry through the ritual will be the ones who have most time to waste after the service is over. Worst of all, it is a source of scandal to our people who do not like this evident desire on the part of the priest to get through with the service. The Catholic laity are, as a rule, willing to give a good part of their time to divine worship. When they attend Mass they do not, of course, wish to be kept too long; but they do not expect to be sent away in fifteen minutes. The same holds good of other services.

It would be well, therefore, for our clergy to leave the speed mania outside the sanctuary. Hurry is incompatible with dignity at any time and in any person. In the priest, in the service of God, it is disrespectful, to say the least; and it may be sinful. *Festina lente* should be the motto of the minister of God.

LENTULUS.

THE WORKINGMEN'S INDULT.

Qu. According to our Diocesan Regulations for Lent—

"1. All the days of Lent . . . are fast days of obligation on all persons . . . and are not otherwise, for sufficient reasons, exempted or lawfully dispensed from the fast.

"2. Abstinence from flesh meat implied in the precept of fasting is dispensed with on Sundays without restriction, and at the principal meal on all other days, except Wednesdays, Fridays, Ember Saturday, and the forenoon of Holy Saturday.

"3. Pregnant women, those nursing infants, the sick, and in general all who on account of old age or weakly constitution cannot fast without detriment to their health, are exempted from fasting.

"4. Those who are not bound to fast are not restricted in the use of meat on days when its use is allowed by dispensation at the principal meal.

"Special Indult I. Workingmen and their families are permitted to use flesh meat once a day on all fast days and abstinence days throughout the year, with the exception of Fridays, Ash Wednesday, the Wednesday of Holy Week, the forenoon of Holy Saturday, and the Vigil of Christmas."

In announcing the above Indult I have always emphasized the *once a day*, and added that to eat meat more than once a day on these privileged days would be a grave sin, the same as eating meat on Friday.

A Missionary Father tells me that I am wrong because N. 4 removes any restriction. "Workingmen" are not mentioned by name in the general regulations, as may be noted in N. 3.

If N. 4 may be combined with Indult I, why specify "once a day", which would be confusing, if not contradictory; or at least unnecessary?

Resp. Before proceeding to the solution of the case proposed, we may be permitted to make one or the other observation on the Diocesan Regulations themselves. It appears to us that the phrasing of the third (3) regulation is rather infelicitous. Under the old law, it is true, abstinence, while not belonging to the essence of fasting, was nevertheless included within its terms. The Code makes it clear that such is no longer the case, at least as far as the principal meal is concerned (Canon 1251). This is so patent that some were led to believe that meat might be taken even several times on days of *fast only*. The question was accordingly submitted to the Commission for the Authentic Interpretation of the Code and received a negative answer: "Può ritinersi tuta conscientia la dottrina insegnata da alcuni autori, che dopo la pubblicazione del Codice e permesso nei giorni di solo digiuno mangiar carne piu volte il giorno?—Negative." (29 October, 1919; A. A. S. Vol. XI, p. 480).¹ To speak, then, of a *dispensation* from fast

¹ Can the teaching of certain authors, viz. that since the publication of the Code it is permissible to eat meat more than once on days of *fast only*, be safely held in conscience?

on the days enumerated in N. 2 is incorrect, as there is no law to dispense with. Concerning N. 3 we should suggest that provision be likewise made for those who are also excused on account either of age or work of a laborious character.

To come now to the Indult dealing with workingmen and their families. In passing, it may not be amiss to mention that, in our opinion, the Indult has not been withdrawn by the Code (Canon 4). Consequently, it may still be employed by the Ordinaries, provided, of course, the period for which it had been granted has not expired.

May a workingman eat meat more than once a day by virtue of this Indult? The Code is silent on the point under consideration. Therefore it is to be judged in the light of previous legislation. The following pertinent question was addressed to the Sacred Penitentiary: "*An fideles qui ratione aetatis vel laboris jejungere non tenentur, licite possunt in quadragesima, cum indultum concessum est, omnibus diebus indulto comprehensis, vesci carnibus . . . per idem indultum permissis, quoties per diem edunt?*" "Posse" was the answer given, 24 February, 1919. The same decision was rendered in favor of those who are excused from fast on account of *illness* (S. Poen., 16 March, 1882).² Even the tenor of the Indult itself clearly indicates that the use of meat is not restricted to once a day. The following clause *implies* at least that it may be taken more than once: "*In iis vero diebus in quibus ab Ordinario permittitur usus carnum haec permissio pro obligatis ad jejunium extendi debet tantum ad unicum comestionem . . .*" Therefore, if the workingmen, as usually happens, are already excused from fasting owing to their laborious occupation, or on account of age or ill health, or even if only dispensed according to the explanation of Sabetti, they may take meat as often as they eat, unless the bishop has restricted its use to once a day. Such restriction by the bishop, however, is not advisable, as may be educed from a reply of the Sacred Penitentiary to the

² In their commentaries on these replies some authors (v. g., Noldin, n. 690; Ojetti, n. 2337) limit their application exclusively to those who are *excused* from fasting by reason either of age, ill-health, or labor. Sabetti-Barrett, n. 331, however, interprets them in favor of those also who are *dispensed* from fasting by legitimate authority. We confess that at any rate the opinion of Sabetti pleases us in the present case, if for no other reason, at least, on account of the wording of the Indult—"obligatis ad jejunium".

Bishop of Buffalo, 11 December, 1878. So much for the workmen. But, what is to be said of the other members of the family. Provided they eat at the common table they are in the same position as the workmen themselves. Wherefore, if obliged to fast, they may eat meat but once a day; if excused, on account of age, work, or poor health, or even, conformably with the teaching of Sabetti, when dispensed from fasting for any cause whatever, they may use meat as often as they eat at the common table.

Thus far, however, we have not given a direct answer to our correspondent's query. To our mind the solution would be as follows. In regulation 4 the bishop states the law as we have explained above. Therefore it seems that when he added "once a day" in mentioning the indult, he wished the clause to be understood as applying to those only who are obliged to fast. As we stated, such may eat meat but once a day and not oftener.

PRIVATE MASS IN CONVENT CHAPELS ON HOLY THURSDAY.

Qu. We have had Mass here on Holy Thursday in a convent of Sisters for a number of years, with the sanction, of course, of the Ordinary. Recently a well-informed liturgist told us that this was contrary to the liturgical law as interpreted by the S. Congregation of Rites; that even the Ordinary had no right to give permission for a private Mass in such cases except for cloistered nuns and the sick; that, otherwise, such privilege can be obtained only by pontifical indult. Is this right? Must we hereafter oblige the Sisters to go to the parish church, unless they get an indult from Rome for Mass in their own chapel?

Resp. To get a clear notion of the legislation of the Church regarding the liturgy of Holy Thursday it is necessary to keep in view certain principles and certain facts.

The principles are: The commemoration of the institution of the Blessed Sacrament is to be celebrated in every cathedral, parish, and conventual church. Part of this solemn function is the reception of Holy Communion by all the faithful assisting at the divine service. The impossibility of carrying out these solemn rites or of assisting at them is not intended to deprive the faithful of Mass and Communion on that day,

or of all participation in the devotion which Holy Thursday is intended to represent.

The facts are: The Church permits a modified celebration of the solemnities of Holy Thursday ("juxta parvum Rituale Benedicti XIII") for parish churches and others which cannot command the necessary number of assistant clerics prescribed by the Missal. The Church permits simple low Mass, at which Holy Communion is distributed, for those who cannot for legitimate reasons attend the solemn services in the parish church. This concession is granted in favor of cloistered nuns, communities of regulars, the infirm. This privilege of a private Mass and Communion is granted by either pontifical indult or "ad arbitrium episcopi".

These principles and facts are attested by numerous decrees of the S. Congregation of Rites (28 July, 1821; 31 August, 1839; 1 February, 1895; 9 December, 1899).

Among the recent decisions of the S. Congregation the last mentioned answers the question whether a low Mass may be said in the oratories of regulars, of seminaries and of pious communities. The answer is: "*Affirmative* quoad regulares proprie dictos, juxta Decretum sub num. 2799, diei 31 Aug. 1839; *Negative* quoad Seminaria et Pias Communitates, nisi habeant Apostolicum Indultum."

It would seem, then, that whilst regulars (that is to say, religious who have made solemn vows) may have a private Mass in their oratories, a similar privilege for seminaries and other religious communities would require a special indult from the Holy See.

As regards seminaries, the reason is quite plain. These, if any religious institutions, have the necessary number of clerics for carrying out the ceremonies, or else they take part in the solemnities at the cathedral or the parish churches. As for religious who are permitted to go outside their convents, they may be supposed to attend the solemn functions in their parish church. This is done by communities of religious school teachers, who can find accommodation in the churches to which they are attached. In Rome all classes of religious frequent the solemn functions during Holy Week in the large churches, where one has difficulty in finding a place to kneel or sit. With us there are large communities attached to public in-

stitutions in whose chapels the full ceremonies cannot be carried out for lack of clergy, yet for whom no provision is, or can easily be made in the parish church. They cannot leave their orphans, infirm, poor, and aged, even if they could find places in the crowded church at the late solemn functions. They are needed at home; they are often too delicate to go several miles to the parish church, since churches are not as crowded or close together in America as they are in Rome or any other Catholic centre. All these communities, and their number is legion in the United States, would be deprived of the Holy Week services and of Mass and Communion, unless they procured each an indult from the Holy See, or unless the law as above stated allows a wider interpretation than that which the letter suggests.

As a matter of fact the resident chaplains in the communities to which reference is here made are not under parochial jurisdiction, but act as rectors of independent congregations under diocesan or episcopal jurisdiction. Speaking of such communities ("in oratoriis conventuum religiosorum", which are not parochial churches and which should therefore, according to the words of the above decree, have a pontifical indult for celebrating Mass in private on Holy Thursday), P. Clemens Marc, in his *Institutiones Morales* (Tom. II, n. 1623, edit. 1917) writes: "Attamen ad has ecclesias extendenda videntur ea quae modo diximus de parochiis in quibus desunt tres clerici, dummodo proprio rectore et jure asservandi Sanctissimum gaudeant. Ita Genicot II, n. 235." The same author, citing the decree which permits low Mass "in commodum infirmorum", adds with Genicot and Gasparri, "Episcopum hoc ubique concedere posse pro commoditate populi, ante missam conventualem. Ratio est consuetudo etiam Romae vicens" (Marc, l. c., 1623, c.).

In regard to the permission of the Ordinary required each year for celebrating a "missa lecta" in churches which have not the requisite number of clergy to celebrate in solemn manner, or even according to the modified ritual of Benedict XIII, Marc says: "Venia quotannis ab episcopo petenda est. Imo a venia petenda abstinere posset parochus, si consuetudine legitima hujus missae lectio introducta esset."

It may then be reasonably presumed with these authors (P. Pruemmer in his recently published *Manuale Theologiae Moralis*, Vol. III, n. 282, fully endorses these opinions) that the intention of the lawgiver in the case of religious communities whose members cannot, morally speaking, attend the devotions on Holy Thursday, is not to deprive them of a privilege which is invariably given for like reasons to cloistered communities and regulars, especially when the above mentioned communities are under the pastoral care of a separate rector who is in no sense dependent on the local parish, but enjoys within his community the right of administering the sacraments. The distinction which permits such services only in oratories where the Blessed Sacrament is continually kept, confirms this interpretation.

BAPTISM IN A HOSPITAL.

To the Editor, THE ECCLESIASTICAL REVIEW.

The case of "Baptism in a Hospital", proposed by Four Conscientious Curates in the January issue of the REVIEW, seems to give in its present solution uncanonical rights to the pastor of the place of the "lying-in" hospital. If he has the right to solemnly baptize children of good health in such institutions within the district of his parish, would not the reasoning of the solution also allow him to officiate at the marriage of a woman who is a patient in such a hospital?—and also allow him to bury the mother and the child, in the case of their death at the institution? Then, too, how would the line of reasoning of the solution adjust itself to the requirement of the "locus originis filii in ordine ad ordinationem", which computes the origin of the child according to the domicile of its father? Besides, is it not applying unsound theology and contorting dogmatic phraseology to urge the immediate baptism of a child in such a hospital by the pastor of the place on the basis of "an inherent right to the graces of that Sacrament as early as possible"? Grace itself and the graces of the Sacraments are gratuitous gifts of God, and we have neither an inherent nor an acquired right to them; nor can we merit them.

In lieu of the solution given, the following is offered: When there is a question of danger, or "urgente necessitate", baptism is to be administered privately "quovis tempore et loco." (Codex J. Can., 771.) When, however, there is a question of delay, viz. of over ten days, as would be the case when a woman is taken from a

rural district to a hospital in a city, some distance away, the pastor of the place of the hospital can solemnly baptize the child. (Codex J. Can., 776, n. 2.)

But the mother in the lying-in hospital is a "peregrina" in that institution, since she is living outside of her domicile, which she has not given up. "Persona dicitur peregrinus, si versetur extra domicilium et quasi-domicilium, quod adhuc retinet." (Codex J. Can., 91.) A mother by staying from two to six or eight weeks in such a hospital can hardly be said to have relinquished her domicile, and to have acquired a new quasi-domicile. The intention of remaining for the greater part of the year is necessary for acquiring a quasi-domicile. "Quasi-domicilium acquiritur commoratione in aliqua paroecia . . . quae . . . conjuncta sit cum animo ibi manendi saltem ad majorem anni partem." (Codex J. Can., 92, n. 2.) The mother in such an institution hardly has this intention. Her intention is to return home, as soon as possible. Consequently she is merely a "peregrina" in the hospital.

The domicile of the mother of the child is the same as that of its father. "Uxor a viro legitime non separata, necessario retinet domicilium viri sui." (Codex J. C., 93, n. 1.) The domicile of the child is likewise the same as that of its father. "Locus originis filii est ille in quo, cum filius natus est, domicilium habebat pater." (Codex J. C., 90, n. 1.) The pastor of the father is also the proper pastor of the child. "Sive per domicilium sive per quasi-domicilium suum quisque parochum . . . sortitur." (Codex J. C., 94.) Hence the child is only a "peregrinus" in the hospital.

As such, the child can be solemnly baptized by its proper pastor in his parish church according to Codex J. C. 738. "Etiam peregrinus a parochio proprio in sua paroecia sollemniter baptizatur, si id facile et sine mora fieri potest." There is no difficulty in administering solemn baptism with ease and without delay in the case of a father living in the city where the hospital is located, and where the intervening distance can be easily covered by rapid-transit-car service and by fast automobile transportation. In the cities, therefore, there would be hardly any danger for the father to bring his child to the proper baptismal font for solemn baptism by its proper pastor.

However, if this cannot be done without serious inconvenience, Codex J. C., 775, supplies another *modus agendi*. It says: "Si ad ecclesiam paroecialem aut ad aliam quae jure fontis gaudeat, baptizandus, propter locorum distantiam aliave adjuncta, sine gravi incommodo aut periculo, accedere aut transferri nequeat, baptismus sollemnis a parochio conferri potest et debet in proxima ecclesia aut oratorio publico intra paroeciae fines, licet haec baptismali fonte careant." Therefore the pastor of the child not only can ("po-

test"), but should ("debet") baptize the child, even if it cannot be brought to his own baptismal font. In such a case the law allows him to baptize at the nearest church which has a font, or in a public oratory (as are many of the chapels of hospitals), although the oratory does not enjoy the canonical "jus fontis". For this is also a proper place for solemn baptism. "Proprius baptismi sollemnis administrandi locus est baptisterium in ecclesia vel oratorio publico." (Codex J. C., 773.) If such a condition existed in a given case, no permission to baptize in the oratory need be applied for from the Ordinary.

To recapitulate. The child's pastor, who is also the pastor of its father and mother, should baptize the child, when in good health. The "parochus loci" of the hospital can baptize, (1) when there is a "periculum mortis", or "urgens necessitas"; (2) when the distance to the church where the proper pastor might baptize is too great; (3) when there would be too long a delay. Since any time under ten days is not commonly conceived as too long a delay (cf. A. Lehmkuhl, Vol. 2, De Bapt., p. 60, ed. 1887), more than ten days would have to elapse before the "parochus loci" of the hospital could administer solemn baptism. If without such reasons the "parochus loci" should solemnly baptize, he would be bound in justice to give the stipend to the child's proper pastor.

JOHN J. HARBRECHT.

Resp. Our critic will permit us to point out that there is no parity between a mother's demand to have her child baptized by a priest in the hospital and a request to administer matrimony or perform the burial services in the same place. The Church in her ritual and theology insists that Baptism, absolutely necessary for the salvation of the child, be not deferred, and the Fathers of the Baltimore Council stigmatize unnecessary delay as a heartless folly ("socordia"). The function should by all means take place in the parish church, if that can be done without difficulty; but a difficulty frequently exists in large cities where parish priests administer Baptism only at stated periods, not alway convenient for those who seek prompt spiritual regeneration for their offspring. The desire of the mother for the earliest possible baptism for her child deserves the same respect as the desire of a dying man to have his funeral rites performed wherever he chooses, even outside his parish, a desire which the legislation of the church distinctly recognizes as a right.

The inherent right to demand the graces of Baptism for the child from the appointed minister, the priest, is a very different thing from the right to claim from God the grace of Baptism as an act of merit. We had no thought of confusing the two things.

A similar answer may be given to the plea that the mother is a "peregrina". Even as such she may have two domiciles, neither of which need be a quasi-domicile with the "animus ibi manendi".

The fact that the father or anyone else may bring the child to the regular parish church does not imply that he must so do, and in no wise does it lessen the right of the mother to follow the instinct of a conscientious obligation and take advantage of the serious inconvenience which places her under a temporary pastor. The Canons recognize the fact that she has such a pastor in the hospital where she is domiciled through necessity. What this temporary pastor needs is merely the bishop's permission to baptize solemnly outside the parish church.

THE SUNDAY HOMILY.

Qu. Canon 1344, No. 1, says: "Diebus dominicis ceterisque per annum festis de praecepto proprium cujusque parochi officium est, consueta homilia praesertim infra Missam in qua major soleat esse populi frequentia, verbum Dei populo nuntiare."

Does "homilia" here mean, strictly speaking, the "homilia in Evangelium"? Pope Pius X also in his instruction on preaching directs pastors to give catechetical instruction to the people, without however omitting the regular homily on the Gospel. According to this it would be the mind of the Church that the principal sermon on Sundays and feasts of precept should always be on the Gospel, in the wider or stricter sense of homily. Therefore the pastor should never ignore the Gospel, to preach on a subject that is not in some way suggested by the Gospel. When one has been pastor of the same parish for twenty or thirty years it is pretty difficult at times to find new thoughts every year on nearly the same subject.

Another question would be whether a pastor would really fulfil his strict duty by preaching the same old stereotyped sermon every year. We were told in the seminary that the beautiful Sunday Epistles were neglected too much. But if we are supposed to have the homily on the Gospel at high Mass and a catechetical sermon at

early Mass or some other time on Sunday, there will hardly ever be an opportunity to refer to the Epistles or other parts of the Mass. On the other hand, the Council of Trent (Sess. XXII, C. 8) "charges pastors and all who have the cure of souls that they frequently during the celebration of Mass expound some portion of those things which are read at Mass, and that amongst the rest they explain some mystery of this most holy Sacrifice, especially on the Lord's days", etc. The Council of Trent would leave us free to take a text from the Epistle or Introit or Gradual, etc.

What a beautiful variety of thoughts, for example, are suggested by the Introit of Laetare Sunday! One of the most beautiful and practical sermons that I remember from seminary days was given by a visiting bishop on the Collect of the Sunday. I know that one can turn to almost any subject from a text of the Gospel; but such far-fetched interpretations can hardly be called homilies on the Gospel. There are those, too, who claim it is even wrong to turn, or rather twist, any Scripture text into a meaning that is not intended in the original. The Catechism of the Council of Trent gives in its appendix a "*Praxis Catechismi, seu Catechismus in singulis Anni Dominicas distributus et Evangeliiis accommodatus*". Would such a series of catechetical instructions satisfy the prescribed "*consueta homilia*" of the new Canon Law?

There have been a number of instructive articles on preaching in late numbers of the REVIEW, but I find none touching upon this point of practical application. Your elucidation of this matter would be a practical help in the way of finding material for the Sunday sermon.

Resp. In the regulations and prescriptions of the Church we have to distinguish matters of obligation from those of simple direction. They are often bound together in the manner of giving a precept and illustrating how to carry out the precept. What the Canon Law and prescriptions of the Sovereign Pontiff aim at is that the Gospel be preached to the people so as to make them realize their duty to God and their fellows. The regular preaching of homilies is one way to that end. And the ritual of the Church suggests in the sequence of its liturgical service a systematic way of doing this. If a pastor preaches on the Epistle by interpreting its meaning, he is preaching on the Gospel at the same time, for the Epistles are actually apostolic interpretations of the Gospel. To deliver a stereotyped sermon is not preaching at all, as the term implies. Preaching in the sense in which the Canon Law and the Pontiff

prescribe has nothing in common with a rehearsal of printed elocution. It is an appeal of the pastoral heart to the soul through the intelligence of the hearer. The priest may fill his own soul with motives for that appeal, and with thoughts in which to formulate it, but that would not make a stereotyped sermon. In like manner the obedient priest is not a slave of a canon law: he is a leader to whom that law is a guide. We remember a bishop who, when asked whether he had published to his priests the Pontifical Letter on Catechetical Instruction in which Pius X prescribed certain methods of teaching the Christian doctrine to children, bluntly answered: "No; I have for years insisted on a method that demands much more than the Holy Father prescribes. To read his encyclical as a law to my people would cause them to limit more narrowly their zeal for catechetical instruction, than they have been accustomed to in my diocese, where there is a bitter proselyting spirit against which they need to be greatly fortified by frequent instruction." I am sure the Holy Father, if he heard of the case, would have been much edified at the attitude of this bishop, who failed to enforce, apparently, his superior's instructions.

PRESENT MODE OF DETERMINING EASTER IN THE ROMAN CALENDAR.

In the January number of the REVIEW there appeared a most interesting paper on the Reform of the Calendar. Until that reform is brought about, we are obliged to determine the occurrence of Easter by the old rules, which are here simplified for practical purposes of teaching.

PRINCIPLE.

According to the rule established by the Council of Nicaea, A. D. 325, Easter is celebrated on the first Sunday after the full moon which occurs on or after the date of the vernal equinox, 21 March. Hence, in order to determine the date of Easter it is necessary to find the dates of the Easter or spring full moon, and of the next following Sunday; the former date will be ascertained by means of the golden number and the epact, the latter by the dominical or Sunday letter.

DOMINICAL LETTER.

Definition. The dominical letter is one of the first seven letters of the alphabet, used to designate the Sundays of the year and to aid in finding the day of the week of any date throughout the year.

Rule 1. The dominical letters of consecutive years follow in regular, but *inverted* alphabetical order, beginning with *g*. Leap years have two dominical letters, the first is used until 29 February; the second, after 29 February.

Examples. In 1900 the dominical letter is *g*, 1901 *f*, 1902 *e*, 1903 *d*, 1904 *cb*, 1905 *A*, 1906 *g*, 1907 *f*, 1908 *ed*, 1909 *c*, 1910 *b*, 1911 *A*, 1912 *gf*.

Rule 2. The same dominical letters always occur after twenty-eight years, except when, after 1582, a century year, not divisible by 400, falls during that period. This period is called the solar cycle or the cycle of the dominical letter.

<i>Examples.</i>	1000 <i>gf</i>	1028 <i>gf</i>	1056 <i>gf</i>	1084 <i>gf</i>
	1001 <i>e</i>	1029 <i>e</i>	1057 <i>e</i>	1085 <i>e</i>
	1901 <i>f</i>	1929 <i>f</i>	1957 <i>f</i>	1985 <i>f</i>
	1904 <i>cb</i>	1932 <i>cb</i>	1960 <i>cb</i>	1988 <i>cb</i>

Rule 3. After six years the dominical letter is always the same as the last one of six years before, except when two leap years occur during the period of six years, for in this case we must recede one letter in the alphabet.

Examples. 1901 *f*, 1907 *f*, 1913 *e* (two leap years, 1908 and 1912, therefore recede one letter), 1919 *e*, 1925 *d*, 1920 *dc*, 1926 *c*, 1932 *cb*, 1938 *b*.

Rule 4. In the Roman Kalendarium (cf. Breviary or Missal), the letters opposite the first day of the twelve months of the year are as follows:

Jan. *A* Feb. *d* Mar. *d* Apr. *g* May *b* June *e*

Jul. *g* Aug. *c* Sept. *f* Oct. *A* Nov. *d* Dec. *f*. The order of these letters is contained in the following mnemonic verse;

All devils dread God's brave elect,

'Gainst Christian faith all demons fail. In order to ascertain the dates of the Sundays of any month, begin with the

letter opposite the first day of the month, and, in *regular* alphabetical order, proceed as far as the dominical letter of the year; the date on which the dominical letter occurs is Sunday.

Examples.

When the dominical letter is *f* (1901, 1907, 1929, 1957), on what dates are the Sundays in April? Begin with the letter opposite Apr. 1, and count as far as the dominical letter:

April	1	2	3	4	5	6	7
Letter	<i>g</i>	<i>A</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>

This, *f*, is the dominical letter; hence Apr. 7, 14, 21, 28 are Sundays.

When the dominical letter is *d* (1925, 1931, 1953), on what dates are the Sundays in December? The letter opposite Dec. 1 is *f*; count from *f* to *d*:

Dec.	1	2	3	4	5	6
Letter	<i>f</i>	<i>g</i>	<i>A</i>	<i>b</i>	<i>c</i>	<i>d</i>

Dec. 6, 13, 20, 27 are Sundays. Dec. 7, 14, 21, 28 are Mondays.

In 1928 (1956, 1984) the dominical letters are *Ag* (before Feb. 29 use *A*); the Sundays in January are 1, 8, 15, 22, 29 (after Feb. 29 use *g*); the Sundays in March are 4, 11, 18, 25; in April, 1, 8, 15, etc.; in August, 5, 12, etc.; in October, 7, 14, 21, 28; the Wednesdays in October, 3, 10, 17, 24, 31.

Rule 5. The dominical letters of the century years are contained in the following tables:

I. Julian Calendar, A. D. 0–Oct. 4, 1582.

Dominical Letter	<i>dc</i>	<i>ed</i>	<i>fe</i>	<i>gf</i>	<i>Ag</i>	<i>bA</i>	<i>cb</i>
Anno Domini	0	100	200	300	400	500	600
	700	800	900	1000	1100	1200	1300
	1400	1500					

II. Gregorian Calendar, after Oct. 4, 1582.

Dominical Letter	<i>c</i>	<i>e</i>	<i>g</i>	<i>bA</i>	Mnemonic word "Cegba"
Anno Domini	1700	1800	1900	2000	
	2100	2200	2300	2400	
	2500	etc.	(1500	1600)	
	2900	3000	etc.	etc.	

always add 400 in each column. Instead of using Table I, the dominical letter may also be found by dividing the year by

twenty-eight (Rule 2), and counting the years represented by the remainder, until the dominical letter of the year is reached; in this case begin with *dc* (A. D. O *dc*). Table II may be dispensed with by using the mnemonic word "Cegba."

Examples.

Find the dominical letter of 800. Dispense with Table I. $800 \div 28 = 28$, remainder 16; by counting from *dc* as far as 16 it will be found that the dominical letter of 800 is *ed*:

<i>dc</i>	<i>b</i>	<i>A</i>	<i>g</i>	<i>fe</i>	<i>d</i>	<i>c</i>	<i>b</i>	<i>Ag</i>	<i>f</i>	<i>e</i>	<i>d</i>	<i>cb</i>	<i>A</i>	<i>g</i>	<i>f</i>	<i>ed</i>
0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

or briefly (Rule 3):

<i>dc</i>	<i>c</i>	<i>cb</i>	<i>A</i>	<i>g</i>	<i>f</i>	<i>ed</i>
0	6	12	13	14	15	16

A. D. 800, dominical letter *ed*.

Find the dominical letter of 1492. $1492 \div 28 = 53$, remainder 8. Apply Rule 3: *dc c b Ag*

0	6	7	8	1492	<i>Ag</i> .
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Find the dominical letters of 1492 by using Table I and Rule 2. 1400 *dc*, 1428 *dc*, 1456 *dc*, 1484 *dc*, 1485 *b*, 1486 *A*, 1487 *g*, 1488 *fe*, 1489 *d*, 1490 *c*, 1491 *b*, 1492 *Ag*. On what day of the week did Columbus land in America? Use dominical letter *g* (Rule 1). Oct. 7, 14, etc., were Sundays, therefore Oct. 12, 1492, was on Friday.

July 4, 1776. Use Table II. 1700 has dominical letter *c* (N. B. not a leap year). 1728 *dc*, 1756 *dc*. Apply Rule 3:

<i>dc</i>	<i>c</i>	<i>cb</i>	<i>b</i>	<i>A</i>	<i>gf</i>	
1756	1762	1768	1774	1775	1776	1776 <i>gf</i> . According to Rule 4, Jul. 7 was Sunday, Jul. 4, Thursday.

GOLDEN NUMBER.

Definition. The golden number (aureus numerus) is one of a series of numbers from 1 to 19, (cycle of golden number) used in finding the "age" of the moon on Jan. 1 of each year.

Rule 6. To find the golden number of any year, add one to the year and divide by nineteen; the remainder is the golden number; if there is no remainder the golden number is 19.

Examples.

1921 plus 1 $\div 19 = 101$, remainder 3; 1921 golden number 3
 805 plus 1 $\div 19 = 42$, remainder 8; 805 golden number 8
 1899 plus 1 $\div 19 = 100$, remainder 0; 1899 golden number 19

EPACT.

Preliminary Remarks. 1. By the age of the moon is meant the number of days elapsed since the new moon or the beginning of the lunar month.

2. The duration of the lunar month is about twenty-nine and one-half days, but to facilitate the finding of the date of the lunar month, the Roman Kalendarium uses days of twenty-nine and thirty days alternately. (When epact is 24, the lunar month terminating at the end of March or the beginning of April has twenty-nine days; if the epact is greater than 24, it has thirty days.)

3. The moon is said to be full on the fourteenth day of its "age" or of the lunar month.

4. Note that the Latins, when speaking of the age of a person or thing, do not mention the day or year completed, but rather the day or year *begun*. Thus, as soon as a man is sixty years old, they say (not sixty years old, but rather) he is in his sixty-first year; when the moon has completed thirteen days, they call it the fourteenth day of the lunar month, i. e. full moon.

Definition. The term epact signifies the "age" of the moon on Jan. 1. (*ἡμέραι ἐπακταί* i. e. days added.)

Rule 7. The epact may be any number from 1 to 30; the epact 30 is always represented by . When the epact of a year is 17 (e. g. 1918) this means that Jan. 1, 1918 is the eighteenth day of the lunar month, or four days after the full moon.

Examples.

The epact of 1881 was \oplus , therefore Jan. 1 was the first day of the lunar month or fourteen days until full moon (Jan. 14). The epact of 1920 is 10, therefore Jan. 4, full moon.

Rule 8. The "age" of the moon is always the same on Jan. 1, Jan. 31, Mar. 1, Mar. 31, Apr. 29, etc.; on Jan. 1 of each consecutive year, the epact is eleven days more than the epact of the previous year.

Examples.

In 1919 the epact is 29, 1920 epact 10 (not 40, for the moon cannot be more than thirty days old; hence if the number is greater than thirty, always drop thirty), 1921 epact 21, 1922 epact 2, 1923 epact 13, 1924 epact 24. (At the end of the cycle of epacts, i. e. nineteen years, instead of adding eleven, add twelve to the epact of the previous year.)

Rule 9. The cycle of the golden number is very closely connected with the cycle of the epacts, so much so, that after nineteen years, the epacts will be the same as nineteen years before. (When the golden number is less than 12, the epact 25 is equal to the epact 26, and the latter epact 26 must be used.) To find the epacts by means of the golden number, the following table may be used:

Table of epacts corresponding to golden number 1.

After A. D. 1	epact of golden number 1 is 7	2400	"	"	28
325	"	8	2500	"	27
800	"	9	2600	"	26
1100	"	10	2900	"	25
1400	"	11	3100	"	24
1582	"	1	3400	"	23
1700	"	⊕	3500	"	22
1900	"	29	3600	"	23
2200	"	28	3700	"	22
2300	"	27	3800-4100	"	21

Continuation of this Table may be obtained from the author.

Rule 10. After the golden number (Rule 6) and the epact corresponding to the golden number 1 have been found (Rule 9), in the period during which the year in question falls, the epact of the year itself may be ascertained by adding eleven for each of the golden numbers until the golden number and the epact of the year have been reached. (Note, for brevity's sake, that the epact of the golden number 12 is always one more than the epact of the golden number 1.)

Examples. Find the epact and Easter of 1776. First find the golden number (Rule 6). $1776 \text{ plus } 1 \div 19 = 93, \text{ remainder } 10$, the golden no. of 1776 is 10; next find the epact by means of the golden number (Rule 9); in the Table of epacts after 1700, the epact corresponding to the golden number 1 is \oplus , therefore:

Golden Number	1	2	3	4	5	6	7	8	9	10
Epact	⊕	11	22	3	14	25	6	17	28	9

The epact of 1776 is 9, as stated above; this means that on Jan. 1, 1776, the moon was in the tenth day of its "age" or of the lunar month, and (Rule 8) it was of the same "age" on Jan. 31, Mar. 1, and Mar. 31; next find the full moon thus:

	Mar. 31	Apr. 1	2	3	4
Date of Lunar Month	10	11	12	13	14

This (Apr. 4) is the date of the spring full moon, the Sunday after Apr. 4, is Easter. According to Rules 2, 3, 5, the dominical letters of 1776 are *gf* Apr. 7, 14, 21, etc., are Sundays; hence Apr. 7, 1776, is Easter.

Find the date of Easter, 883. The golden number is 10; after 800, when the golden number is 1, the epact is 9, hence:

Golden Number	1	2	3	4	5	6	7	8	9	10
Epact	9	20	1	12	23	4	15	26	7	18

Jan. 1, 883 is the nineteenth day of the lunar month, or five days after full moon. The moon is of the same "age" Jan. 31, Mar. 1, Mar. 31, hence Easter full moon was five days before Mar. 31, i. e. Mar. 26. The dominical letter of 883 is *f*; the Sundays in March are 3, 10, 17, 24, 31. In 883 Mar. 31 is Easter.

In 1937 the golden number is 19. The epact of the golden number 1 during this period is 29 and the epact of the golden number 19 is 17. Four days before Mar. 31 is full moon, the next Sunday is Mar. 28, Easter.

1935 the golden number is 17, the epact 25, the Easter full moon is on Apr. 18, the dominical letter is *f*, Easter Apr. 21.

EXAMPLES FOR PRACTICE.

I. Julian Calendar.

<i>A. D.</i>	<i>Golden Number</i>	<i>Epact</i>	<i>Dominical Letter</i>	
444	8	25	<i>bA</i>	Easter, Apr. 23
666	2	19	<i>d</i>	Pentecost, May 17
999	12	10	<i>A</i>	Ascension, May 18
1212	16	25	<i>Ag</i>	Easter, Apr. 22
1481	19	29	<i>g</i>	Easter, Apr. 15
1582	6	6	<i>g</i>	Thursday, Oct. 4

II. Gregorian Calendar

<i>A. D.</i>	<i>Golden Number</i>	<i>Epact</i>	<i>Dominical Letter</i>	
1616	2	12	<i>cb</i>	Easter, Apr. 3
1777	11	20	<i>e</i>	Easter, Mar. 30
1818	14	23	<i>d</i>	Easter, Mar. 22
1886	6	25	<i>c</i>	Easter, Apr. 25
1900	1	29	<i>g</i>	Ash Wednesday, Feb. 28
1950	13	11	<i>A</i>	Corpus Christi, June 8
1999	5	13	<i>c</i>	Corpus Christi, June 3
2222	19	16	<i>f</i>	Easter, Mar. 31
3333	9	22	<i>d</i>	Easter, Mar. 29

P. EBERHARD OLINGER, O.S.B.

St. Meinrad, Indiana.

**THE TRUE HISTORY OF THE ACADEMY OF ST. CECILIA
AT ROME.**

It is marvellous, notwithstanding the researches of the past fifty years, how old errors remain, and are sedulously propagated. In a recent issue,¹ I had the privilege of exposing the many blunders that had for long appeared as to the early years of Palestrina, an exposure due to the patient investigation of Monsignor Raffaele Casimiri, Maestro di Capella of St. John Lateran, Rome. It is now my privilege to make known the crop of errors that has received wide circulation in musical histories concerning the Academy of St. Cecilia at Rome, and to present to the readers of the *ECCLESIASTICAL REVIEW* the true account of the foundation and development of this ancient Congregation, and of its rebirth as the Pontifical Higher School of Sacred Music.

Here is a summary of the article on the "Accademia di Santa Cecilia di Roma," as given in the new edition of Grove's *Dictionary of Music and Musicians* (1908):

It was founded by Pius V, in 1566, but its existence is usually dated from 1584, when its charter was confirmed by Gregory XIII; almost all the masters and pupils of the Palestrina-Nanini school enrolled their names on its books, and their example has been since followed by over 4000 others.

¹ *ECCLES. REVIEW*, August, 1919.

The Congregation originally took up its quarters at the College of Barnabites (afterward Palazzo Chigi), in the Piazza Colonna, where they remained for nearly a century; thence they moved to the Convent of Sta. Maria Maddalena, and again to another college of Barnabites, dedicated to San Carlo a Catinari.

The Institution was dignified with the title of "Academy of Gregory XVI", in 1839. Two years later, Rossini's "Stabat Mater" was performed for the first time in Italy in its entirety by the members of the Academy.

Soon after the fall of the pontifical government, in September, 1870, the associates of the Accademia, now a *Royal* institution, expressed in general assembly unanimous approval of the classes, and entrusted a provisional committee, with Professor Bornia at its head, with the task of formally constituting a Liceo Musicale. From this period the energies of the Accademia, which until now had been little more than a body of examiners and licentiates, became centered in the new development and its history identified with that of the daughter institute of which the classes formed by Szambati and Penelli were the nucleus, and of which, therefore, they are rightly considered the founders.

The Accademia now occupied itself with the compilation of a Statute for the Liceo, and in accordance with the wishes of the Government the "Commissione disciplinare" (launched on 3 March, 1877) was substituted in 1886 by an administrative council.

This summarized article was written by Mr. A. Hughes-Hughes and Mr. H. A. Whitehead, but it is only fair to add that practically the same account is given in the *Catholic Encyclopedia*, by the Right Rev. Monsignor Umberto Benigni, no doubt relying on the inaccurate statements published by Moroni, Alfieri, and Tosti.

I herewith subjoin a crop of errors:

1. The Academy was not founded by Pope Pius V, in 1566: it was not even in existence at that date.
2. Its charter was not confirmed by Pope Gregory XIII, in 1584: this Pontiff had intended to do so, but death prevented the expedition of the Brief.
3. Palestrina had nothing to do with the foundation of the Society.
4. The Barnabite College in the Piazza Colonna did not exist in 1584; it was not built till 1596, and it was only in 1622 that the Congregation or Confraternity of St. Cecilia moved thither.

5. The date when the Institution was dignified with the title of Academy was not 1839; the true date is 1837.

6. The Accademia of Gregory XVI really disappeared with the usurpation of Rome in 1870; as the substituted Royal Academy cannot be regarded as the continuation of the ancient Academy, which had been honored by Pope Pius IX with the title of "Pontifical". As a matter of fact the Pontifical Higher School of Sacred Music, founded in 1911, may justly be regarded as the revival of the original Congregation of St. Cecilia, founded by Dom Alessandro Marino, a Venetian Canon of the Lateran, in the year 1584, with the approval of Pope Gregory XIII.

Strange as it may seem, the very name of the founder of the Congregation, or Confraternity of St. Cecilia, which developed into the Pontifical Academy, remained hidden until recently, when the happy discovery of the Brief of Pope Sixtus V, dated Kalends of May, 1585, confirming the erection of a Confraternity of Musicians "de Urbe", under the invocation of the Visitation of the Blessed Virgin Mary, St. Gregory, and St. Cecilia (as approved of by Pope Gregory XIII on 1 March, 1595), revealed the founder as Alexander Marino, Canon of St. Augustine of the Lateran. This important discovery is due to the researches of the Right Rev. Dom Raffaele Casimiri, Maestro di Cappella of St. John Lateran, Rome, and kindly communicated to me by the distinguished Jesuit, Father Angelo de Santi, S.J., Associate Editor of the *Civiltà Cattolica*, and President of the Pontifical Higher School of Sacred Music. In the light of this discovery it is amusing to read that the present Royal Academy of St. Cecilia is the same as the *old* Academy founded in 1566 (!), whereas the Academy was only added to the old Cecilian Confraternity in 1837.

From the Papal Brief of Sixtus V, in May, 1585, we learn that a couple of years previously, most probably in 1583, Canon Marino, O.S.A., a Venetian of the Congregation of the Lateran, had suggested to the musicians of Rome the formation of a Confraternity of St. Cecilia, and, all matters being duly arranged, in 1584, got the approval of the statutes by Pope Gregory XIII, who, on 1. March, 1585, issued a Brief for its canonical erection. This Brief was not expedited for the

simple reason that the Pope got seriously ill soon after it was drafted, and died on 10 April. His successor, Pope Sixtus V, O.F.M., almost immediately after his elevation, issued the Brief of confirmation, now so fortunately discovered. He was elected to the Pontificate on 24 April, 1585, and the very first Brief he issued, May, was that known as *Rationi congruit*, which fully ratified and amplified the non-expedited Brief of Pope Gregory XIII (1 March, 1585).

The following is the head of this remarkable Brief of Pope Sixtus VI: "Confirmatio erectionis Confraternitatis Musicorum de Urbe cum Indulgentiis in forma Rationi congruit". From it we gather that the musicians of the new confraternity were to meet in the church of St. Mary of the Rotunda (the Pantheon), until another church would be assigned to them, and to perform various pious exercises.

Before proceeding further it may be well to note that one of the earliest known Cecilian Confraternities was founded at Rouen, in 1560, followed by another called "La Puy de Musique" at Evreux, on 12 October, 1570. This latter Confraternity was due to the pious zeal of an Irishman, William Costello; and, at the celebration of 1575, Orlando di Lasso carried off first prize—a silver organ—for a motet, "Domine Jesu Christe qui cognoscis", repeating his triumph, in 1583, for the motet, "Cantantibus Organis." However, the real basis of the Roman Congregation of St. Cecilia was the Confraternity established in Paris, in 1575, attached to the church of the Augustinian Friars—the statutes of which were signed by the King himself on 18 May, 1575, and enrolled by letters patent dated 27 June of the same year. This confraternity was under the invocation of God, the Blessed Virgin Mary, and St. Cecilia, and was ordered to be known as the "Confraternity of St. Cecilia". All the members were to assist at a Missa Cantata sung on the last Sunday of every month, and a solemn Requiem was to be sung for all deceased members. On the feast of St. Cecilia there was to be a solemn High Mass, preceded by a procession round the Priory, after which the candles were to be given to the church at the Offertory. In the evening solemn Vespers and Compline were to be sung, succeeded by the Office for the Dead, and a Solemn Requiem on the following day. All the best musicians in Paris were

invited to send in new motets or canticles, for which prizes were to be awarded in the order of merit, and the Confraternity was to be under the direction of the President and four Masters, to be elected annually on the feast of St. Cecilia, after Vespers and Compline.

A few words are now necessary as to the founder of the ancient Roman Confraternity of St. Cecilia in 1583, namely Canon Alessandro Marino, O.S.A. The ordinary musical books of reference give no account of this distinguished priest musician, but Father Angelo de Santi, S.J., supplies the titles of several of his published works between the years 1571 and 1597. Of these, the *First Book of Madrigals*, for five voices (Venice, 1571), was highly esteemed, as were also his *Book of Vesper Psalms*, set for six voices (Venice, 1579),² and his *Book of Compline Psalms* (Venice, 1596).

The Confraternity of St. Cecilia languished in 1600, but was revived in 1622, at which date the College of the Barnabites in Piazza Colonna was taken by them as their headquarters. By a Papal decree of 1869 the statutes of the Confraternity were bound to be observed by all musicians in Rome, and in 1709, all Roman musicians had to obtain a license as a preliminary step to become a member of the profession. Corelli was head of the instrumental section of the Society in 1700, in which year the feast of St. Anne was made an extra festival at which the members were expected to assist. In 1771 the feast of St. Cecilia was enjoined for a high festival. Yet in the last quarter of the eighteenth century the Confraternity again languished, and was suspended from 1799 to 1803 and again from 1809 to 1822. At length, Pope Gregory XVI soon after his consecration as Head of the Church took a warm interest in the confraternity, and in 1837 changed the title to that of "Academy of St. Cecilia"—the Academy being aggregated to the ancient Confraternity, associated with the memory of Pope Gregory XIII. Ten years later the saintly Pope Pius IX, 7 August, 1847, further honored the Academy with the title of "Pontifical", and as such it flourished till 1870.

Although the venerable Confraternity of St. Cecilia, founded in 1583, and made an Academy in 1837, ceased as such (owing

² A second edition of his *Vesper Book* was issued at Antwerp in 1637—a copy of which is in the British Museum.

to the usurpation of the Pope's temporal power) in 1870, it has been revived in our own day by Pope Pius X, and formally opened, 1 January, 1911, as the "Higher School of Sacred Music," being further honored by the same venerated Pontiff with the title of "Pontifical" by a Rescript dated 10 July, 1914. The present beloved Vicar of Christ, Pope Benedict XV, bestowed a special blessing on the work of the School, 16 July, 1919, having previously made over to the Institute, so admirably conducted by Father Angelo de Santi, S.J., a splendid apartment in the Palazzo dell' Apollinare.

Among the many illustrious founders of this revived Pontifical Higher School of Sacred Music, whose names are duly inscribed on a roll of honor, and who have subscribed each not less than 1000 lire, are: Cardinal Rampolla, Cardinal Farley, Bishop Shahan (Washington), Monsignor Tappert (Covington), Mr. Clarence R. Mackay (New York), Mr. Vincent Desclée (Tournai), Mrs. Herbert D. Robbins (New York), Mrs. Cabot Ward (New York), Mr. and Mrs. Charles Korz (New York), Mr. and Mrs. James Slevin (New York), and others.

By pontifical authority the Institute is empowered to confer academical diplomas, including licentiates as well as master-ships of Gregorian chant, composition, organ playing, and all branches of sacred music. The students are taught by the best masters, and have every opportunity of hearing the finest polyphonic compositions of the Palestrina period, the golden age of church music. In the words of Pope Benedict XV, the work of this Pontifical Higher School is likely to be "an honor to Rome, to Christian art, and a continuation of the true tradition of Church Music, as well as a nursing mother of the sublime ecclesiastical rites".

Naturally, the four years of the great world war affected the normal development of the Pontifical Higher School of Sacred Music, but the latest reports as to its progress are most encouraging, and give promise of a revival school, worthy of the ancient Confraternity of St. Cecilia with which it rightly claims lineage.

W. H. GRATTAN FLOOD.

Enniscorthy, Ireland.

TITLE SELECTION BY CATHOLIC WRITERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Few readers or writers seem to appreciate the value of satisfactory titles to magazine articles appearing in Catholic periodicals; but it can unhesitatingly be said that this lack of appreciation on the part of the writers of such articles themselves is the very cause of much ignorance regarding Catholic points of view among non-Catholics.

Let it be remembered that practically *every teacher* in our secular high schools and colleges uses one method and one method only in compiling a list of articles to be read on any given subject, and, of course, also instils this same method into all of his pupils. Then let it be remembered further that to obtain a list of articles of any kind, one is, by the very nature of the problem, faced with only three resources, i. e., one must search for *subject*, or *author* or *title*. This means, therefore, that if one does not know that an article of a given kind exists, one cannot know the author of such article. The only remaining choice is to search under that part of the index called "Subjects". Now, if a particularly valuable article on the very subject we happen to be looking for should have been written, if the author of such article has not made his title embrace his subject, it will not appear under the "subject" where we have a right to expect to find it. This means that such article *is lost for all time*, even to the most conscientious teacher and student; for, no matter how thoroughly a student may search, the article escapes.

Catholics especially are the losers through improper selection of titles, for the method referred to above in compiling a bibliography consists of a reference to the *Reader's Guide*, the little monthly index of all articles published in our various periodicals. This *Reader's Guide to Periodical Literature* at the end of each year is rearranged, bound, and placed on the library shelf as a complete index to all magazine articles of the year. There is also the *Reader's Guide to Periodical Literature Supplement*, containing references to articles which are supposed to appeal to special readers rather than the general public. Both of these reference books are found in practically every public and college library, and they cover, in so far as

teacher and student are concerned, all that is known and all that is written on every subject under the sun. Yet, there is now only one Catholic magazine listed in the general guide, and that is *The Catholic World*. The *American Catholic Quarterly Review* was formerly listed. This means that only the articles appearing in either of these two journals were known, or could be known, to readers at large. Consequently, when solid papers were published, say on the objections to the late Andrew D. White's *Warfare*,¹ under such titles as "Christian Faith and Modern Science", these articles were not indexed under, or near, Dr. White's name, or under any subject-index where one would be likely to find them if searching for objections to Dr. White's point of view.

Contrast this with a volume written by an English scientist and carrying Sir Ray Lankester's ideas to the world at large when Henri Bergson's views are objected to. This book bears the title *Modern Science and the Illusions of Professor Bergson*. Verily, the children of this world are wiser than our Catholic writers, to say the least. It will be observed that this volume is indexed under the subject of "Science" and under "Bergson", so that in looking up the bibliography on either subject the student will get both sides. The writer had occasion to look up the articles appearing under the latter name for several years past in the *Reader's Guide*, without finding one single reference to an opposing article.

If students who are actually searching for both sides to a given question cannot find it simply because Catholic authors do not appreciate the value of title selection, this point should be emphasized so that there will be a change made immediately.

Attention should also be called to an interesting sidelight thrown on this matter of the *Reader's Guide* by a librarian in one of our large reference libraries, herself a graduate of the University of Chicago, who asked the writer why it was that *every* publication of the University of Chicago found its way

¹ I have mentioned Andrew D. White's book because this particular work is definitely assigned to be read at the various secular universities. At the University of Arizona it was assigned to the writer in a course in Astronomy, but the professor mentioned that it was not to be taken too seriously. At the University of Wisconsin it is a part of Professor Otto's course "Man and Nature" in the department of Philosophy, and there is hardly a university library where it does not occupy a prominent and important place.

into these volumes immediately, while many others equally as worthy, and sometimes more worthy, did not. The answer is not known. Librarians follow the beaten path, just as do other people and it is their custom to have only those journals on their shelves which appear in the *Reader's Guide*. That volume is the standard by which they judge the completeness of their periodical list.

The United States Bureau of Education, Bulletin, 1915, No. 25, lists about fifteen hundred Public, Society, and School Libraries. If our Catholic journals can be placed in the *Reader's Guide to Periodical Literature*, probably at least one-half of these libraries can be made subscribers to our periodicals, and this will mean a big thing for Catholics, for, it is in schools and colleges especially, and secondly in our public libraries that men and women who are really interested in obtaining reliable information on all subjects search for it. But, even if these subscriptions be obtained, and even if the very best imaginable articles appear in these journals, unless the authors see to it that their articles possess titles that make it possible for him who does the indexing to know that the particular article under discussion is listed under the proper subject, it will be lost to all except the few subscribers who are so intensely interested in the Catholic side that they already know the author's point of view before he states it.

EDW. J. MENGE, PH.D.

Marquette University.

TRANSFER OF MASS STIPENDS.

Qu. In quibusdam dioecesibus Statuum Foederatorum Americae, parochi, certe pauci numero, usum habent sibi retinendi notabilem partem stipendii, puta dimidiam partem, pro singulis missis quae a vicariis cantantur.

Qui usus mihi videtur in conflictum venire cum Theologia et propterea mere abusum constituere, siquidem lex ecclesiastica hac de re injungit stipendium missae ex integro et in sua specie celebranti competere.

Hoc posito et pro vera doctrina accepto, quid cogitandum de tali usu? Num valeat efficere legitimam consuetudinem in favorem parochi? Quid, absolute? quid, relative ad hasce dioeceses ubi parochi, pauci, partem stipendii sibi retinent, coeteri vero, et pro maximo numero, totum celebranti cedunt stipendium?

Equidem quis posset in favorem parochi invocare rationem domus parochialis curandae; sed ad tale propositum auctoritas competens, saltem in nostra dioecesi, collectas diei Nativitatis Domini et diei Paschatis, necnon collectas in die dominica, toto currente anno, ordinavit.

Quum res multis dubiis et difficultatibus ansam praebeat, quaero a vobis ut benigne aptam solutionem dubitationis propositae in "Ecclesiastical Review" afferatis. Casus habet momentum valde practicum.

SACERDOS VICARIUS.

Resp. Mass stipends may be either manual, or *ad instar manualium* or foundation. Manual stipends are those which are offered by the faithful for the celebration of holy Mass (a) either occasionally from motives of piety, or (b) by reason of an obligation, whether temporary or permanent, imposed upon them as heirs by the testator. The stipends for foundation Masses are derived from the revenues of a fund the proprietorship of which is vested in a moral ecclesiastical personage, v. g. a parish, religious community, etc., which has the duty of celebrating said Masses either for a long period of time or perpetually. When the stipends for foundation Masses are to be transferred conformably with law or by virtue of a special indult of the Holy See because the Masses cannot be said in the place designated or by him who is obliged to celebrate them according to the terms of the foundation, the stipends thus transferred are known as "*ad instar manualium*". (Cfr. Canons 826, 1544). Here in the United States stipends with very rare exceptions are exclusively manual. Presuming, then, that our correspondent is concerned solely with such stipends, we shall restrict our observations to them alone.

The law regulating the transfer of such stipends which is intended to prevent avarice in a matter so preëminently sacred, is merely a concise restatement of the previous legislation on the subject as enacted by S. C. C., 21 June, 1625; Innocent XII, —*Nuper*, 23 December, 1697; Benedict XIV, *Quanta Cura*, 30 June, 1741, S. C. C., *Ut debita*, 11 May, 1904, ad 9. It is thus briefly enunciated by Canon 840, § 1: "Qui Missarum stipes manuales ad alios transmittit, debet acceptas integre transmittere, nisi aut oblatores expresse permittat aliquid retinere, aut certo constet, excessum supra taxam dioecesanam datum fuisse intuitu personae". It is obvious, therefore, that

a priest who transfers a Mass to another, must at the same time remit in its entirety the honorarium which he had received for its celebration. The canon cited, however, admits of a twofold exception. It is permissible to retain a portion of the honorarium (a) when the donor *expressly* permits him to do so, or (b) when it is certain that the amount exceeding the diocesan tariff was given out of personal considerations affecting the donee himself, v. g. friendship, gratitude, poverty, office, dignity, etc. Mere presumptions will not suffice for determining this point; there must be moral certainty that such was the intention of the donor.

Nor are these the only exceptions to the rule. In the past authors allowed a priest who transferred Masses to others to keep the excess in stipend when the transferee freely agreed thereto. This consent on the part of the transferee must be spontaneous, not solicited by the transferor either directly or indirectly (*Quanta Cura*, § 3; St. Alphonsus, VI, n. 321; Gennari, *Quistioni Morali*, 580). In like manner it was further acknowledged that a pastor had a right to the excess when due to his parochial office by way of perquisites, v. g. in the case of nuptial or funeral Masses (S. C. C., 25 July 1874; Wernz, III. n. 537; Bargilliat, n. 1120). Again when no other provision had been made for the board of the assistant, the practice of the pastor who, in order to defray the expenses of house maintenance, deducted a portion from the Mass stipends transferred to his assistant, could not be said to be illegal, if abuses were sufficiently guarded against (S. C. C., 27 February, 1905. ad 1; Marc, n. 1615). Now since, as we previously mentioned, the legislation on the subject of the retention of a part of the honorarium in the case of transference is the old legislation, we see no reason why these additional exceptions may not still be admitted (Canon 6). We need scarcely add that with us in the United States the question of house maintenance is quite generally decided by diocesan statute. Thus, in some localities all the stole fees are to be pooled, while in others the income from certain collections is allowed to pay for the house maintenance of pastor and assistants. There are also a few dioceses, we believe, in which the pastor is permitted to hold back a part of the assistant's salary for the same purpose.

From the foregoing principles *Sacerdos Vicarius* will be able to conclude whether or not the condition to which he refers, is comprised within the terms of the prohibition. Personally we can hardly imagine a priest so parsimonious as to indulge in any forbidden transaction in so holy a matter. The unfortunate who violates the law should know that he renders himself amenable to severe penalties by the Ordinary, who may even suspend or deprive him of his office or benefice if the affair permit (Canon 2324). Neither can he take refuge behind the pretext of custom, as no contrary custom exists. To omit other reasons which go to prove the non-existence of such a custom, it is only necessary to recall the well known axiom of law, viz. that the uniform action of the *major et sanior pars* of the community is demanded for the introduction of a custom. An occasional act on the part of one or the other individual is far from sufficient.

DOES DELAYED DISPENSATION FOR "DISPARITAS CULTUS" INVALIDATE MARRIAGE?

Qu. A priest wires for a dispensation—"disparitas cultus"; but does not receive it in time for the ceremony. Nevertheless he performs the marriage since he feels that if he failed to do so the parties would take the matter in their own hands and go before a justice of the district. I believe the marriage is invalid. Would it suffice, in order to validate it, if I got the parties concerned to express their consent, without having to go through the regular form and without asking the non-Catholic party to make the required promises?

Resp. Whilst there was no title permitting the priest to assist officially at a marriage ceremony before receiving the necessary dispensation applied for, his conduct does not necessarily involve invalidity of the act. The questions here are (1) did the action invalidate the marriage? and (2) if so, how is the marriage to be revalidated?

1. In order to settle the first point, we must consider the *nature of rescripts*, then their division, and finally at what precise moment they take effect. (a) A rescript may be defined as a written reply of the Pope or another Ordinary given in response to the report, petition, or inquiry of another. (b) By

reason of their contents rescripts are divided into rescripts of favor (*gratiae*) and rescripts of justice. Rescripts of favor contain a favor either beyond or contrary to law, v. g. a dispensation, absolution, privilege; whereas rescripts of justice deal with litigious matters. Furthermore, if we consider the mode of grant, we find that some rescripts are issued in *forma gratiosa*, others in *forma commissoria* (Norm. Pec. cap. 3. art. 1. n. 3). The former require no executor who is to grant the favor as the agent of the principal; in other words, the rescript itself contains the favor (*gratia facta*) already granted. The latter, on the contrary, demand the services of an executor, i. e. the rescript empowers another to grant the favor (*gratia facienda*). When, therefore, a priest applies to the bishop for a dispensation from a matrimonial impediment, and the latter answers in writing, we have a rescript of favor. If, in addition, the rescript itself contains the dispensation, it is granted *in forma gratiosa*; if, however, it does not contain the dispensation, but merely intrusts the granting thereof to the priest, it is granted *in forma commissoria*. (c) Rescripts of favor granted *in forma gratiosa* take effect as soon as they have been drafted (Canon 38), v. g. in the case of dispensation from matrimonial impediments, the impediment is removed by the signing of the dispensation. Other rescripts produce their effect only when executed by the agent, i. e. when the executor in keeping with his instructions dispenses from the impediment either as he sees fit or only after verifying certain conditions. Canon 53 is supplementary of this ruling: Unless he has been officially notified in advance, the executor invalidly discharges his office by executing the rescript before he has received it and established its integrity and authenticity.

Let us now examine the case in the light of what has been said. Since the priest wired for a dispensation we take it for granted that he applied to the bishop. This method of communication with the Holy See *directly* is not permitted as a rule. Now, our Bishops when dispensing usually grant the rescript *in forma gratiosa*. So, we presume, there is question of a rescript of grace granted *in forma gratiosa*. The validity of the marriage, therefore, will depend on the time of its issuance. If, then, the rescript was signed in the episcopal curia before the marriage was contracted, the marriage was valid, even

though the priest had not yet received the dispensation; otherwise, it was invalid. This is a matter of fact and may be determined by consulting the diocesan records where the files of such dispensations are kept.

2. There remains the question of revalidation. If investigation shows that the dispensation had been granted subsequently to the marriage, the marriage is to be revalidated. How is this to be done in the present instance? The method suggested by the querist, viz. to have the parties renew their consent without the assistance of priest or witnesses, will not suffice. The contention that matrimonial consent had already been expressed before the priest and witnesses, does not constitute proof to the contrary. This is evident from the fact that the impediment in the case is *public*, viz. capable of proof in the external forum (Canon 1037). We conclude that the impediment is of such a nature for the simple reason that the priest had applied for a dispensation from disparity of cult. Had any doubt existed concerning the baptism of the non-Catholic party, he would have petitioned for a dispensation either from mixed religion or "*disparitas cultus ad cautelam*". Wherefore, the method of revalidation to be employed is that which is prescribed for marriages which are invalid on account of a public impediment. The procedure is as follows: 1. Unless the impediment has ceased in the meantime, a dispensation therefrom is to be obtained. 2. The parties are then to renew consent in due form, i. e. before a competent priest and witnesses (Canons 1133, § 1, 1135, § 1). If however, in the present case the dispensation had actually been given in the first instance, we see no necessity for applying again. In like manner, if the prescribed guarantees or promises have already been given, they need not be exacted anew, provided, of course, there is moral certainty that they will be kept. This mode of revalidation in all likelihood will give rise to complications involving the fair name of the priesthood. In order that the entire clerical state may not suffer on account of the rash action of an individual, we should rather suggest *sanatio in radice* as the preferable method of revalidation.

"DOMICILIUM" AND THE "EPISCOPUS PROPRIUS".

Qu. According to Canon 956 concerning the promotion to sacred orders of "laici", the "episcopus proprius" is the one in whose diocese the ordinand has a domicile "cum origine", or domicile together with oath of remaining in that diocese "perpetuo". Is this a change from the old law, which seems to me to call the "episcopus proprius" the "episcopus originis" or the bishop who incardinated the ordinand after he had been excardinated from the "episcopus originis"? Is a "domicilium" necessary to constitute an "episcopus proprius", and will all those studying for the priesthood have to acquire a domicile in the diocese in which they intend to labor, if they belong to another diocese, before they are ordained—in other words, before the bishop to whom they apply for adoption becomes their "episcopus proprius"?

Does the "episcopus originis" lose his jurisdiction over his subjects when they acquire a "domicilium" in another diocese? From the new Canon Law it seems he does. Is not the matter of getting an "exeat" useless if one can acquire an "episcopus proprius" through a domicile? What length of residence is required for a domicile in such cases?

ALUMNUS.

Resp. Canon 956 treats of the "Episcopus proprius" of ordination of *seculars*, in other words, of the *lawful minister* of tonsure, minor and major Orders for *seculars*. Therefore, our correspondent fails to quote the correct sense of the Canon when he says that it deals with the "Episcopus proprius" of *laics* for promotion to *sacred*, i. e. major Orders.

The previous legislation on the subject of the legitimate minister of ordination has been completely remodelled by the section referred to. Under the old law there were several *Episcopi proprii*, those, namely, of origin, benefice, service (*familiaritas*), and incardination. The Code has dropped the bishops of benefice, service, and incardination from the list, and also deprived origin of much of its former importance. In future the bishop of domicile alone will be qualified to act as the legitimate minister of ordination, provided (a) that the candidate's domicile be at the same time his place of origin; or, if not his place of origin, (b) that he take an oath to remain perpetually in the diocese. This oath, however, is dispensed with in three instances, viz. (a) when the cleric has already been incardinated in the diocese by means of the first tonsure,

since the oath is quite unnecessary; (b) when the ordinand is intended for the service of another diocese (Canon 969, § 2), in which case he will be obliged to take a similar oath before admission into the second diocese; (c) when the candidate is a professed religious (Canon 964, n. 4), such oath being incompatible with his state of life. Of course an "Episcopus proprius" may still grant his subjects (v. g. a candidate who is to work in another diocese) dimissorial letters to be ordained by another bishop.

In answer, then, to the question whether or not a domicile is necessary to constitute an "Episcopus proprius" of *ordination*, we answer in the affirmative. For other matters a quasi-domicile will suffice (Canon 94, § 1). This domicile, however, is not the rigid domicile heretofore demanded by the *Speculatores* of Innocent XII. A domicile is now acquired by residence either in a parish or quasi-parish on the one hand, or in a diocese, vicariate or prefecture apostolic on the other, together with the intention of remaining there perpetually, or, failing such intention, by residence for ten full years (Canon 92, § 1). In explanation we need only observe: (a) that there must be actual residence; (b) this residence, if coupled with the intention of remaining, unless called away by unforeseen circumstances, constitutes a domicile as soon as residence is established; (c) if no such intention accompanies any stage of residence, the domicile will not be gained until after ten years of residence have been completed; (d) the residence or the intention to remain must not necessarily be confined to any definite parish, as residence within various sections of the diocese will suffice; (e) a domicile which has been acquired by residence in a parish or quasi-parish is styled parochial, by residence in a diocese, vicariate or prefecture apostolic, diocesan. But the necessity of a domicile for the acquisition of an "Episcopus proprius" of ordination does not compel those who are studying for another diocese to acquire a domicile in their prospective diocese before ordination. They may wait until after ordination and then be incardinated in the diocese of their adoption.

In reference to *Alumnus's* query concerning the jurisdiction of the "Episcopus originis" we may remark that the title of origin, when standing alone, does not vest a bishop with juris-

diction. In fact, origin as such figures chiefly only when there is question of ordination, and even then, as we have seen, domicile must be added before a bishop can legitimately ordain. Before dismissing the subject of origin, it may not be altogether out of place briefly to point out what is meant by the term under the new law. The place of origin of legitimate children is the place where the father had a domicile, or, in default thereof, a quasi-domicile at the birth of the children. In the case of illegitimate or posthumous children, on the contrary, it is the domicile or quasi-domicile respectively of the mother. For the children of *vagi* the place of origin is the place of their birth; and for foundlings, the place where they were discovered.

Neither is the *exeat* rendered useless, as *Alumnus* is inclined to believe, by the fact that an "*Episcopus proprius*" is gained by the acquisition of a domicile. This becomes evident when we consider that if a cleric after ordination applies to serve in a different diocese from the one for which he was ordained, he must first be properly *excardinated* from the diocese of his "*Episcopus proprius*," in other words, secure his *exeat* (Canon 112). In this connexion it may be well to call attention to the apparent contradiction between Canons 111, §2 and 969, § 2. According to the former a cleric is *incardinated* in the diocese for whose service he is ordained, by the reception of first tonsure. As it stands, this section obviously implies that, when a cleric is to labor elsewhere than in the diocese of his "*Episcopus proprius*", he is by the very act of receiving the first tonsure *incardinated* in the other diocese without further ado. On the other hand, Canon 969, § 2, by stating that a bishop is not enjoined from ordaining a subject who after legitimate *excardination* and *incardination* is destined for another diocese, would seem to teach that such a cleric must first be released from his own diocese by due process of *excardination* before obtaining admission into the diocese in which he is to be engaged in the ministry. The apparent conclusion to be drawn from this passage is that the reception of first tonsure will not of itself suffice to incorporate a cleric in another diocese. The harmonizing of these Canons has been a source of no slight confusion. Happily the matter has been at least partially cleared up by a recent decision of

the Commission for the Authentic Interpretation of the Code. Among others the following question was submitted by Cardinal Logue of Armagh: "2° Utrum ille qui ordinetur a proprio Episcopo servitio alius dioecesis incardinetur huic alii dioecesi juxta Canonem 111, § 2, an potius dioecesi proprii Episcopi juxta Canonem 969, § 2." This is the answer received: "Ad 2um, Affirmative ad primam partem; negative ad secundam." (17 August, 1919.)¹ This reply makes it clear that when a cleric is ordained for another diocese, he is incardinated in this other diocese, not in the diocese of his own bishop, by the reception of the first tonsure. Nevertheless the difficulty of explaining Canon 969, § 2 still remains. Possibly the interpretation may be as follows. Canon 969, § 1 tells us that a bishop is not to ordain seculars unless in his judgment they are either necessary or useful for the diocese. Let us suppose that a diocese is already sufficiently supplied with clerics to meet the demands of necessity and utility. Canon 969, § 2, in our opinion, is intended for such a contingency. In a case of this kind, it seems to us that a bishop might still ordain a subject with the understanding that later on he is to serve in another diocese. Under such circumstances, if our contention is correct, he will first ordain the candidate for his own diocese. Subsequently, the cleric thus promoted will be duly excardinated from his own diocese, and then incardinated in the diocese in which he is to serve. Perhaps some may have a different explanation to offer.

OASUS DE ERRORE CIRCA QUALITATEM IN MATRIMONIO.

Qu. Joannes haesitans de matrimonio cum Anna quam jam per aliquod tempus inviserat ineundo ipsam incaute carnaliter cognovit. Quibusdam hebdomadis elapsis Anna eum sic affatur: "Debemus statim nubere quia ventris fructum ex concubitu in me gero". Joannes rigorem legis civilis in tali casu cognoscens, et insuper conscientiae obligatione se sentiens ductus ex paternitate praesumpta, matrimonium cum Anna contrahit. Paulo post nuptiarum celebrationem Anna Joanni passim confidit infantem quam proxime expectat generatum fuisse ex alio viro (patruele).

¹ *Irish Ecclesiastical Record*, Oct. 1919, p. 330.

Joannes Annam statim deserit et ex appellatione civili divortium obtinet, casu ex circumstantiis probato.

Quaeritur utrum matrimonium sit validum coram Ecclesia?

Resp. By its very nature the matrimonial contract postulates the mutual matrimonial consent of two contracting parties who are unmistakably determined as to individuality. Whatever excludes this determination necessarily destroys matrimonial consent and invalidates the marriage contract. Such a destructive element is substantial error concerning the person or individuality of the other contracting partner. The law dealing with this subject is epitomized by the Code in the following manner.

CANON 1083.

§ 1. Error circa personam invalidum reddit matrimonium.

§ 2. Error circa qualitatem personae, etsi det causam contractui, matrimonium irritat tantum:

1°. Si error qualitatis redundet in errorem personae;

2°. Si persona libera matrimonium contrahat cum persona quam liberam putat, cum contra sit serva, servitute proprie dicta.

A brief definition of terms by way of preliminary will not be out of place. Error may be defined as an act of the intellect whereby one person or thing is mistaken for another. It thus differs from ignorance, which is a lack or negation of knowledge on a certain subject. Error may be either antecedent or concomitant: antecedent, when it is the cause of an action; concomitant, when it exercises no influence on the action. If, for instance, a man would not have married had he been aware of his error previous to marriage, he errs antecedently; but if, on the contrary, he would have married despite his error, he errs only concomitantly.¹

The section of the law which has been quoted, informs us that marriage is invalidated by error concerning the person himself ("error circa personam"). In other words, if a person errs either antecedently or concomitantly in regard to the individuality of the partner with whom he contracts marriage, be his error vincible or invincible, the contract is void. Since an essential element is lacking, namely, mutual matrimonial

¹ Cf. Wernz, IV, n. 223.

consent, the marriage is invalid not only according to the ecclesiastical law, but according to the natural law as well. This is evident from the fact that the consent of him who is in error, is intended not for the contracting party, but for an entirely different individual. For this reason marriages of this character would be invalid even when entered into by unbaptized persons. Such error would be had in the following case. John intends to marry Bertha. At the marriage ceremony Bertha is impersonated by her twin sister, Alice. John, believing that the bride is Bertha, goes through the ceremony with Alice. Obviously the error is substantial. Hence the marriage is void, even though John would have been prepared to take Alice as his wife, had he been cognizant of his mistake. As a matter of fact he intended to wed Bertha, not Alice. Let us further suppose that during the ceremony John said mentally, "I would be willing to marry the bride, even if she were not Bertha". The error would still be substantial, for the simple reason that John's consent was directed toward Bertha, not Alice.² Of necessity errors of this kind must be very rare; in fact, they are quite inconceivable save in a few exceptional cases, v. g. marriage by proxy, blindness of one of the contracting parties, marriage between persons who have not previously met, but have made arrangement by letter, impersonation by a person who cannot readily be distinguished from the intended partner. On the strength of these principles the marriage between Jacob and Liah described in Genesis is to be considered invalid, unless consent was given after detecting the error.

Error as to the so-called *qualitas personae* invalidates marriage in but two instances, viz. (a) when the error is equivalent to an error concerning the individuality of the person (*redundans in personam*); (b) when a free man or a free woman contracts marriage with a person he or she considers free, but who is nevertheless a slave in the strict sense of the term. At present we are concerned solely with the former case, namely, when the error amounts to an error of person. Such error alone is substantial, all other error accidental. To determine when such error is present is by no means an easy

² Cf. Gasparri, II, n. 890.

task. Even D'Annibale (III. n. 444) does not enter into the question. He contents himself with quoting the rather disheartening statements of Sanchez and Clericatus, to wit, that the question while one of great importance is a most difficult one, and that authors complicate it still more in their attempts at explanation. Under the circumstances one might well hesitate before hazarding an opinion. We shall, therefore, confine ourselves to stating the doctrine of Wernz, since it appeals to us most strongly. The distinguished canonist requires the following conditions for an error "de qualitate personae redundans in personam" (IV. n. 223): The error must deal with a quality (a) which is entirely individual to a certain person (v. g. the eldest daughter of the Prince of Monaco), (b) which person is directly and exclusively intended by the one in error solely on account of that quality. Such individualization is for all practical purposes the same as indicating a person by one's Christian name and surname. But, merely to intend some generic quality, for instance virginity or wealth, does not individualize a person but rather indicates an accidental attribute. It would not, then, invalidate marriage, unless the quality was intended as a *conditio sine qua non*. This explanation of Wernz appears eminently reasonable. If we reflect, we must conclude that to be in error concerning an individuating quality amounts to marrying an entirely different person from the one intended. Thus, if John deciding to marry the eldest daughter of N., a certain rich banker, because she is the eldest daughter of N., were to contract marriage with her younger sister who pretends to be the eldest daughter, it is clear that John is mistaken as to the person to whom he is giving consent, and since his consent was directed exclusively toward the eldest daughter and not her sister, a substantial error intervenes and invalidates the contract. Contrariwise, let us suppose that John makes up his mind to marry a rich woman for purely mercenary reasons. He becomes acquainted with Anne, a poor girl, who inveigles him into the conviction that she is an heiress. In consequence of her deceit John marries Anne. In this case the error concerns not the person's individuality, but only an accidental quality, namely wealth. John's consent was directed toward Anne and none other. Hence the marriage is valid.

Another element, however, would enter, if one of the contracting parties were to make consent conditional upon the possession of a certain quality. Absence of such quality would then render the contract void owing to the non-fulfillment of the condition (Canon 1092). John agrees to marry Anne on condition that she is a virgin. Now, provided the condition virtually exists at the moment of contracting marriage, the marriage would be invalid, if Anne were not a virgin. Needless to add, it would be quite impossible to secure a sentence in favor of nullity in the external forum for want of proof, unless the condition had been expressed exteriorly in some way or other. Conversely, if John erroneously believes that Jane is a virgin, and marries her as the result of the false impression which she has created, the marriage would be valid, unless, as in the former instance, he made her virginity a condition to the contract. To say that he would not have married her had he known the facts is to attribute to him a merely interpretative intention. An interpretative intention, if properly understood, is no intention at all and effects nothing.³ It is not a question of what he would have done, but of what he actually did.⁴ Neither will it avail to point out that deceit was employed. Barring a special provision of law, deceit invalidates an act only when it affects the substance of the act (Canon 103 § 2). No such clause is to be found favoring the error of "*qualitas personae*". True, the Church might have penalized such fraud by disqualifying the offending partner from validly contracting marriage. But, she has wisely refrained from so doing owing to the countless difficulties that would inevitably arise from the many applications for annulment that would pour in from the disaffected.

The foregoing, then, is a summary of the principles governing the question of error. The application of these principles to concrete cases is frequently beset with well nigh insuperable perplexities, since it is almost impossible at times to decide whether the error is equivalent to an error concerning the individuality of the person or not. In any case the matter is not one for the confessor to settle, but for the matrimonial courts.

³ D'Annibale, I, n. 136.

⁴ Tropper, "De imped. erroris", n. 196; apud *Analecta Eccl.*, XV, p. 241.

Those who are interested in the manner in which these cases are handled by the Roman Courts, might profitably consult the following (Roman Rota; *A. A. Sedis*, Vol. II, pp. 590; 961; Vol. III, p. 497).

REQUIEM MASS DURING EXPOSITION OF BLESSED SACRAMENT.

Qu. On the first Friday of the month we have in this church a three hours' Adoration before the Most Blessed Sacrament solemnly exposed. On 3 October the Ordo had *de ea* with the "Missa Dom. praeced., 2 Orat. A cunctis, 3 ad lib." Could a Requiem Mass in violet vestments have been said on that day during the exposition in this church?

Resp. No. Masses of Requiem cannot be celebrated in a church during the solemn exposition of the Most Blessed Sacrament, even in violet vestments (S. C. R. Clementine Instruction for Forty Hours' Devotion; Decr. 19 December, 1829). This is allowed only on 2 November when the Forty Hours' Devotion takes place (Clementine Instruction).

Ecclesiastical Library Table.

HYMNOLOGY.

Under this heading it is proposed to note, from time to time, current hymnological activities both within and without our own fold. Such activities have their highly practical as well as purely cultural value. The practical side may be illustrated by the work now being done on two Catholic hymnals, one of which is intended for general use, while the other is apparently designed to meet some particular diocesan requirements. Perhaps this latter one may nevertheless find a much larger public desirous of using it.

The present writer is also aware of kindred work quietly performed upon three Catholic undertakings which have rather a cultural than a practical purpose (in the narrower meaning of "practical"—for the forthcoming volumes now referred to may very well serve to enrich future hymnals with choice renderings of our Latin hymns). These three undertakings deal exclusively with English versions of notable Latin hymns, and it is hoped to treat them with some detail in this department.

Meanwhile, our separated brethren are giving renewed attention, now that the Great War has ceased to distract minds and energies from their accustomed pursuits, to the subject of hymnology. It is interesting to notice how the old lure of the great Latin hymns still affects the lovers of vernacular Protestant hymnology. This fact is sufficiently attested in current literature. The fact is interesting and informing, and merits occasional attention and illustration here.

The *Dies irae*, for instance, although rendered into English verse so often and so well by Protestant pens, has meanwhile lost none of its old attractiveness for the ambitious translator. Catholics have of course done it justice in their English versions. Indeed, while the present paper was in preparation, the writer received from a Redemptorist priest now resident in New York City an original rendering of the Judgment Hymn into a versification that represents with scrupulous care the rhythms and rhymic features of the original. But now let us consider a recent Protestant version.

"A literal translation in the fewest words possible" is the legend that heads a new English version of the *Dies irae*. This "literal translation" is presumably the work of the author herself in the little volume entitled *A Study of Latin Hymns*.¹ Here are some of the stanzas:²

Dies irae, dies illa
Solvat saeculum in favilla,
Teste David cum Sibylla.
Quantus tremor est futurus
Quando Judex est venturus
Cuncta stricte discussurus.
Tuba mirum spargens thronum
Per sepulchra regionum
Coget omnes ante thronum.
Mors stupebit et natura
Cum resurget creatura
Judicanti responsura.
Liber scriptus proferetur
In quo totum continetur
Unde mundus judicetur.
Judex ergo cum sedebit,
Quidquid latet apparebit,
Nil inultum remanebit.
Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

O Day of wrath, that day
When earth shall pass away,
Prophet and sibyl say.
The trembling cry—
The Judge draws nigh
Each soul to try.
The last trump's knell
From gates of Hell
Shall all compel.
Death they surprise
And Nature wise
When all arise.
The Book is there
Which all lays bare
To Justice fair.
That Judgment throne
Where all's made known
Will nought condone.
What shall I say
On that dread day
When just men pray?

All of the remaining stanzas have the same scheme of twelve syllables to the stanza. One of them, however, uses assonance instead of rhyme in the third line:

With Mary shriven,
The thief forgiven,
My hope has risen.

A still more fundamental fault is found in the first stanza, which has eighteen syllables instead of the twelve comprised in each of the following stanzas. The strength of a chain is the strength of its weakest link. A lyric like the *Dies irae*, composed of equal rhythms throughout (with the exception of the last six lines, subsequently added to the original composition, apparently, in order to fit it for liturgical use), demands equal rhythms in its translation. Indeed, the first stanza

¹ *A Study of Latin Hymns*. By Alice King MacGilton, A.M. Boston: Richard Badger. 1918. 116 pages, 12mo.

² Op. cit., p. 79.

of any lyric sets a standard of metre for all the following ones. In the case of the great Judgment Hymn, the first stanza has always been somewhat of a *crux* to translators. It simply cannot be cabined, cribbed, confined within the limits of twelve syllables by any device known to versifiers. The last line might, it is true, contrive to get along with only five syllables: "Seer and sibyl say"; and, accordingly, instead of the eighteen syllables employed by the author of this recent volume, fifteen would suffice. We might thus condense the tremendous trochaics of the original Latin into—

Day of Wrath, that day
Earth shall melt away,³
Seer and sibyl say.

Of course, the following stanzas should then have fifteen, instead of twelve, syllables.

Those who are interested in the question of literary condensation of a masterpiece will find much appropriate discussion of the *Dies irae* as a subject-matter for such a feat, in an article entitled *Dies Irae: An Experiment in Compression*, in *The Dolphin* of December, 1904, pages 665-671.

While *A Study of Latin Hymns* was planned to discuss the originals, it nevertheless gives translations of two other Latin hymns, the English versions being apparently by the author of the volume. There are two translations (pages 65 and 81) of the hymn or prayer attributed to Mary, Queen of Scots:

O Domine Deus, speravi in Te;
O care mi Jesu, nunc libera me.
In dura catena, in misera poena, desidero Te;
Languendo, gemendo, et genu flectendo.
Adoro, imploro, ut liberes me.

³ The subject of *solvet* is *dies*, not *saeclum*, although, as March notes in his *Latin Hymns* (p. 293), "Many read these clauses [sc. *Dies irae, dies illa*] as exclamatory, and *solvet* as intransitive", and quotes Walter Scott's very free rendering:

"That day of wrath, that dreadful day!
When heaven and earth shall pass away."

Miss MacGilton has therefore some authority of usage for her rendering:

"O Day of wrath, that day
When earth shall pass away."

Similarly, the Redemptorist residing in the New York diocese, whose version is doubtless the most recent of all, writes:

"Day of wrath, that day ill-fated,
When the world by fire cremated . . ."

The author prefaces her version as follows: "From the prayer book of Mary, Queen of Scots, we have the following touching prayer which the world of her admirers loves to believe was her own composition. It was certainly on her lips in those last trying hours when her life was sacrificed because of its dangerous nearness to the throne of her cousin Queen." The tribute is a kindly one to the memory of a much-maligned lady, and we hesitate to point out, even in the interests of hymnological accuracy, that the prayer-book referred to—or what is declared to be such—is in the library of Stonyhurst College, but contains no such prayer, while the book itself shows no evidence that a fly-leaf, upon which the prayer is supposed to have been written by Mary, has been torn out. We may trust that the affecting supplication was, as the author assures us, "certainly on her lips"—the lips of the unfortunate Queen—in her "last trying hours".

The little volume which we are discussing gives its readers a highly appreciative but not always discriminating estimate of Latin hymns, together with some details of their authorship or, failing this, their probable provenance and date of composition. To earnest students of hymnology, it can not be greatly recommended as a help. Its bibliography is too restricted. Its author seems to be unaware of the *Analecta Hymnica* of Dreves and Blume, the recent work by Mearns (1911) on *Early Latin Hymnaries*, and even of the fairly extensive treatments accorded to notable Latin hymns in the pages of the *Catholic Encyclopedia*. We are told, for instance, that "Duffield mentions 154 published English versions [of the *Dies irae*], of which 96 are by American authors" (p. 56). In his volume on the *Dies irae*, published in 1902 (that is, sixteen years earlier than the present work), Mr. Warren cited 135 American versions of the hymn and 99 English versions—in all, no less than 234 renderings into English. Since 1902 there have been published several other translations, and Mr. Warren's list was not complete even for his own day.

While the advanced student of hymnology will receive but slight help from the present work, a beginner will find it serviceable, as its tone is that of reverent appreciation, and its table of contents is stimulating. The volume also contains a

good list of nearly five hundred Latin hymns, together with a statement of their approximate date, source, etc.

The *Salve caput cruentatum* attributed to St. Bernard has found its way, in English translation, into some of our hymnals, together with the tune — apparently a purely secular one — usually called "Passion Chorale" in Protestant hymnals. The hymn has been translated into English some dozen times by Protestants, either directly from the Latin or as a version of the German translation by Paul Gerhardt, who ranks next to Luther, in the estimation of Protestants, as a hymnodist.

Gerhardt's most widely influential hymn was probably his "O Haupt voll Blut und Wunden", a beautiful rendering, although not very literal, of the *Salve caput cruentatum*, which is Part VII of the *Rhythmica oratio ad unum quodlibet membrum Christi patientis et a cruce pendentis* generally ascribed to St. Bernard. Part VII is *Ad Faciem*. It is discussed at length (pages 85-95) in the work* of Mr. Hewitt dealing with Gerhardt's influence on English hymnody. Gerhardt translated all the seven parts of the long poem from the Latin text of 1609. Of these parts I, V, VI and VII have passed into English verse (p. 40).

Mr. Hewitt tells us that the melody "first appeared in Hans Leo Hassler's *Lustgarten*, Nuernberg, 1601, set to a love song, beginning 'Mein G'mueth ist mir verwirret' (p. 86). The tune, however, early found a sacred use, being set in 1613 to a hymn; and J. S. Bach employed it some five times in his St. Matthew Passion.

The ascription of the Latin text to St. Bernard is disputed in the Historical Edition of *Hymns Ancient and Modern*, as this ascription dates only from the Fifteenth Century (p. xxv of the Historical Edition, *Introduction*).

* *Paul Gerhardt as a Hymn-Writer and His Influence on English Hymnody*. By Theodore Brown Hewitt, Ph.D., Assistant Professor of German, Williams College. New Haven: Yale University Press. xvi + 169 pages, royal 8vo.

Criticisms and Notes.

BENEDICTINE MONACHISM. Studies in Benedictine Life and Rule.

By the Right Rev. Cuthbert Butler, Abbot of Downside Abbey.
Longmans, Green & Co., New York, London, Bombay, Calcutta and
Madras. 1919. Pp. 387.

St. Benedict of Nursia was the originator of a new philosophy of life whereby he translated the truths of the Gospel into the language of popular holiness for the nations of Western Europe. Its application to the barbarous conditions of the Northern peoples was the beginning of modern civilization. Out of the Benedictine Rule, as from a tree planted by the riverside, grew the agricultural, mechanical, and literary arts of to-day. Greece and Rome, like Babylon and Egypt before them, had cultivated truth and beauty of form. But their products lacked the taste and savor engendered by the light and warmth of the Christian religion. With the coming of the Benedictines arose new temples of worship and fame, universities, libraries, laboratories, academies of painting and sculpture which, whilst they borrowed method from the science and art of the East and South, gave new life and fairer form to the things they created. The inspirations fostered by the Constitution of St. Benedict's Order, in numerous schools of northern Italy, Germany, Gaul, Spain, Ireland, and England, are written in a thousand records of art and literature which serve as witnesses of Christian truth in every land and for all time.

Of this we are reminded in the pages of Abbot Cuthbert's work. He adds fresh title to the gratitude of the historian by interpreting the spirit of his Order to the general reader as well as to the sons of the great monastic founder. The key to much of our theology and philosophy of Christian life is found in the theory of the Benedictine Rule, since it is one of the chief fountains of the spiritual wealth that continues to nourish and beautify the religious world of to-day.

With the story of the Saint's birth and vocation amid the disorganized social, civil, and religious conditions of Italy we are all familiar. The monastic life in the West, based on the traditions of the Fathers of the Desert who followed St. Anthony, was eremitical in its form and character. Its dominant note was the individualism that strove after personal perfection. St. Pachomius in southern Egypt had indeed added the element of organized labor as an integral part of the cenobitical life, thereby establishing a union of the contemplative with the active religious observance. But the aim in all this remained the single search after spiritual perfection for the individual.

The divine altruism, established by Christ in the principle of love, to give one's life for another, was made subservient to the law of leaving all to gain all in the salvation of one's own soul.

St. Benedict, without having the idea of founding a religious Order devoted to the missionary self-sacrifice which became one of its later features, built up his rule of seeking perfection on the foundation of charity through service. His aim was, as he tells us in the Prologue to his Rule, to establish "a school of God's service in which there was to be nothing harsh, nothing burdensome". Beyond this he made the idea of stability a permanent feature of religious service. By this he cut off the liberty, hitherto deemed part of the aim at perfection, by which a monk might pass from one monastery or hermitage to another, to change at will, or to improve his opportunities and allegiance. Benedict had no thought apparently of an institution that would bind hundreds of communities under a single rule, in the sense in which the Order developed spontaneously. His idea was to open separate houses where men would devote themselves by vow and with a stable purpose to the service of God and mutual aid to salvation. Renunciation was to be the basis, prayer the sustaining force which set the heart and the will toward God, labor the accompanying melody that fostered charity.

Speaking of the subject of prayer according to the Benedictine Rule, our author is led to speak of mysticism, a subject which he proposes to enter on at greater length in a separate volume under the title "Western Mysticism". Here he recalls merely the great representatives of mystic teaching among the Benedictines, namely St. Gregory and St. Bernard. If the Benedictine Rule demands the exercise, under certain conditions, of active service, it does not thereby put contemplative prayer in a subordinate place. On the contrary, the atmosphere of Benedictine monachism is pregnant with the principles laid down in Father Baker's *Sancta Sophia*. St. Benedict himself had a decided preference for such writers as Cassian and St. Basil. These fostered the development of a varied order of contemplatives, some of whom revived the intuitive spirit of prophecy, as in the case of Saints Hildegard, Mechtilde, and Gertrude, whose subtle gift of observation endowed them with a delicate sense of the Divine manifestations in nature as in theology. A kindred type of contemplatives is shown in Blossius, Gertrude More, and the Maurists, with whom learning became a distinct lever of devotion.

It is on the lines thus indicated that the Abbot of Downside pursues his analysis and detailed study of the Benedictine life and spirit. He takes up the Benedictine vows, their peculiar spirit and influence on the individual and the family or community. Thence he pursues the study of the government, the polity, the intellectual output, the

economical aspects with their respective far-reaching influence upon society. In conclusion the author sums up his analysis in a brief sketch of the Benedictine history which closes with a description of the daily life and activities of the Benedictine community in a modern monastery in the full light of the twentieth century.

LIBER SACRAMENTORUM. Note storiche e liturgiche sul Messale Romano. Vol. I: Nozioni Generali di Sacra Liturgia. Per il Rev. I. Schuster, abbate del sacro monastero di S. Paolo, Roma. Torino-Roma: Pietro Marietti, editore. 1919. Pp. 203.

Students of the liturgy who are familiar with Italian will read this work with exceptional satisfaction. It is at once historical, critical, and devotional. Its method explains simultaneously the composition and the artistic beauty of Catholic worship. The Roman Missal, to use the author's expression, is both in scope and form the most elevated and important work of Christian literature. It reflects the life of the Church and is a masterpiece in the composing of which both heaven and earth have taken part. The author sees it as a beautiful vision such as came to St. John at Patmos, but does not forget that it calls for interpretation by the Christian archeologist. We are shown in the first place the chief parts and the sources from which liturgical worship takes its beauty. These are the sacramental ministrations, the psalmody, the various consecrations and benedictions of the ecclesiastical services. The author traces the gradual development of the Catholic ceremonial, beginning with the indications in the *Didache* and the early Apostolic writings. He notes their gradual growth during the first four centuries, from the rite of Baptism as an initiation, the daily and festal prayer associated with the Holy Sacrifice, and the bestowing on the faithful catechumen the sacramental blessing that secures his fidelity. From the time of St. Gregory, who inaugurated a more solemn ceremonial organization and reformed the method that threatened abuses, the ancient *Fractio Panis* at the Eucharistic table takes the form of the Pontifical Mass, with the processional vigils and the Roman *Stationes*, in which the Sovereign Pontiff is the chief celebrant. With these considerations the author associates the study of the poetry and music of the sacred Synaxis and the *scholae musicae* at the Lateran Church as the model of the solemn worship of the Mass. Other parts deal with the penitential discipline, the rites of priestly ordination, the dedication of churches. The nuptial blessing, the rites of burial, as practised in the Church during the early ages, and the various sacramentals adopted by the ministering hierarchy from the beginning, show how unchanged our essential service has remained.

The survey of sacramental action as the inheritance of the Catholic Church, which bears the name of Roman as its subtitle and as the badge of its ancient dignity, is illustrated throughout this little work by interesting historical sidelights, in particular from the churches of France and Spain. The book leaves the impression of a deep reverence on the part of the learned writer for the sacred institutions of our holy religion.

BARTHOLOMAEUS ANGLIUS. Auctore P. Thomas Plassman, O.F.M.
 Extractum ex Periodico "Archivum Franciscanum Historicum." Typ.
 Collegii S. Bonaventurae ad Claras Aquas (Florentiam). 1919.
 Pp. 44.

One of the earliest text books of scholastic science, antedating the *Summa* of St. Thomas in the thirteenth century, is the work *De Proprietatibus Rerum*. For a long time its author, like the great master builders and sculptors of those days, remained unknown to those who profited by the work. Some attributed the book to Albertus Magnus. Others believed its author none other than the famous Dominican William of Moerbeke, who, at the request of Brother Thomas of Aquin, had translated the Arabic text of Aristotle, and who had inaugurated the neo-Platonic movement which procured the translation of Proclus's *Elementa Theologica* from the Greek, for the schools at Paris and Cologne. Few questioned the assumption that the writer was a Dominican, and this opinion was held down to the sixteenth century. Subsequently a writer by the name of Bartholomæus Glanvillanus was credited with the authorship. But the joint work of Quetif and Echard brought to light an extant MS. of the thirteenth century which antedated the supposed Glanville by a full century, and this fact was pointed out in the *Scriptores Ordinis Praedicatorum*. At the beginning of the last century the Franciscan Friar Sbaralea found the name of Bartholomæus Anglicus mentioned in Salimbene's *Chronica* as the author of *De Proprietatibus Rerum*. This proved the work to have been written before 1283, the year of the publication of the *Chronica*. Jourdain took up the search and in his *Récherches critiques* came to the conclusion that the work was from the pen of the "Lector Bartholomæus Anglicus" who resided at the studium of the Franciscans at Magdeburg, whither he had been sent from Paris in 1230. It is assumed that here he completed the work begun at Oxford and continued at Paris. This places the publication or completion of the book before 1240.

Father Thomas Plassman, O.F.M., gives an interesting account of the author and his work. His dissertation appeared originally in the *Archivum Franciscanum Historicum* of Quaracchi, near Florence.

The writer reviews the whole question of the original authorship and supplements previous researches by sundry interesting biographical and bibliographical details. He directs particular attention to the discussion raised by some scholars regarding the priority of Bartholomæus's work over that which deals with the exposition of Aristotle's philosophy by Albert the Great. Passages referring to either work occur in both. The probability is that the authors interchanged parts of their MS. or were at all events familiar with what each was doing. It is not unlikely that in parts they collaborated or exchanged notes and information. Both merit the title of *doctor universalis* from the extent of their erudition. Father Plassman suggests the publication of a critical edition of Bartholomæus Anglicus. It is a work of great importance touching the studies in the schools of the thirteenth and earlier centuries, for it was intended as a sort of encyclopedia arranged in analytical form and covering the entire field of medieval knowledge. It begins with *De Deo*; next treats the subjects of angelic spirits, the human soul, down to the details of material creation in the chapter *De Corporibus*, with their qualities and incidents.

GREAT FRENCH SERMONS. From Bossuet, Bourdaloue, and Massillon. Second Series. Edited by the Rev. D. O'Mahony, B.D., B.O.L. St. Louis, B. Herder Book Company. Pp. 377.

Of late there has been much complaint, and to our mind hysterical, about the present state of sacred eloquence. The pulpit, it has been claimed, has fallen on evil days. Sacred oratory is well-nigh a lost art. To us it seems that we are in a stage of transition; the old forms of pulpit rhetoric are being discarded, and the new ones, better adapted to our own demands, are yet in evolution. The old-fashioned oratory, the passing of which many lament, was well fitted for a time of leisure, but ours is an age of feverish activity and restlessness. The pulpit, of course, must adjust itself to the changed conditions of life. But this requires some time, and hence the appearance of groping tentativeness and lack of finish in the pulpit utterances of to-day.

Withal the pulpit of to-day has much to learn from the masters of the past. From the embers of the past the fires of modern pulpit eloquence may be rekindled, for Bossuet, Bourdaloue and Massillon are models for all times. They have soared so high in their magnificent oratorical flights that all future times and generations will look up to them and find inspiration in their homiletic masterpieces. There is something of the grandeur of the prophets about them, and their solitary splendor is independent of the circumstances of time.

To make their works accessible to our times by good translations is an excellent undertaking.

Frequently these masters have had the ill-fortune of being poorly translated, which not only spoils the best which they have done, for much of the excellence of their work lies in the exquisite form, but also deters the reader from approaching them. Against this the editor of the present series has carefully guarded: he furnishes a thoroughly good and idiomatic translation. In fact, the translation reads as smoothly as an original text. The only quarrel we have with the editor is that he does not give each discourse in its entirety. The wonderful proportions, the monumental character of these sublime masterpieces appear only when they are presented in complete form without any mutilations. We cannot adapt these sermons to our times and needs by merely abbreviating them in an arbitrary manner and delivering them in small fragments, but only by catching the spirit and the plastic power that has wrought them. Nothing, however, will assist the pulpit of to-day in discovering the right keynote so much as the diligent study of these unsurpassed masters of Christian eloquence.

C. B.

"CREDO": A SHORT EXPOSITION OF CATHOLIC BELIEF. From the French of the Right Rev. A. Le Roy, Bishop of Alinda, General of the Congregation of the Holy Ghost. Translated by E. Leahy, from "Nouvelle Edition," 1918. Edited by the Rev. George O'Neill, S.J., M.A., Frederick Pustet Co., Inc., New York and Cincinnati, 1920. Pp. 304.

Any work from the hand of the learned author of *Les Religions des Primitifs*—a classic in its category—may be expected to be comprehensive in scope, solid in argument, consequent in logical development, lucid in method and style, and practical in view of application. It goes almost without saying that the expectation is realized in the book at hand. It possesses all these qualities. The author undoubtedly takes a comprehensive view of his subject. The title suggests an exposition of the Creed, a summary of truths to be believed, which logically implies laws to be obeyed, certain things to be done, others to be shunned. What these laws are, what they command or prohibit, has not been left to man's reason alone to educe, i. e. infer from natural principles. They have been revealed of God through the Olden Covenant and the New. They, too, like the *articuli fidei* contained in the Symbol, are among the truths to be believed precisely because they are authoritatively taught as the norms of conduct and of life. Consequently, in the purview of the book before us we find an exposition of the Creed as such, i. e. Catholic belief; of law,

i. e. Catholic morals; of religion, i. e. Catholic worship; in a word, a reasoned-out summary of faith, morals, and religious duties. Obviously the scope is comprehensive, almost surprisingly so, when the limits of the volume are considered. But Mgr. Le Roy has the gift of condensing, because he has a sure insight into spiritual truth coupled with the power of logical deduction and the art of clear expression. While consulting for brevity, he escapes obscurity. There are of course in English other books covering substantially the same field. Nevertheless, the present compend will by its elevation of thought, its clarity, felicity of expression, its timeliness and practicality, no doubt win its way into the favor of both teachers and pupils of religious truth and life.

The merits of matter and form, the introduction states, have been "fully re-created in the present version", although "some slight modifications" have been made (p. 111). Perhaps a few more of the latter would have still further improved this on the whole praiseworthy edition. For instance, we might note that the argument for God's existence drawn from the cosmical order does not by itself conclude to an "Infinite Intelligence", as stated at page 32, but only to a wonderfully wise and powerful mind. Again, we read at page 36 that for the non-existence of evil in the world it would be necessary that the world should be perfect, like God Himself (p. 36). This looks very much like the Leibnitzian teaching that the limitations of the finite are (metaphysical) evil. Evil is lack of perfection *due* to a subject. The limits in the finite are not evil. Evil might be absent without the world's being (absolutely) perfect, that is, like God. No creature can be absolutely perfect. It may be relatively perfect and yet exclude all evil. Certain other desirable modifications, as well as occasional lapses of type, might be noted. Most likely, however, they will not escape the translator in preparing a second edition, which it may be hoped will be soon in demand.

PREACHING. By the Rev. W. B. O'Dowd. Longmans, Green & Co., London, New York, Bombay, Calcutta and Madras. 1919. Pp. 235.

The new Code of Canon Law, in treating of the subject of Catechetical Instruction and Preaching, insists on the necessity of preaching in such fashion as to reach the capacity of the people, explaining the principles of the Gospel, in harmony with the cycle of the ecclesiastical year. "The patient duty," says our author, "of instructing his people by a process of steadily growing enlightenment is the work of the parish priest. . . . If the parochial clergy will not do this, their proper work, it will be left undone; if they are perfunctory and slipshod in doing it, the spirituality of their people will

slowly but surely decline and become more and more mechanical, languid, and unintelligent."

To reach the capacity of the people it is necessary not merely to set forth the simple truths which we learn from the Catechism, but to do so in a way that attracts, fixes the attention, and moves to practical resolution. In all this a preacher has to take account of the modern spirit, the daily surroundings, the preoccupations and habits of his hearers. It is to the recognition of these features in the popular ministry of the word that the author turns our attention in dealing with a time-worn subject. He points out what makes the preacher, the real as contrasted with the artificial preacher. The preparation, action in the pulpit, choice of topics and their construction into a sermon or conference, the kind of illustration and the use of Sacred Scripture—these are the titles under which Father O'Dowd develops the theory of what is required in the modern pastoral preacher.

A notably useful feature of the book is the Appendix, which contains a plan of Sunday instructions for a three years' course, with references for each sermon to such reading matter as is likely to be found in a priest's private library. Seminarists and young priests are sure to profit by these aids to good preaching.

CATECHISM OF THE RELIGIOUS PROFESSION. Translated from the French and revised in conformity with the new Code of Canon Law. Brothers of the Sacred Heart, Metuchen, N. J. 1919. Pp. 220.

All classes of priests will be glad to have this catechism of the religious life, since it gives a complete insight into the method of tending toward spiritual perfection. From the subject in its most general aspects suitable for every person who realizes that his sole business on earth is to seek, obey, and follow God in the imitation of Christ, the reader is led to a study of the rules and constitutions of conventual life. The vows in their double aspect of virtue and religious obligation are analyzed and discussed in their various applications, through motive and continual exercise. The means by which each virtue becomes a source of habits of sanctity are dwelt upon in a way that allows their ready adoption in form of easy practices. The reciprocal relations of superior and subject are explained. The last part treats of perseverance in the institute.

FATHER DUFFY'S STORY. By Francis P. Duffy, Chaplain, 165th Infantry. New York: P. J. Kenedy & Sons. 1919. Pp. 382.

LEAVES FROM THE DIARY OF A CATHOLIC CHAPLAIN IN THE GREAT WORLD WAR. By Father Bernard Carey, O.S.Sp., Pittsburgh, Pa., Duquesne University, 1919. Pp. 151.

As the war gradually recedes into the past, the interest in the chronicles of its events, descriptions of its battles, stories of suffering, pain, adventure connected with its prosecution, diminishes. The great, genuine facts must of necessity form the permanent substance of history, and out of the flotsam and jetsam of the literature swept up on the shores of time by the tide of blood only that will be held worth a place in the library which bears upon its face the marks of veridical authority or at least the touch of that genuine humanness which, being universal in its appeal, knows neither the limitations of time nor the narrowness of hate or partisan prejudice.

Old events have modern meaning,
Only that survives of past history
Which finds kindred in all thoughts and lives.

Whether *Father Duffy's Story* is destined to receive a place in the enduring literature of the war it were unsafe to prophesy. As a narrative of the experiences of the Fighting Sixty-ninth, from the time it was mustered into service in New York onward during its season of training at home and abroad and subsequently its heroic battling in the Luneville, Baccarat, Champagne, St. Mihiel, the Argonne, and other sections of the Front; to say nothing of the rather pleasant sojourn of occupation at Remagen on the East Bank of the Rhine—in a word, as the diary of a competent eye-witness of stirring events in the conduct of the war, the work possesses elements of permanent interest. The more so as it is supplemented by a brief sketch from the pen of that alert observer and knightly soldier, Joyce Kilmer. However, it is rather as a personal document that it has the promise of endurance. In its substance it is an intimate picture of the human features of the war. Heroism of the noblest type, tenderness the most touching, tragedy the most terrible, stand out from its pages. And with it all there is an atmosphere of geniality, an air of kindly humor bathing the whole and mitigating the sense of gloom which is inseparable from the drama of war. The clouds are there, but the sun is rifting through them continually. Tears there are in plenty, but the smile is forever painting them over with countless miniature rainbows. Naturally it should be so, for it is a story of Ireland's American sons and grandsons told by one of themselves. Father Duffy rightly surmises that the multiplicity of names of indi-

vidual men and officers with which so many of his pages bristle, detracts from the literary flavor of the work. At the same time this feature was inevitable in view of the scope of the work, while it of course enhances its value in the eyes of the individuals whose names appear in its pages.

Father Duffy, it goes without saying, is a sincere and a candid writer and, like our fearless American Commandant General Pershing, he speaks out his experience regarding atrocities with the details of which the press was filled during the war-time. "Civilians hold grudges," he says, "but soldiers do not; at least the soldiers who do the actual fighting. The civilian mind is fed up on all sorts of stories about atrocities, most of which I believe are fabricated to arouse decent human beings up to the point of approving of this rotten business of war. We fought the Germans two long tricks in trenches and in five pitched battles and they never did anything to us that we did not try to do to them. And we played the game as fairly as it can be played. We followed their retreat through three sectors, in two of which they had been for years, and we never witnessed at first hand any of the atrocities we read about. A church burned at St. Benôit without any good military reason that I could see; the shelling of the hospital in Villers-sur-Fere, in which case there was no way for them to know that it was a hospital; some valuables piled up for carrying away—that is the whole indictment. But no crucified soldiers, no babies with their hands cut off, no girls outraged in trenches, to provoke our soldiers to rush on to death to rescue them, no poisoned food or wells (except of course through gas shells), no women chained to machine guns, and no prisoners playing treachery."

The distinctively priestly features of *Father Duffy's Story*, while not many, relate to incidents that reflect credit upon the faith and piety of the American Catholic soldiery. The men practised their religion without ostentation, but fearlessly, honestly, sincerely.

Leaves from a Chaplain's Diary describes the author's experiences in the Egyptian and East African campaigns. Father Carey had spiritual charge of a regiment of blacks from the West Indies. His story tells not so much of the tragedies of war in the trenches and over the tops—though there were some of these things too—as of the hardships and marches and camp life under the fires of the African sun; of fearful thirst and dire hunger; of the inconceivable agonies caused by tropical insects and vermin; of terrors evoked by the nightly lion; and so on. His were, like those of Paul of Corinth, dangers from within and without. Father Carey being a Celt of the Celts, his story is marked by two veins—good-natured humor and

apparently well-merited dislike of the Britisher. Neither of these traits is ever long absent from his pages, nor far apart from each other. Candor, too, pervades his narrative. Like Father Duffy, he speaks right out. We give an instance in point. It was at Bura in East Africa. On a hill in the distance stood a large edifice. "‘What building is that?’ I asked a sentry, pointing to the place. ‘That, sir, was one of those Roman Catholic missions. They wus all Germans, sir, they wus, but they’re all gone now.’ Yes, they are; the priest in charge a prisoner in India and the three nuns of the Order of the Precious Blood dead. The mission itself was ransacked and looted by British soldiers, and the three Sisters dead, the result of cruelties inflicted on them.”

The military officials to whom Father Carey was directly subject seem occasionally to have been disagreeable and to have put him about considerably. His contact likewise with the officers of the Y. M. C. A. was, as he describes it, anything but pleasant.

Father Carey, it need hardly be said, writes straightforwardly and with considerable enthusiasm. To the latter quality one may attribute an occasional exaggeration as, for instance, when he says that the Cathedral in Dunbar (South Africa) "is a large Gothic structure equal in every way to any of the Cathedrals of Europe”!

CATHOLIC SOLDIERS. By Sixty Chaplains and Many Others. Edited by Charles Plater, S.J. New York and London: Longmans, Green, and Co., 1919. Pp. 157.

An attempt is made in this book and with at least a fair measure of success to answer the question how the religion of the Catholic soldiers in the British Empire has stood the test of war. Answers to the question have been selected and edited from replies to letters sent out to sixty Catholic chaplains and to a large number of officers and men. These replies have been duly edited and are here tabulated under ten headings or chapters, relating particularly to the faith of the men, their religious knowledge and practice; their moral conduct and spiritual life; their religious attitude when wounded and facing death; the religious bearing of officers; the interrelation of the priest and his men; the general effects of the war on Catholic soldiers. Of the sixty chaplains whose experiences on these points are summarized, forty-one were British, nine Canadian, five Australian, two New Zealand, and four American. It goes without saying that under some headings these experiences differed widely, though under others they were practically all in perfect agreement. Thus, for instance, as regards the question whether the war created any difficulty for the men's faith, the editor finds not one clear case "in

all the reports and letters in which a Catholic soldier has been unsettled in his belief in God by the war. The wondering questions asked at the sight of widespread death and ruin have scarcely amounted to temptations against the faith."

On the other hand, as regards the religious knowledge possessed by the men, some replies report the men well instructed, though more are by no means so favorable. Thus one writer reports: "I am very much surprised at the crass ignorance of many Catholics regarding their religion, and really do not know where to fix the blame. Our method of teaching Catechism must be at fault, as not more than 50 per cent of the men are fairly well instructed." Another tabulates his reply as follows: "I should say roughly that 95 per cent in the north of England are well instructed. In the south of England perhaps 70 per cent. In Ireland practically everyone. In Scotland, fully 90 per cent. In Australia, 30-40 per cent. In Canada, French, 95 per cent. In Canada, English, 40-50 per cent. In New Zealand, fully 80 per cent." While, then, the reports vary too much to constitute a ground for reliable inductions, they possess sufficient consensus to justify at least verisimilitudes, and these on the whole of a rather encouraging nature.

POEMS. By Theodore Maynard. With an Introduction by G. K. Chesterton. New York: Frederick A. Stokes Company. 1919. Pp. 185.

Genuine poetry consists in extracting beauty from the ordinary things of life and investing them with a charm hidden to the eye of the unimaginative observer. Therein lies the poetic touch which gilds and transfigures the commonplace. It is this quality, also, which gives value to poetry, for by this power it beautifies life and gladdens the souls of men. The poetry that sings of the grand and sublime things never catches the popular fancy and brings cheer and inspiration to none of us who are oppressed by the dead weight of the trivial. If there is any use in poetry, it seems to be this, that it tinges the everyday horizon with gold and purple and that it spills bright colors before us.

Of this type is the poetry of Mr. Maynard. It makes flashes of motley play where there was drab monotony. It makes voices reëcho where there was silence. It brings a warm glow into an atmosphere which chilled the heart. It brings a message of buoyant hope to those who are confronted and puzzled by life's great failures and defeats. Well are the titles of the collection chosen, such as "Laughs and Whiffs of Song", "Drums of Defeat", "Folly". It is just in this very manner that his musical lines strike one, as drum beats which revive the sinking energy and quicken the pulse when the feet

grow weary on the walks of life; as refreshing breaths of cool breezes when the heat of the struggle makes us languid and unresponsive; as melodious strains of rippling laughter that relieves the oppressive solemnity of existence. All this goes to say that the author is a very human poet, in touch with life and flowing over with sympathy and humor.

For, he who sees victory in defeat, achievement in failure, triumph in disaster, wisdom in folly, wealth in poverty, mirth in tears, joy in anguish, God in everything, indeed, is at once a poet, a seer, and a mystic. And these very ingredients enter into the constitution of the humorist. The humorist desecrates the glorious reality underlying the distorted appearance; he anticipates the happy outcome of the entangled skein of events. Hope is vigorous in his heart, and therefore he smiles when others weep. There is laughter everywhere for our poet, because he beholds the world cradled in the embrace of God; and who would not laugh at the little disappointments of life, if he saw this truth with the immediacy with which it stands before the poet's inner vision.

The mother laughs low at her baby,
The bridegroom with joy at his bride—
And I think that Christ laughed when they took Him with staves
On the night before He died.

This throughout is the character of Mr. Maynard's poetry: jubilant joy, the exuberance of faith, and the irrepressible gaiety of Christian hope. That Mr. Chesterton has thought it worth his while to write an introduction to these poems may to some appear as an important recommendation and enhancement to them; but we are inclined to think that they can safely stand on their own merits. It is not for us to assign to the poet a place in the temple of fame, but we do make bold to say that his musical verse will win for him a niche in the heart of every lover of poetry. C. B.

RUSSIA. From the Varangians to the Bolsheviks. By Raymond Beasley, Nevill Forbes and G. A. Birkett. With an Introduction by Ernest Barker. Olarendon Press (New York, 35 West 32d Street). 1918. Pp. 625.

Some benevolent optimists, keen to discern the good there is in everything (*omne ens est bonum*, the philosophers tell us), have discovered that one of the advantages of war is that it teaches people geography! A kindred and, it may be hoped, a more precious gain is that it teaches history. If history is philosophy teaching by example, it behooves us to get our philosophy true and the historical illustra-

tions accurate and apt. Perhaps it is safest to be sure of the latter first and upon them build our theory of causes. The more so, indeed, that the philosophy of history loses credit, especially in times when men fly to it for justification of their individual or sectarian opinions.

Be this as it may, the war has called forth quite a number of books devoted to the history of the various belligerent peoples, and from these productions one can learn a great deal concerning the events that preceded and led up in each nation to the tremendous struggle.

Amongst these various studies none should be more welcome and, we believe, will prove more instructive and interesting than the present monograph on Russia. The work is, in the first place, comprehensive. It covers the history of Russia from its beginnings in the twilight of fable down to 1917. The story falls naturally into three parts, each of which is treated by a separate writer. In the first book Professor Beazley paints the romantic epoch of medieval Russia, the epoch of vikings and traders, of Kiev and Novgorod; in the second, Mr. Forbes tells the hard and austere story of the building of the Russian colossus; in the third, Mr. Birkett traces the infiltration of Western thought and Western science into the Russian State and the accumulation during the nineteenth century of a mass of social and political problems, problems of serfdom, peasant proprietorship, and socialistic doctrine; problems again of autocracy and bureaucracy, of nationality and constitutionalism. The first part, as Mr. Barker says, gives an impression of a festive banquet; for the original Russia was gay, boisterous, full of color, vitality and emotion, not unlike indeed to the Russian opera with its wealth of color and motion and music. The second part unfolds a story of perpetual wars and the annexations of manifold heterogeneous elements. Territories and peoples unassimilatable were glued and clamped into one vast mechanism which, because it lacked national organic vitality, was held together by sheer autocratic and bureaucratic force. The consequence was that when the disruptive influence of Western ideas and policies began to creep in between these discordant elements the whole agglomeration was loosened and prepared for the dissolution, which has now fallen upon the third stage of Russian history. This latter portion of the drama unfolds a tale of railways, education, economics, and agitation, a tale which ends, for the moment, in the crumbling of the colossus and the dissolution of the structure reared by autocracy into the component elements from which it is built. What the future holds in store no human eye can discern.

Although the story of Russia, like that of every other country, possesses a unity, the three parts just outlined are stamped each in its turn with an individuality that allows its being told to marked advantage by a separate narrator, as is the case in the present volume.

Along with the note of comprehensiveness, the work possesses the merit of interest. The writers have succeeded in lifting the narrative quite beyond the outlines of a chronicle into the life and color of a human document. This is saying not a little when one considers the peculiar vicissitudes and perplexities of Russian history.

From a material point of view, the volume leaves little to be desired. Equipped with the various mechanical apparatus—analytical contents, copious index, chronological tables, ample bibliography and maps (one more geographical map with fuller details would have been welcome)—the book is in every respect handy and serviceable.

Literary Chat.

Biblica is the title of a new Scriptural quarterly review that is announced as about to be issued under the direction of the Professors of the Pontifical Biblical Institute, Rome. The special features of the new magazine, which is sure to be welcomed by Catholic students of Holy Writ, will be scientific investigations of Biblical matters, a bibliography surveying recent Scriptural literature, and a current chronicle of men and events in their relation to Bible study. The articles will be in Latin, English, French, German, Italian, and Spanish. (Outside Italy, the annual subscription price will be 20 Italian lire, and should be addressed to *Biblica*, Piazza Pilotta 35, Rome, Italy.)

The *Summarium Theologiae Moralis* by Nicolaus Sebastiani, of the Lateran Seminary, Rome, issued some years ago, and now in its fourth edition, compares favorably with P. Ferreres's *Epitome Compendii Theologiae Moralis*, which we commended to students of theology some time ago. Both condense into the smallest possible limits the Moral Science as it has been taught by Busenbaum and St. Alphonsus. The advantage of these summaries is that they inculcate the principles by terse definitions with a clarity often lost sight of in the larger text books amid the abundance of illustration and application. Apart from this they serve the student for review in his examinations. The Index, full and analytical, makes the

little volume a ready source of reference and thus aids writers and teachers. The legislation follows, of course, the new Code. (P. Marietti: Turin and Rome.)

In his *Meditations on the Psalms*, Fr. Ronald Knox, of St. Edmund's College, Ware, commended by Father Bowden of the Oratory, makes some sixty psalms of the Vulgate the subject of mental prayer reflecting the various duties of the Christian life, particularly in its relation to the sacraments and fidelity to interior graces. Some of the meditations are adapted to the festival observances of the Christian year; others explain the ascetical activities of the soul. All are so presented as to offer a suggestive preparation for the morning Mass and the devout recital of the Breviary. (Longmans, Green and Co.)

Father Albert Rung, whose *The Seminarian* has made his name favorably familiar among the clergy, has given us a neat little volume on Prayer under the title *Incense of the Soul*. The treatise explains mental and vocal prayer, the various forms of approved prayer to which Catholic home life calls, such as morning and night prayers, grace at meals, the Angelus, the Rosary, prayers at Mass. In substance and form the booklet is calculated to attract and promote regularity in the essential element of Catholic life. (Buffalo: Catholic Publication Company.)

The Most Rev. Angelo Maria Perez y Cecilia, Titular Archbishop of Achridano and Coadjutor to the Archbishop of Verapoly, India, is the author of two useful treatises. One is *De Munere Parochiali*, which is a miniature manual of pastoral theology, treating of the functions, rights, and duties of parish priests, the administration of the Sacraments, and the temporal government of their churches. The other is a treatise *De Censuris Ecclesiasticis*, which is not concerned with the Indian missions simply, but has a wider import: it will serve as an excellent interpretation of the recent Canon Law on the subject. (Printed by the Industrial School of Ernakulam, Verapoly, India.)

A Living Wage, by Dr. John Ryan of the Catholic University, Washington, has recently appeared in a revised and abridged edition. In its original form the work was a pioneer. It blazed a way toward the light of justice for the wage-earner. It has been followed by many other defenders of the minimum wage, and in its present more perfected and more condensed form it bids fair to lead to even greater success. (New York, The Macmillan Co.)

The Revista Internazionaliste di Scienze Sociali e Discipline Ausiliare completed its twenty-seventh year, its eighteenth volume, with the three hundred and twentieth number, which appeared at the end of last August. That this virile Italian review of social and kindred sciences was able to weather the war and to survive with unimpaired strength the tremendous stress and storm, is an indication of its native vitality, and of the appreciation in which it is so widely held. While it probably owes these grounds of merit to the self-sacrifice and devotedness of its managers, nevertheless its character as a chronicle and review of social happenings the world around makes it an invaluable aid to students of such events. (Roma, Arco della Pace, 5.)

Those who find it difficult to reach clear and satisfying conceptions on the question of Ireland's demand for

independence will find a helpful source of light in a pamphlet entitled "The Irish Republic. Why?", issued by the *Friends of Irish Freedom* (280 Broadway, N. Y.). The paper-bound book, containing 140 pages, comprises an official and also a non-official statement of Ireland's case of independence. Both statements were prepared for presentation to the Peace Conference, the one by the official delegates of the Irish Republic—De Valera, Griffith and Plunkett; the other by an Irish barrister, Lawrence Ginnell. The pamphlet is issued at a nominal cost so as to make its widespread propagation feasible.

The Truth about Ireland in the Great War is the title of another brief document which, while analyzing and answering Admiral Sims's unfair attack on the Irish people, presents certain facts which are not so widely known as they deserve to be. For instance, in reply to the Admiral's charge that Ireland both failed to contribute toward the winning of the war, and positively sought to prevent its success for the Allies, the writer, Mr. Daniel T. O'Connell, Director of the Irish National Bureau, shows that, while 63 per cent of the total population of Ireland, and 36 per cent of the total male population of military age, voluntarily enlisted under the British flag, our own American enlistments, voluntary and by draft, seem to have been only about 5 per cent of the total population, and not more than 22 per cent of our male population of military age. So that, as Mr. O'Connell goes on to notice, although we in America did our full share, Ireland on a basis of population gave proportionately more and gave to fight under a flag which to Irishmen has always stood as an emblem of an oppressor of small nations and the enemy of the very principles for which America sent her army to war.

One of the most charming of recent story books is *God's Fairy Tales* by Miss Enid Dinnis. The title gives hardly a suggestion of the character of these stories. They are fairy tales only in a secondary sense of the term. They tell of the realest of real things,

things that are most potent forces in human lives, just because they are hidden to sense and indeed invisible even to the intellectual eye that is not illumined by the supernal light of faith and quickened to vision by heavenly instincts. For this reason, while they are likened to the fairies, the fays and the little people to whom fancy attributes the wonders of nature and of human lives, they are in fact even more wonderful, their genuine truth being stranger far than the creations of fiction.

Recently there has come from the same graceful pen a second collection of these inimitable stories. They bear the legend *Mystics All* (St. Louis, Mo., Herder; London, Sands & Co.). Like their predecessors they tell of the invisible powers that shape our ways and destinies. But if these agencies are in themselves unseen, when they find themselves within the circle of *Mystics All*, they become patent, if not to our eyes, at least to the sight of the brain, to the visual and even to the auditory imagination. Miss Dinnis is a wonderful teller of stories. Her pen is a magic wand. It turns the invisible into the visible; the soundless into melody, and harmony; and does it with a freshness, a geniality, a quaintness, a piquancy which would almost make one forget that it is touching spiritual realities, were it not that these are themselves felt to be too solidly substantial to undergo metabolism. *Mystics All* is a book one need have no hesitation in putting into the hands of people of good taste, be they non-Catholic or Catholic—just as one does not hesitate to do the same with the *Fioretti* or the *Aurea Legenda*.

It is astonishing how much can be said about *Nothing*. One would hardly believe it, had one not learned the possibilities of *Nothing* that have been brought to light by Hilaire Belloc's book and that apparently inane of inanities. Another demonstration along the same line is afforded by a recent book entitled *Nothing and Other Things*. The very title suggests that nothing may be something, if only one has eyes to see it. When we have said that it is the author of *The*

Life of a Prig who does the proving of this queer paradox, we may have lessened the reader's *a priori* scepticism as to the possibility of any such dialectical transmogrification. Perhaps we shall be even more sure of removing such scepticism by identifying the anonymous writer with the author of *The Life of Kenelm Digby*, a work recently reviewed in these pages. For the rest, the sceptical reader will be firmly convinced, the author opines, "of the reality of nothing", if he accidentally, unexpectedly sits upon it. Before he reaches the floor he will have become a believer in the existence of a perfect vacuum.

Be all this as it may, it is only the initial chapter of the book that treats of *Nothing*. The sequent chapters, of which there are fifteen, deal with "other things"—chapters filled up and running over with good things, wise things, things healthy, sapid, bright; and all of them worth reading. The thoughts touch many aspects of life, many sides of a wide experience of men and books. They are mellowed by the years that make the wine of the soul generous and sustaining. At the same time they flow with a ripple of mirth and a sparkle of wit that insure them an easy access to the mind through the imagination. The book is issued by Longmans, Green & Co. (New York).

The second half of the history of the Modern World from Charlemagne to the present time, by Fathers Francis Betten, S.J., and Alfred Kaufman, S.J., has recently appeared from the press of Allyn & Bacon (Boston and New York). As we had previously occasion to bespeak the merits of the first half, it may suffice here to attest the duplication of those merits in the second and concluding portion of the work. In this, as we noticed in the preceding volume, one finds that due proportion in the relative development of the organic members of modern history; that just regard for frank statement of historic facts and events; and that sure venatic instinct for tracking them to their sources; in a word, those substantial qualities that constitute a reliable introduction to the course of national, political

and social life within the modern world. If to these marks of perfection we add the traits of a strictly logical and didactic method, conjoined with the mechanical devices—maps, illustrations, reading lists, and the rest—we shall have indicated the marks and signs of a model text book. Having succeeded in producing so excellent a manual of secular history, the authors, it is to be hoped, may be induced to elaborate a similar text book for the history of the Church.

It is hardly likely that very many of our readers will be in quest of a new Greek Grammar. Probably the old vade-mecums to the beauties of the Attic classics, should any unlikely necessity demand descent from their present slumberous attic, will answer all intents and purposes. Nevertheless, there will be some, and peradventure not a few, who have the pleasure, or duty it may be, to guide youth in high school or college to the groves of Academos or to the porticoes of the Lyceum. To them such an auxiliary as the *Short Grammar of Attic Greek*, by Father Francis M. Connell, S.J., of Holy Cross College, will be welcome. The work contains the *essentials* of the grammar of Attic prose. The intricacies, such as unusual constructions and verb irregularities, are either omitted or condensed. Stress is laid on the genetic formation of the principal parts of the regular verbs. Adequacy, simplicity, orderliness, the whole placed in the frame of perfect typography—these traits commend the book both to teacher and pupil. (Allyn & Bacon, Boston and New York.)

It is a relatively easy thing to acquire a reading knowledge of French literature. It is not so easy to master colloquial French as regards even reading, to say nothing of speaking, it. Excellent helps in these more difficult tasks are afforded by French plays. Constant reading of the conversational forms employed in the dramas familiarize the eye and happily perhaps the tongue with the idiomatic forms of every-day conversation. In this connexion might be recommended two small manuals, one entitled *Fifteen French Plays*, arranged and edited by Victor E. François,

Ph.D.; the other *Le Retour des Soldats*, a French comedy in one act, by Professor Eugene Maloubier. The texts, which are of course in pure colloquial French, are supplemented by apposite notes, exercises, and vocabularies. The format is such as to make the volumes conveniently portable. (Allyn & Bacon, Boston and New York.)

Willie-Frank is a new story for boys by a writer whose name, M. De L. Kennedy, we have never heretofore read on a title page, though we do hope to find it many times in a place so befitting the ability with which it is associated—a hope that is happily confirmed by a quasi promise expressed on the concluding page to follow the characters of the story “in other adventures”. *Willie-Frank* is a story for boys, though little girls figure in it likewise, so that the daintier creatures need not feel that they are excluded. It is a good healthy drama in prose for genuine unspoiled childhood. The scenery and action are rather peaceful and domestic than wild and venturesome. Although the hero is kidnapped by the gypsies, there is plenty of real action in his escape and homing. The characters are well drawn and sustained, and the dialogue features natural and unaffected. There is a place and a welcome for many more such stories as *Willie-Frank* (P. J. Kenedy & Sons, New York).

The Fifth Station is the title of a slender booklet or folder—printed, illustrated and decorated in exquisite taste—which came to us at Christmas-tide, but bears in the soul of the story it envelops the sorrowful note of the Lenten season, a note that fades, however, as it should, into the glorious alleluias of Easter. The touching tale grows out of the saying of the Stations by our boys in an old French church on the eve of battle. The test of bearing or refusing “the cross as the Cyrenean did” at the Fifth Station, comes home to a stalwart youth in khaki as a real ordeal to be faced in his own person. How the trial wrung his heart and how he triumphed in the end, though even as by fire, is graphically and

feelingly told by Dr. Coakley of the Pittsburgh Cathedral, the Chaplain who led the Way of the Cross in the old church, and who aided the soldier boy in passing onward to the Twelfth Station of life's dolorous way to meet the Angel of the Resurrection on Easter day. Though brief, just half a dozen pages, it is a touching story and alight with the mysterious leadings of a Providence that disposes things sweetly, yet strongly. The booklet makes a fitting gift-token of friendship suitable at all seasons.

The recent appearance of two booklets by Professor Oliver McEwan, *The Wonder Manual* and *The Vest Pocket Manual* of McEwan's Shorthand (Chicago, McEwan Shorthand Co.), suggests the advantages which priests and seminarians may derive from a knowledge of the art the rules of which are therein succinctly summed up. A priest so equipped has at command a ready means for writing sermons, recording the results of his reading and reflection, making notes of sick-calls and engagements; in fact, he is able to transmit anything for permanent keeping without the necessity of revealing what he has written. Likewise, shorthand becomes a private secretary to the seminarian, helps him in class notes, reviews work for him in a way that does not become monotonous, and facilitates a score of other labor-, time- and nerve-saving tasks of the daily routine. In McEwan's system the lessons are methodically arranged, so that in a few weeks, provided a little time be devoted each day, the writing of it will be at one's finger tips. In foundation it borrows from the Pitmanic and Duployan systems, adopting the vowels of the latter and rejecting its one-line position in favor of the tri-consonantal arrangement of the former, thus happily blending the two divisions of recent shorthand, the geometric and the one slope, light lined, and presenting to us many rich improvements by the author himself. However, a table of contents or a brief index in each volume would greatly facilitate hurried references which students find necessary at some time or other to make.

Those who read *Out to Win*, or the review of it in our last December issue, need not be reminded that Father Conroy holds the key to the soul of youth. He knows the boy inside out and he knows how to talk to him and about him—talk *to* him in a style to make him sit up and take notice; and *about* him in a way that is helpful to parents or teachers who may need guidance into or through (to them) labyrinthine mazes of a boy's consciousness.

That Father Conroy is equally familiar with the boy's co-relative is no less manifest from his more recent book *Talks to Parents* (New York, Benziger Bros.).

The same arresting traits mark the latter work, as we have had occasion to notice in its predecessor. Force, directness, vividness, geniality, wit, well-managed irony, and particularly picturesqueness, stand out everywhere. In its pages there is no prosiness, no dullness, no platitudiness. They are alive, alert, keen, thoughtful. As we have said, they are picturesque. You needn't go beyond the title to find this out. For instance, "Four Cinders and a Star"; the clinkers are four genuine boys whom their fond mother fails to appreciate because she dotes on the fifth, "the Star", a sly hypocrite that shines without, and within is black; "Lemon Juice"—the hypochondriacal mother in the household. And so on with the rest. The captions are apposite, happy, suggestive. And so is the book.

Father James Higgins of Cambridge, Mass., has done a real service to the cause of education, notably Catholic education, by his *Stories of Great Heroes, Discoverers, Explorers and Christianisers of America*. In a volume of 140 pages he has told, graphically, in a style easily within the comprehension of school children, the story of seventeen of these mighty men of old; sketching in outline their childhood and the leading discoveries and events for which as heroes they were famed. Each story is followed by pertinent questions and by suggestions for correlated study. The text

is supplied with a map and a goodly number of woodcuts. The work is, therefore, technically a school book supplementary to history, but will serve equally well as an interesting reader. It is published in attractive and durable form by the Macmillan Co., N. Y.

One of the most captivating literary productions of recent times is Lytton Strachey's *Eminent Victorians*. It comprises character studies of Cardinal Manning, Miss Florence Nightingale, Dr. Thomas Arnold (of Rugby) and General Gordon — four types who left the lasting impress of a great personality on their times. That the book leaped at once into fame in England is not to be wondered at. The freshness and originality of its viewpoint, its penetration, its wit, its grace of style made success almost a foregone conclusion. The study of Manning, however, leaves much to be desired. It is keen, clever, incisive; but it fails to reveal the deeper traits of that great churchman. It bears on its face the influence of Purcell's imperfectly informed and illy proportioned *Life of Manning*.

With the other three characters, Mr. Strachey is evidently more at home. His portrayal of them is admirable, wonderful. By it one recognizes the justice of the tribute paid by the *London Times*: "There is something almost uncanny in the author's detachment." Perhaps it is the very excess of this quality that makes the portrait of Manning so unsatisfactory, while its presence helps at least to explain the success of the other studies. Under its spell one feels oneself more absorbed by the subject than by the artistry. One gets to see the persons as they were, with their virtues and their limitations, their real humanness. Perhaps, by the way, in this connexion not a few readers will take heart when they come to find that with Arnold of Rugby dislike for early rising amounted almost to a "constitutional infirmity", which, though the great master and stern disciplinarian of Rugby succeeded in overcoming, nevertheless the getting up betimes "continued to be a daily effort to him, and in this instance he never found the truth of the usual rule that all things are made easy by custom".

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CREDO. A Short Exposition of Catholic Belief. From the French of the Right Rev. A. Le Roy, Bishop of Alinda, General of the Congregation of the Holy Ghost. Translated by E. Leahy from *Nowvelle Edition*, 1918. Edited by the Rev. George O'Neill, S.J., M.A. Frederick Pustet Co., Inc., New York and Cincinnati. 1920. Pp. viii—296. Price, \$1.50 net.

A HANDBOOK OF MORAL THEOLOGY. By the Rev. Anthony Koch, D.D., Prof. of Theology. Adapted and edited by Arthur Preuss. Vol. III—Man's Duties to Himself. B. Herder Book Co.: St. Louis, Mo., and London. 1919. Pp. 183. Price, \$1.50.

A DICTIONARY OF CANON LAW. By the Rev. P. Trudel, S.S. B. Herder Book Co. St. Louis, Mo., and London. Pp. 242. Price, \$1.50.

CATECHISM OF THE RELIGIOUS PROFESSION. Translated from the French and revised in conformity with the new Canon Law. Brothers of the Sacred Heart: Metuchen, N. J. 1919. Pp. 220.

SCINTILLÆ IGNATIANÆ sive S. Ignatii de Loyola Sententiæ et Effata Sacra quæ per Singulos Anni Dies distribuit P. Gabriel Hevenesi S.J. Cum Appendice continente Sententias S. Philippi Neri. (*Bibliotheca Ascetica*, X, edita a Francisco Brehm, Sacerdote.) Ratisbonæ, Romæ et Vindobonæ: Sumptibus

et Typis Friderici Pustet; Neo Eboraci et Cincinnati: apud Fr. Pustet & Co. MCMXIX. Pp. viii—476. Constat *Mk.* 3.00. Religatum cum fronte rubra *Mk.* 4.00. Price, \$1.25; cloth, \$0.75.

FIRST FRUITS. A Series of Short Meditations. By Sister Mary Philip, of the Bar Convent, York. With a Preface by the Rev. J. B. Jaggard, S.J. P. J. Kenedy & Sons, New York. 1919. Pp. xv—254. Price, \$1.00; \$1.05 *postpaid*.

MAN'S GREAT CONCERN: THE MANAGEMENT OF LIFE. By Ernest Hull, S.J. P. J. Kenedy & Sons, New York. 1920. Pp. xiii—177. Price: cloth, \$1.25; paper, \$0.35.

PRÆLECTIONES IURIS MATRIMONII ad Normam Codicis Iuris Canonici tertio edidit Th. M. Vlaming, e Lyceo Pontificii Seminarii Romani doctor iuris utriusque, in Curia dioecessana Harlemensi matrimoniorum Defensor, Parochus ad Nativ. B. M. Virg. de Berkel et Rodenrijs, in Seminario Warmundano olim Iuris Canonici Professor. Tomus I. Sumptibus Societatis Editricis Anonymae olim Paulus Brand, Bussum in Hollandia. 1919. Pp. 383. Ing., 4 fl. 75; Geb. 6 fl.

THE UNDYING TRAGEDY OF THE WORLD. By Wm. F. Robison, S.J., St. Louis University. B. Herder Book Co.: St. Louis, Mo., and London. 1919. Pp. 210. Price, \$1.50.

TRACTATUS DE CENSURIS ECCLESIASTICIS ad normam Codicis Iuris Canonici ab Ill.mo et Rev.mo D.no Angelo Maria Perez y Cecilia, Archiepiscopo Tit. Achridanensi, Coadjutore Ill.mi et Rev.mi D. Archiepiscopi Verapolitani ejusdemque Vicario Generali concinnatus. Typis Scholae Industrialis, Ernakulam, Verapoli, India. 1918. Pp. 59. Price, \$0.30 *postpaid*.

TRACTATUS DE MUNERE PAROECIALI ad normam Codicis Iuris Canonici ab Ill.mo et Rev.mo D.no Angelo Maria Perez y Cecilia, Archiepiscopo Tit. Achridanensi, Coadjutore Ill.mi et Rev.mi D. Archiepiscopi Verapolitani ejusdemque Vicario Generali concinnatus. Editio secunda emendata et aucta. Typis Scholae Industrialis, Ernakulam, Verapoli, India. 1918. Pp. ii—130. Price, \$0.50 *postpaid*.

GREAT FRENCH SERMONS from Bossuet, Bourdaloue and Massillon. Second Series. Edited by the Rev. D. O'Mahony, B.D., B.C.L. Sands and Co.: London and Edinburgh; B. Herder Book Co.: St. Louis, Mo. 1919. Pp. 364. Pr. 3.00.

PREACHING. By the Rev. W. B. O'Dowd. (*The Westminster Library*. A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Bernard Ward, Bishop of Brentford, and the Rev. Herbert Thurston, S.J.) Longmans, Green & Co., London and New York. 1919. Pp. xi—235. Price, \$2.25 *net*.

CRITIQUE ET CATHOLIQUE. Par le P. Ét. Hugué, O.P., Professeur au Collège Théologique du Saulchoir. II. *Apologie des Dogmes*: Première Partie: Témoignages et Origines de la Révélation; Deuxième Partie: Les Mystères du Salut. Letouzey et Ané, Paris, France. 1914. Pp. 1^{re} partie, 272; 2^e partie, 390. Prix, 3 fr. 50 par partie.

PHILOSOPHICAL.

A LIVING WAGE. By John A. Ryan, D. D., LL.D., Professor of Moral Theology and Industrial Ethics at the Catholic University of America; Professor of Political Science at Trinity College; author of *Distributive Justice*, *Alleged Socialism of the Church Fathers*, *The Church and Socialism and Other Essays*; joint author with Morris Hillquit of *Socialism: Promise or Menace?* Revised and abridged edition. With an Introduction by Richard T. Ely, Ph.D., LL.D. The Macmillan Co., New York. 1920. Pp. ix—182. Price, \$2.00.

DEMOCRATIC INDUSTRY. A Practical Study in Social History. By Joseph Husselsin, S.J., Ph.D., Associate Editor of *America*, Lecturer, Fordham University School of Sociology, author of *The World Problem*, etc., etc. P. J. Kenedy & Sons, New York. 1919. Pp. ix—362. Price, \$1.50; \$1.60 *postpaid*.

HEALTH THROUGH WILL POWER. By James J. Walsh, M.D., Ph.D., Sc.D., etc., Medical Director of Fordham University School of Sociology; Professor of Physiological Psychology at Cathedral College; Lecturer on Psychology, Marywood College, etc. Little, Brown & Co., Boston. 1919. Pp. ix—288. Price, \$1.50 net.

RIVAL PHILOSOPHIES OF JESUS AND OF PAUL. Being an Explanation of the Failures of Organized Christianity and a Vindication of the Teaching of Jesus, which are shown to contain a Religion for All Men and for All Times. By Ignatius Singer, author of *Some Unrecognized Laws of Nature, Problems of "Life"*, etc. George Allen & Unwin, Ltd., London; Open Court Publishing Co., Chicago. 1919. Pp. 347. Price, \$2.00.

GOOD CHEER. By Humphrey J. Desmond, author of *The Way to Easy Street, The Larger Values, Little Uplifts*, etc. A. C. McClurg & Co., Chicago. 1919. Pp. 112.

THE CHURCH AND SOCIALISM AND OTHER ESSAYS. By John A. Ryan, D.D., LL.D., Professor of Moral Theology at the Catholic University of America; author of *Distributive Justice, the Right and Wrong of Our Present Distribution of Wealth; A Living Wage; Alleged Socialism of Church Fathers*; joint author with Morris Hilquit of *Socialism: Promise or Menace?* (No. 1 of *The Social Justice Books Series*.) University Press, Washington, D. C. 1919. Pp. vii—251. Price, \$1.50 postpaid.

TALKS TO PARENTS. By the Rev. Joseph P. Conroy, S.J., author of *Out to Win, Talks to Boys*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. 173. Price, \$1.25; \$1.40 by mail.

LITURGICAL.

ORDO Divini Officii recitandi Missaeque celebrandae juxta Kalendarium Ecclesiae Universalis nuperrime reformatum et ad tramitem Novarum Rubricarum in usum Cleri Saecularis Provinciarum Baltimor., Boston., Neo Eboracen., Philadelphien. Pro anno Domini MCMXX. Sumptibus Friderici Pustet et Socior., Societatis iure constitutae, Neo Eboraci et Cincinnati.

ORDO Divini Officii recitandi Sacrique peragendi ad usum Cleri juxta Rubricas Breviarii ac Missalis Romani pro anno Domini Bissextili 1920. Baltimore: Typis Joannis Murphy Sociorum. Pp. 280.

HISTORICAL.

ANNUAL REPORT OF THE CATHOLIC TRUTH SOCIETY OF CANADA, 67 Bond St., Toronto, Ont., Canada. 1919. Pp. 25.

THE IRISH REPUBLIC. WHY? Non-Official Statement Prepared for Submission to the Peace Conference. . By Laurence Ginnell, Barrister of the Middle Temple and Irish Bar, Representative of North Westmeath in the Dail Eireann. Prefaced by Ireland's Case for Independence (Official). Friends of Irish Freedom, 280 Broadway, New York City. 1919. Pp. 140. Price, \$0.25; \$15.00 a hundred.

THE INDICTMENT. By the Hon. Daniel F. Cohalan, Justice of the Supreme Court, State of New York. Foreword by the Hon. John Jerome Rooney, Former Chief Judge of the Court of Claims of New York State. Friends of Irish Freedom, New York. 1919. Pp. 19.

IRELAND'S DECLARATION OF INDEPENDENCE AND OTHER OFFICIAL DOCUMENTS. Including Letters to the President of the Peace Conference and the General Memorandum Submitted in Support of Ireland's Claim for Recognition as a Sovereign Independent State. Friends of Irish Freedom, New York. 1919. Pp. 19.

CONSIGNES CATHOLIQUES, SOCIALES, PÉDAGOGIQUES, PATRIOTIQUES. Par Mgr. Tissier, Évêque de Chalons. Pierre Téqui, Paris—6°. 1919. Pp. vi—381. Prix, 3 fr. 50 (majoration temporaire, 30%).

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N. Y. C.—St. Patrick's Cathedral.

“ —St. Bernard's Church.

“ —St. Jean Baptiste Church (under construction).

New Rochelle—St. Gabriel's Church.

Philadelphia—Cathedral S. S. Peter and Paul.

“ —Chapel of Divine Love.

“ —St. Agatha's Church.

“ —St. Gregory's Church.

St. Louis—Cathedral of St. Louis.

Providence—St. Sebastian's Church.

“ —St. Charles Borromeo Church.

Scarsdale, N. Y.—Church of the Immaculate Heart of Mary.

Washington, D. C.—St. Paul Novitiate.

Yonkers—Church of the Immaculate Conception (Baptistry).

“ —St. Denis Church.

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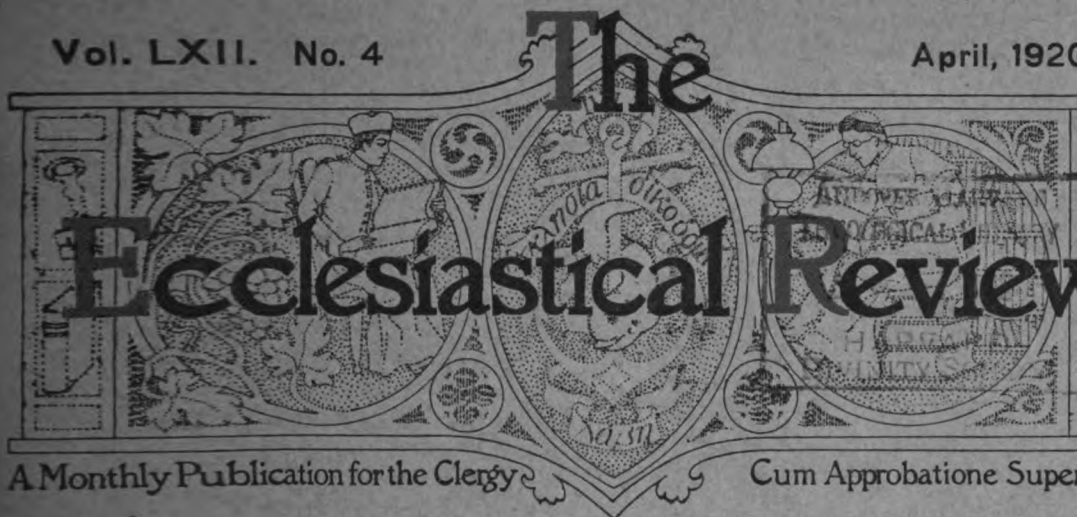
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CONTENTS

THE RESURRECTION BODY.....	
The Rev. T. J. AGIUS, S.J., Dublin, Ireland.	
SPIRITISM.....	
The Rev. CHARLES P. BRUEHL, Ph.D., Overbrook Seminary, Philadelphia.	
THE POPES AND SOCIALISM.....	
HENRY SOMERVILLE, Oxford, England.	
THE CRUX OF LITURGICAL REFORM.....	
AMATOR LITURGIAE.	
MEDITATIONS OF AN EX-PRELATE.....	
MARYKNOLL MISSION LETTERS. XI.....	
The Rev. F. X. FORD, A.F.M., Yeungkong, Kwangtung, China.	
THE CREDO IN MATINS, PRIME AND COMPLIN.....	
EXTREME UNCTION IN CASES OF SURGICAL OPERATION.....	
ELECTRIC LIGHT FOR THE SANCTUARY LAMP.....	
MASS AND COMMUNION DURING EXPOSITION OF THE BLESSED SACRAMENT.....	
A SUBSTITUTE FOR PEW RENT.....	
EDWARD J. MENGE, Ph.D., Marquette University, Milwaukee, Wisconsin.	
INCOME ASSESSMENT FOR CHURCH USES.....	
PROSIT.	
A BISHOP ON ECCLESIASTICAL ART.....	
THE STIPEND AND THE OBLIGATION OF MASS.....	
LOSS OF INDULGENCES ATTACHED TO ARTICLES OF DEVOTION.....	
FACULTIES TO BLESS BEADS.....	
RECENT BIBLE STUDY : New Testament Works.....	
The Rev. WALTER DRUM, S.J., Woodstock, Maryland.	

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—APRIL, 1920.—No. 4.

THE RESURRECTION BODY.

I. PAGAN AND JEWISH BACKGROUND.

MOST of the educated contemporaries of St. Paul, with the exception of his former co-religionists, the Pharisees, would have scoffed at the idea of a resurrection of the dead in the body, even as they are represented to have done in the Acts of the Apostles. We are told that the Epicureans and Stoics of Athens, eager for novelty, laid hold of this "babbler" and took him to the Areopagus only to mock him to scorn at the mention of the resurrection.¹ Festus, also, the governor of Judea, cried out in a loud voice, at the mention of the resurrection of the dead: "Paul, thou art beside thyself; thy much learning doth make thee mad": and King Agrippa remained quite sceptical and would not be persuaded.² It was the doctrine of the resurrection of the dead which threw the Sanhedrin into wild disorder when Paul had to be rescued by the Roman captain of the guard; and it was because of the resurrection that the Sadducees were more openly hostile to him.³ Similarly in 1 Cor. 15: 12 ff. and 2 Tim. 2: 18, St. Paul combats vigorously what apparently was the opinion of some only of his converts, and urges Timothy to shun the profane babblings of a Hymenæus and a Philetus, the former of whom he had delivered unto Satan that he might be taught not to blaspheme.

For they grow much toward ungodliness. And their speech spreadeth like a canker: . . . who have erred from the truth, saying that

¹ Ac. 17: 18, 32.

² Ac. 26: 23-28.

³ Ac. 23: 6 ff.

the resurrection is past already, and have subverted the faith of some; [implying thus, on the contrary, that, as regards Timothy] if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.⁴

The sceptical doubts of those versed in the philosophical systems of the day is reviewed by Cicero in his Tusculan disputation and the Treatise on the Nature of the Gods: "There are those who consider death as the departure of the spirit from the body; others hold that no separation takes place, but that body and soul are killed together and the spirit is extinguished within the body. Amongst those who hold that the spirit departs, some think that it dwindles away immediately; others believe it lasts long; for other some it lasts always. What the spirit is, and where it stays, or whence it came, is under great dispute."⁵ And in truth, the cultured classes in Greece and Rome looked upon the gods as mythical heroes, and their worship, a salutary influence over the people;⁶ while the notion of a resurrection of the dead could not but excite in them feelings of distress or of unfeigned contempt. Those who were not materialistic looked upon the body as a prison-house in which the uncreated and eternal soul became entangled until it became purified, through successive migrations, sufficiently to issue forth into the realm of pure being.⁷ We can well understand the difficulties of the old Greek priest, Plutarch, when he complains that "this thing that our priests to-day, with prayers for mercy and in dim revelation, most reverently do hint even that Osiris is king and lord among the dead, bewilders the minds of most men who know not how the truth of this thing is. For they fancy that Osiris . . . is thus said to be in the earth and beneath the earth, where are hidden the bodies of those who seem to have had their end." But he too, has nothing more to offer than that "they are set free" from the embrace of bodies and of passions to "shift their homes into that Formless and Invisible and Impassable and Pure".⁸

⁴ 2 Tim. 2: 16-18; Ro. 10: 9.

⁵ Tuscul. disput., i, c. 9.

⁶ Polybius, *Hist.*, vi, 56.

⁷ Plato, *Phaedro*, xxiv.

⁸ Plutarch, *Isis and Osiris*, 382 E. Cf. Le Page Renouf, *The Egyptian Book of the Dead*.

A privileged few, it is true, initiated in the Zoroastrian system, looked forward to a resurrection in the body, for all men, good or bad, after the purifying conflagration of the world;⁹ and M. Cumont conjectures that those initiated in the Mithraic cult were promised a resurrection in the flesh.¹⁰ But by far the bulk of the heathen populations possessed but vague notions of a continued life after death, the spirit leading a wretched, semi-conscious, inactive existence, more or less in the neighborhood of the decomposing body, not unlike the conceptions expressed in Homer's *Iliad*.¹¹ Nor were the heathen masses influenced to any extent by the Eleusinian mysteries or the Dionysiac cult of Thrace.¹² So also the promise of Isis to Lucius, her licentious devotee, to be ever at her side, in the heavenly fields, remains isolated and terrestrial.¹³

Of far greater interest, for our purpose, is it to investigate the views held by Jewish rabbis and people at the time of our Lord, because it is not possible otherwise to understand the constant allusions of the Apostles to the Old Testament eschatology. Without bearing in mind what the humble fishermen and their hearers had believed with regard to the resurrection of the dead, it is impossible to gauge the full force of their words as Apostles of Christ—words often preserved to us in an extremely compressed summary, or as a passing allusion or side inference in the main argument of a letter.¹⁴ It is undisputed that the greater portion of the Jewish nation under the guardianship of their esteemed Pharisees believed in a general resurrection of the dead—at the least of righteous Israel. Indeed, the Old Testament literature is pervaded by this great promise, more or less clearly expressed; and, we may note in passing, by the fear of corresponding curses and woes for whosoever is to be cast off from the people of Israel. The liturgical services in the Temple, and the prayers prescribed for the faithful emphasized the hope of the resurrection

⁹ Cf. Söderblom, *La Vie future d'après le Mazdeïsme*.

¹⁰ Cumont, *Texts et Monuments relatifs aux Mystères de Mithra*.

¹¹ *Iliad*, xxiii.

¹² Cf. Zeller, *History of Greek Philosophy*.

¹³ Appuleius, *Metamorphoses*, xi, 5.

¹⁴ This is even more imperative for those who disclaim respect for tradition, which undoubtedly tends to preserve the original significations of detached words and phrases which now appear indefinite or enigmatical.

of the dead.¹⁵ The Talmudic accounts are so material as to verge into the ridiculous, as, for example, when it is stated that the risen body shall possess wings, or that they shall rise in the very clothes they had on earth;¹⁶ or again when the gathering together of Israel from the different parts of the world is explained by the existence of underground passages or tunnels, the corpses rolling toward Jerusalem, the site of the new Sion.¹⁷

This belief found its justification in numerous passages of the Old Testament: for, the resurrection of the dead is pictured to us in the prophecies of Ezechiel, Isaias, and Daniel, and more graphically in the second book of Machabees. Defiance of pain, threats to their cruel torturer and a wonderful shout of victory burst forth from the heroic mother and her brave sons, as one after another they gave up their life for Yahweh:

Thou indeed, O most wicked man, destroyest us out of the present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

For, adds their mother,

I know not how you were formed in my womb, for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you. But the Creator of the world, that formed the nativity of man and that found out the origin of all, He will restore to you again, in His mercy, both breath and life . . . that in that mercy I may receive thee again with thy brethren.

But thou, O wicked and of all men most flagitious . . . thou hast not yet escaped the judgment of the Almighty God, who beholdeth all things . . . thou shalt have no resurrection unto life.¹⁸

Similarly Isaias bids Israel rejoice for that Sion, the city of our strength, shall be reëstablished, its gates opened, and the just nation shall enter therein:

¹⁵ Cf. Morning and Evening Benedictions, especially the 2nd of the eighteen benedictions prescribed.

¹⁶ Sanhedrin, 90-92; Jerusalem Cathuboth, 35a.

¹⁷ Bereshith Rabba, 96 (cf. 95).

¹⁸ 2 Mach. 7:9-37; cf. 12:42, 43, 14:46.

Thy dead [O Israel!] shall live,
 my slain shall rise again:
 awake, and give praise
 ye that dwell in the dust.¹⁹

And in truth, "O ye dry bones, hear the word of the Lord", cries out the spirit of the Lord to Ezechiel in his figurative vision:

Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord. . . . Behold, I will open the graves, and will bring you out of your sepulchres, O my people: and I will bring you into the land of Israel . . . and shall have put my spirit in you, and you shall live.²⁰

The same hope is expressed in the Psalms, of fullness of joy and everlasting pleasure:

But as for me, I will appear before thy sight in justice
 I shall be satisfied when thy glory shall appear.

Thou hast made known to me the ways of life,
 Thou shalt fill me with joy with thy countenance:
 At thy right hand are delights even to the end.²¹

But the redemption of a soul is costly, for it implies that he should still live alway, that he should not see destruction, and it is God alone who can and will redeem it from the power of death and receive it.²² According to the prophecy of Daniel, terrible times will come and Michael, the great prince, shall rise up and stand for the children of Israel, and all those who are written in the book of life shall be saved, every one. "And many of those that sleep in the dust of the earth shall awake: some unto life everlasting, and others unto reproach, to see it always". All, however, shall not be equal in glory; for those who are learned in the Law shall "shine as the

¹⁹ Is. 26: 19.

²⁰ Ezech. 37: 4-14.

²¹ Ps. 16: 15; 15: 11. In the Hebrew the hope in the resurrection is even more explicit: "I shall be satisfied when I awake with thy likeness" (17: 15; 16: 11).

²² Ps. 48: 8, 9, 15, 16.

brightness of the firmament", while those who instruct many to justice shall be as "stars" for all eternity.²³

Besides the Old Testament and rabbinical writings, there are a number of apocalypses,²⁴ evidently of Jewish origin and dating from 100 or 200 B. C. onward to the first century of the Christian era, which filled in the lacunæ in the prophetic expectations, generally in a sensuous direction. Thus the *Testaments of the Twelve Patriarchs* envisage God as coming to restore Jerusalem and dwell in Israel. All the righteous patriarchs will rise again to everlasting life in the Kingdom of the Messiah; the spirits of deceit will be trodden underfoot and Beliar destroyed: "then also all men shall rise, some unto glory and some unto shame"

And they who have died in grief shall arise in joy:
And they who were poor for the Lord's sake shall be made rich:
And they who are put to death for the Lord's sake shall awake to life.²⁵

In *Ethiopic Enoch*, the holy great One, the Lord of glory, the eternal King will come with ten thousand of his holy ones: after executing judgment upon all and destroying the ungodly, He will give to the righteous and holy to taste of the tree of life. Then shall the whole earth be tilled in righteousness and shall be planted with trees and be full of blessings.

And then shall all righteous escape
And shall live till they beget thousands of children:
And all the days of their youth and their old age shall they complete in peace.²⁶

It was probably because of such exaggerations as these that the Sadducees were led to accept Hellenistic conceptions and deny all resurrections of the dead; and it is instructive, in this connexion, to note the question put to our Lord: "In the resurrec-

²³ Dan. 12:1-3.

²⁴ Cf. Székely, *Bibliotheca Apocrypha*; Lagrange, *Le Messianisme*; Charles, *Eschatology*.

²⁵ *Testaments of the Twelve Patriarchs* (transl. R. H. Charles); Benj. 10:7; Judah 25:4. (Cf. Levi 5:18; Sim. 6; Zeb. 9:10.)

²⁶ *Ethiopic Enoch* (transl. R. H. Charles), probably the one quoted by S. Jude, v. 14-10:17 (cf. 1:25).

tion, therefore, whose wife of the seven shall she be? for they all had her", a view which Christ rejected saying: "You err, not knowing the Scriptures, nor the power of God".²⁷ Throughout the New Testament the only alternative to resurrection in the body which is hinted at, is the Sadducean denial of all spiritual and extra-mundane existence. In fact the greatest majority of men in those days, as has been said above, either clung to the belief in the resurrection in the body or embraced the Epicurean or Stoic system in which no resurrection is possible.

However, not all the apocryphal writings exhibit this material view of the future life. There are some apocalyptic books which seem to show that some modifications of a spiritual character were considered essential to the risen body. In the same *Book of Enoch*, but apparently in a part belonging to another class of writers and probably of a more recent date, a new Jerusalem was to supplant the old one: a large and broad one and one that is to be very full. All the righteous Israelites, compared to sheep who "were all white and their wool was abundant and clean", assembled in that house with their Lord, together with the Messiah, a glorified man who was to convert and transform the gentiles: "and the eyes of them all were opened and they saw the Good, and there was not one of them that did not see."²⁸

Again in the *Apocalypse of Baruch*, Baruch is told that the earth will assuredly restore the dead, making no change in their form, for it will be necessary to show to the living that the dead have come to life again. But after the judgment, those who have been justified will have a splendor "glorified in changes, and the form of their faces will be turned into the light of their beauty, that they may be able to acquire and receive the world which does not die" . . . and "they shall be changed into every form they desire, from beauty into loveliness and from light into the splendor of glory" surpassing that in the angels.²⁹

The *Exra-Apocalypse* is not less emphatic with regard to the restoration of the dead to life, from the dust of the earth,

²⁷ Mt. 22:28, 29 and paral.

²⁸ *Eth. Enoch* 90:29-38 (cf. 39, 62).

²⁹ *Apocalypse of Baruch* (transl. R. H. Charles), 49, 50, 51.

in the Age to come ("qui nondum vigilat saeculum"), when all that is corruptible³⁰ shall perish and the treasures of immortality are made manifest: Paradise opened, the Tree of Life planted, plenteousness made ready, a City builded, a Rest appointed. But the day of Judgment shall be a day

Whereon is neither sun, nor moon, nor stars;
neither clouds, nor thunder, nor lightning;
neither wind, nor rain-storm, nor cloud-rack;
neither darkness, nor evening, nor morning;
neither summer, nor autumn, nor winter;
neither heat, nor frost, nor cold;
neither hail, nor rain, nor dew;
neither noon, nor night, nor dawn;
neither shining, nor brightness, nor light;
save only the splendor of the brightness of the Most High,
whereby all shall be destined to see what has been deter-
mined (of them).³¹

A greater transformation seems to be implied in the *Book of the Secrets of Enoch* where the earthly robe is to be exchanged for the clothing "with the raiment of the glory of the Lord", and an anointing with His holy oil whose appearance "was more than a great light, and its anointing was like excellent dew; and its fragrance like myrrh, shining like a ray of the sun," so as to transform the anointed into "one of His glorious ones".³² This view seems to have been that of Josephus, who attributes it to the Pharisees: "a true raising of the dead body, in a state of purity; however, in a clothed and glorious condition so as never to be destroyed any more. Every body is to have its own soul restored: the just have it clothed, pure, so as not to be subject to misery, but to continue rejoicing to an everlasting fruition; the unjust, on the other hand, will receive the body unchanged, not freed from their diseases and distempers, nor made glorious, but destined for the unquenchable fire and a certain worm never dying".³³ The same description is given in part of the *Ethiopic Book of Enoch* where those

³⁰ φθαρτος (ἀων). Cf. 1 Cor. 15:42, 53.

³¹ Ezra, *Apocalypse* (transl. C. H. Box), 7:40-42 (cf. 8, 10).

³² *Book of the Secrets of Enoch* (trans. W. R. Morfill and R. H. Charles), 22:8-10.

³³ Josephus, *Discourse to the Greeks*, §§ 5, 6. Cf. *De Bello Judaico*, ii, 8:14.

who have risen from the earth are said to be "clothed in the garments of glory, the garments of life from the Lord of spirits".³⁴

Finally, a group of writings is extant in which no express mention is made of the resurrection of the body as part of the exaltation of Israel: as in the *Assumption of Moses* and in the *Book of Wisdom*; while in others it is definitely disregarded, as in 4 *Machabees* and in the *Book of Jubilees*:

And their bones will rest in the earth
And their spirits will have much joy.³⁵

Amongst these must be included, as extreme types, the Essenes together with the Therapeutæ and the Alexandrian Jews who denied the resurrection of the body altogether, because of the essential incompatibility between matter and spirit, whose best representative is Philo. Imbued with Platonic philosophy, "Moses," he says, "calls angels what other philosophers call genii. They are souls fluttering in the air . . . immortal and divine . . . of whom some descended into bodies, but others abhor all earthly parts. These latter the Supreme Father and Creator has consecrated to Himself, making use of their services in the administration of human affairs. The former, however, descended into bodies, as it were plunging into a stream: sometimes being overpowered by its rapid vortices; at other times, by struggling against the current, they float at first, then they fly off whence they came. These last are souls well versed in the higher philosophy, meditating from beginning to end on the death of their bodies so as to regain that incorporate and incorruptible life with Him who is Uncreated and Incorruptible."³⁶ . . . For the chief cause of ignorance is the flesh and intercourse with it, as He Himself confesses who says: 'Wherefore can the Spirit of God not remain (with them) because they are flesh' (Ge. 6: 3) . . . ;³⁷ while it is of wisdom to consider death, not as being the extinction of the

³⁴ *Eth. Enoch* 62: 15, 16 (cf. 104: 2; 108: 11-15).

³⁵ 23: 31. Cf. *Ass. Moses* 10: 3-10 (both translated by R. H. Charles). In *Wisdom* 6: 18, 19, 9: 15, however, an incorruption of the body seems to be suggested.

³⁶ *De Gigantibus*, p. 285; cf. *Leg. Alleg.*, p. 32 (ed. Mangey).

³⁷ *De Mundo*, p. 1153 (ed. Mangey).

soul, but as its separation and disunion from the body, in its return to whence it came: for it came from God".³⁸

II. THE TEACHING OF CHRIST OUR LORD.

Turning now to the New Testament, we find that both the teaching of the Lord, as presented in Synoptic and Johannine writings, and that of the Apostles, inculcate a resurrection in the body, conformed to the type exhibited by the risen Christ Himself: and this in fulfilment of prophecy, not only by the Christ before His passion and death, but "according to Scripture" as well. This insistence on the fulfilment of Old Testament prophecy is of importance. It shows that the Sacred Writers were anxious to be interpreted, not in the light of scientific conceptions, whether ancient or modern, but in that of orthodox Jewish beliefs current in their day. This is borne out not only by direct quotations from Old Testament writings, but by the adoption of words and phrases which have even been called "stock eschatological expressions," such as "tribulation such as there hath not been", "abomination of desolation", "wars, famine, earthquakes", "falling of stars, darkening of sun and moon", and the like; all of which must be considered as intentional references to the Old Testament descriptions, unless otherwise qualified by the inspired writer.³⁹

With regard to the nature of the resurrection, the Synoptics furnish us with a partial fulfilment of prophecy in His Transfiguration, when His face did shine as the sun, and His garments became glistening, exceeding white and dazzling so as no fuller on earth can whiten them, because of His glory.⁴⁰ But it is in the resurrection narratives that the character of the risen body of Christ is shown in some detail. In fact the quadruple Gospel exhibits the Lord as endowed with an organic body like any ordinary living man. He moves about and speaks: He walks: He prepares a meal, serves at it, and

³⁸ *De Abrahamo*, p. 385 (ed. Mangey).

³⁹ Thus, for example, compare

Mk. 13:7, 8 with Os. 13:13 (Apoc. Bar. 27:2-5; 28:32; 70:2-8), (4 Ezra 5:9; 6:22, 24).

Mk. 13:14 with Dan. 9:27, 11:31, 12:11; 1 Mach. 1:54, 6:7.

Mk. 13:19 with Dan. 12:1, 1 Mach 9:27, Apoc. 16:18 (Ass. Moses 8:1).

Mk. 13:24, 25 with Is. 13:10, Ezech. 32:7; Joel 2:31, 3:15, Apoc. 6:12 (Ass. Moses 10:5).

⁴⁰ Mt. 17:2 and parals.

even takes food Himself. He allows Himself to be touched and handled and clasped by the feet. He retains the wounds in His hands and feet and in His side.

However, He shows new powers which naturally frighten and bewilder His disciples at first, until reassured, by their own senses, of the reality of the appearances. He can appear and disappear at will, even in rooms with doors closed: He "holds the eyes" of others that they may not recognize Him until He "opens" their eyes again (or, "He manifests Himself in another form," as St. Mark puts it). He shows great rapidity of movement while in the invisible state, and He knows what has been said in His absence. Finally He ascends and disappears in a cloud, promising to return at the time set by the Father.

The New Testament documents demonstrate the emphasis which both our Lord and His Apostles laid on the two facts that the resurrection of the dead will be of the same type as His own, and that His resurrection is in accordance with prophecy. This is acknowledged even by such writers as Schmiedel, who admits that the Jew "had no other conception of the resurrection than that which thought of all forms of life in the future world as exactly reproducing those of the present", while "the investigator who holds himself bound to accept and make intelligible as literal fact everything recorded in the resurrection narratives, even of the canonical Gospels merely, cannot fulfil his task on any other condition than that he assumes a revivification of the buried body of Jesus to a new period of earthly life, hardly less earthly than when Jesus was taken for Elijah or the Baptist risen from the dead (Mk. 6: 14-16, 8: 28 and parlls.—Cf. 9: 11-13, Mt. 11: 14)." ⁴¹

In fact all three Synoptic writers refer in most explicit terms the three predictions made by the Lord of His passion and resurrection, how "the Son of Man must suffer many things, and be rejected by the elders and the high-priests and scribes, and be put to death, and after three days rise again".⁴² Moreover, there is to be a general resurrection in the body at the last judgment when "He shall come with great power and

⁴¹ *Encyclopædia Biblica*: Resurrection, c. 4057, 4076.

⁴² Mk. 8: 31; 9: 31; 10: 33, 34 and parals.

glory. And then shall He send forth the angels and gather together His elect from the four winds, from the ends of the earth unto the ends of the heavens". "Then shall the righteous shine forth as the sun in the kingdom of their Father."⁴³ "For neither can they die any more: for they are equal unto the angels: and are sons of God, being sons of the resurrection." Thus, we are told, did the Master refute and rebuke the materialistic Sadducees in their insidious questionings. Having reaffirmed the existence of the angels He continued: "as for the dead—that they indeed rise—have you not read in the Book of Moses, at the Bush, how God spoke to him saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is not a God of dead men but of living. Greatly do ye err."⁴⁴ Clearly no other alternative is in question: either a resurrection in the body, or else God is a God of dead men—the modern conception of "discarnate soul" was not thought of by Jew or Sadducee.

Similarly in St. John's Gospel prominence is given to the resurrection of Jesus and that of the dead in the body. For it is true that the Word of God gives life—eternal life, beginning even in this world—to those who receive Him: still He will have to raise them up at the last day. "He that eateth my flesh and drinketh my blood *hath* everlasting life: and *I will raise him up at the last day.*" "For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom He will". So too "as the Father hath life in Himself, even so He hath given to the son also to have life in himself", so that He has power to lay down his life for his sheep and to take it up again.⁴⁵ "No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again".⁴⁶ Nor are we to marvel at this, for, "the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life: but they that have done evil unto the resurrection of

⁴³ Mk. 13:26, 27; Mt. 13:43 and parals. Cf. Zach. 2:6; Dt. 30:4.

⁴⁴ Mk. 12:26 and parals.

⁴⁵ Jn. 6:54; 5:21, 26.

⁴⁶ Jn. 10:18.

judgment".⁴⁷ We are to believe in him: "if I shall go and prepare a place for you, I will come again, and will take you to myself: that where I am, you also may be".⁴⁸

The resurrection of the dead, again, is emphasized in the Apostolic teaching. Indeed, the resurrection, in the body, of Christ Jesus, constitutes the very centre of all doctrine and exhortation, even in the smaller epistles—a pledge of a future resurrection to those who believe in Him. This hope is expressed not only in the titles which they pile up to the memory of their living Master and God, recalling Messianic titles and hopes fulfilled in Him,⁴⁹ but also by explicit statements of His rising from the dead, His sitting at the right hand of God, His second coming in power and glory to judge the quick and the dead. The latter are to be cast out into the blackness of darkness, to be slain or destroyed in everlasting fire; while for the elect the destruction of the present world and the establishment of a new one will be the commencement of eternal life with the risen Christ in his Father's kingdom: "We know that, if He shall appear, we shall be like to Him: because we shall see Him as He is."⁵⁰

III. THE PREACHING OF ST. PAUL.

However, it is in St. Paul that the chief interest lies, because of his passionate defence—unique in the New Testament—of a doctrine which someone had dared to call into question. He had been a Pharisee, brought up in the strictest school of rabbinic teaching, at the very feet of Rabban Gamaliel, who certainly believed in a resurrection of the body. Apparently even after his conversion, he continued, together with most of the Apostles in the practice of the liturgical prayers and services at the Temple:⁵¹ prayers often which were framed expressly to counteract the Hellenistic scepticism of the Sad-

⁴⁷ Jn. 5:28, 29.

⁴⁸ Jn. 14:1, 3.

⁴⁹ E. g., the Holy one, the Just (Ac. 3:14, etc.), Lord of all (Ac. 10:36 . . .), Lord of glory (Jas. 2:1, Ac. 7:2), Prince of life (Ac. 3:15 . . .), King of kings (Apoc. 17:14), Saviour (1 Jn. 4:14), Christ (Ac. 2:36), etc.

⁵⁰ 1 Jn. 2:28. The references to Apostolic teaching are too numerous for citation. This selection is representative: Ac. 1:16-22, 2:22-36, 3:13-21, 4:2, 10:39-42; 1 Pe. 1:3-5; 2 Pe. 1:16-18; Jude vv. 11, 13, 20, 21, 24; Jas. 5:8, 9; 1 Jn. 2:18, 28, 3:2, 3; Apoc. 21:1-8, 22:1-15.

⁵¹ Ac. 1:4, 2:42, 3:1, 5:42, 10:9. . . .

ducees, by repeated allusions to the hope of a resurrection in the body.⁵² Moreover, he himself tells us that his doctrine differed in no way from that of the other Apostles, though he did not receive it of man, but by the revelation of Jesus Christ.⁵³ And in truth, he went up to Jerusalem "according to revelation; and conferred with them the gospel which I preach among the gentiles, but apart with them who seemed to be somewhat; lest perhaps I should run or had run in vain. . . . But of them who seemed to be something (what they were sometime, it is nothing to me. God accepteth not the person of man)"⁵⁴ for to me they that seemed to be something added nothing. But contrariwise . . . James and Cephas and John, who seemed to be pillars gave to me and Barnabas the right hand of fellowship".⁵⁵

When, therefore, St. Paul speaks of "resurrection of the dead" or of "raising from the dead" without any other qualification—and the expressions occur frequently, because the Resurrection constituted the "first principles of Christ . . . a foundation . . . of faith toward God"—the presumption is in favor of the traditional view of the resurrection in the body. All the more so because, years after his chief eschatological letters, he identified himself with the Pharisaic teaching before the Council at Jerusalem and considered the resurrection of the dead to be the chief point at issue between himself and the more powerful of his opponents, the Sadducean rulers, crying out: "Brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called into question."⁵⁶ This fact is even more striking if we consider that St. Paul's doctrine which he preached "everywhere in every church" even when "as unto babes I fed you with milk, not with meat; for ye were not able to bear it, nay not even now

⁵² Berachoth, ix, 5. Cf. the following prayer: "O God, the soul which thou hast set within me is pure. Thou hast framed, thou hast breathed it into me, then preservest it within me, and thou wilt take it from me and restore it me in time to come. . . . O Lord of all spirits, who restoreth souls to dead bodies . . ." (Ber., ix, 6).

⁵³ A very natural remark for one like St. Paul trained up to look upon the uneducated classes, to which Peter, James and John belonged, as *accursed*. (Cf. Edersheim, *Life and Times of Jesus, the Messiah*, i, 312.)

⁵⁴ Ga. 1:11, 12; 2:2-9.

⁵⁵ He. 6:1, 2 (1 Cor. 15:14, 16).

⁵⁶ Ac. 23:6 (24:21, 26:6-8).

are you able " ⁵⁷ was full of Biblical allusions which recall the eschatological characters described by the prophets. Thus, for example, 2 Thess. 15: 10 has pointed allusions to Isaiah (29: 6, 34: 8, 35: 4, 66, 59, etc.), Lamentations (3: 63), Jeremias (25: 12, 10: 25, 17: 8 . . .), Ezechiel (28, 38, . . .), etc.

It is impossible in a short article to convey the exceeding power of the preaching of St. Paul as preserved to us in the condensed summaries of the Acts, pregnant as they are with Old Testament expectations, fears and long-cherished hopes, now preached as realized and fulfilled in Jesus whom God has raised from the dead. Even a superficial perusal of the Acts and the Epistles will show that St. Paul, just like the other Apostles, based his whole teaching on the resurrection of Christ in the body and the hope which it ensures: that of His second coming in glory and power to judge the whole world, raising the just to eternal life with Himself and the wicked to eternal punishment, by contrast called death. (Cf. Ro. 2, 4, 8, etc.)

Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For . . . when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulchre. But God raised Him up from the dead the third day: Who was seen for many days, by them who came up with Him to Jerusalem, who, to this present day, are His witnesses to the people. . . .

That you may know what the hope is of His calling, and what are the riches of the glory of His inheritance in the saints. And what is the exceeding greatness of His power toward us who believe according to the operation of the might of His power, which He wrought in Christ, raising Him up from the dead, and setting Him up on His right hand in the heavenly places, above . . . every name . . . not only in this world, but also in that which is to come.⁵⁸

Indeed, the Epistles themselves presuppose extensive and well-grounded teaching by the Apostle, of that " Gospel " revealed to him by Christ, and approved without any alteration by Cephas and the other pillars of the Church. Both the Epistles and the vehement and personal appeals recorded in

⁵⁷ 1 Cor. 3: 1, 2.

⁵⁸ Ac. 13: 16-43. Eph. 1: 17-23.

the Acts would be absolutely unintelligible, were they to be shorn of the direct and indirect allusions to this one fundamental fact: Jesus whom God raised from the dead and "the power of His resurrection, and the fellowship of His sufferings . . . if by any means I may attain unto the resurrection from the dead".⁵⁹ "For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved."⁶⁰

IV. I CORINTHIANS 15.

The Apostle makes his most explicit statements about the mode of the resurrection and the character of the resurrection body in his two letters to the Corinthians. He implies that some change will take place in our body, for on the one hand he affirms that "flesh and blood cannot inherit the kingdom of God", while on the other he insists that, "if the dead do not rise, neither is Christ risen; and if Christ is not risen, your faith is futile, you are still in your sins. . . . Yea, and we are found to be false witnesses concerning God, because we have witnessed of God that He raised Christ (vv. 50: 13-17)"—a characteristic grouping of inferences to show how all depends on this resurrection.

An examination of the texts (1 Cor. 15 and 2 Cor. 5), reveals the following points of doctrine intended to counteract the heathen influences among his recent converts.

1. *The Resurrection will take place in a Body.*

A. The main argument of St. Paul is the resurrection of the Christ (vv. 3-8, 11, 12-16). Whatever has to be said of Christ's resurrection must also be affirmed of that of the dead: the two stand or fall together; the parallelism is complete, according to St. Paul. He emphasizes the fact of Christ's death, burial, and raising on the third day, which would be ridiculous and a lie, if His Body lay rotting somewhere near Jerusalem.⁶¹ Again, in connexion with "raised from the dead", he lays stress—extraordinary stress which he does not bring to bear in proof of any other doctrine—that this most vital fact which

⁵⁹ Phil. 3: 8-11.

⁶⁰ Ro. 10: 9.

⁶¹ Cf. Renan's words: "the carcase of Jesus lay decomposing in a ditch" (Vie de Jésus).

he preached and which they received and by which they are saved, if they hold fast to it, was witnessed to by the Scriptures, by Cephas, the Twelve, the Five Hundred at once, *of whom the greater part was still alive*, by James and by himself for "He appeared to me also". He was in a position to find out for himself and he asserts that this doctrine is identical with that of the other Apostles, for, "I delivered to you before all else, what I also had received, that Christ died for our sins according to scriptures, and that He was buried, and that He rose on the third day according to scriptures".

B. From this the Apostle naturally concludes against the Epicurean and Stoic doctrines that, "if Christ is preached as risen from the dead, how say some among you that there is no resurrection of the dead? If there is no resurrection of the dead, neither is Christ risen". Here too, it is not a question of "continuing to live" after physical death but of "raising from the dead".

It is unintelligible that he should insist on this almost stereotyped formula in all his epistles had he only meant "immortality of the soul" or the "self-organization" of a "new" body "wholly spiritual," as some recent exegetes would have us believe. Paul, whose zeal for souls knew no bounds, groaning in the very pangs of labor until Jesus Christ should be born in them, and desiring even to be made anathema for their sakes,⁶² he yet posited the resurrection as the fundamental doctrine of Christianity, and withstood the scorns of the Gentiles and the bitter opposition of the powerful Sadducees! Nay, more, he exhibits a powerful array of testimonies and arguments—and theologians distinguish ten different ones⁶³ to silence a few who had doubted the value of his rabbinic conception; while to King Agrippa he could justly complain, "Why should it be thought a thing incredible that God should raise the dead?"⁶⁴

⁶² 2 Cor. 11:28; Ga. 4:19; Ro. 9:3.

⁶³ i. *Reductio ad absurdum* (1 Cor. 15:12-19);—ii. Traditional (1 Cor. 15:30-32);—iii. *Ad hominem* (1 Cor. 15:29);—iv. *Causae meritoriae* (1 Cor. 15:21; Ro. 12:18);—v. *Causae exemplaris* (1 Cor. 15:20-23, 6:13-14; 2 Cor. 4:14; Ro. 8:11);—The seal of the Holy Spirit (Eph. 4:30);—vii. The pledge of the Holy Spirit (2 Cor. 5:5; Eph. 1:14);—viii. The temple of the Holy Spirit (1 Cor. 6:19);—ix. The first fruits of the Holy Spirit (Ro. 8:23);—x. Our groanings after glory (Ro. 8:15-17, 23-26). Cf. Prat, *La Théologie de S. Paul*, II, pp. 500-2.

⁶⁴ Ac. 26:8.

C. In v. 20 the Apostle urges that the resurrection in the body is already commenced, since Christ is now risen in the body, and Christ is the first fruits of those who are as yet asleep. For, "as in Adam all die, so in Christ all shall be made to live. . . . Christ the first fruits, then they that are Christ's, at His coming; then the end" (vv. 21-24). Nor can this refer to any but a physical resurrection in the body. For according to St. Paul, the just are already alive in Christ, while the wicked have no part in the Kingdom of Christ—no life eternal for them, but wrath and indignation and perdition and death.⁶⁵ The reason of the resurrection of the just, for St. Paul, is their solidarity with Christ Jesus.

So also the "last enemy that shall be abolished is death" (v. 26)—physical death of the body is to be done away with. St. Paul does not consider any third alternative between resurrection in the body and annihilation. Speaking as always, in the concrete, he does not examine all contrary opinions possible; but he simply takes the views actually held and bids the the Corinthians choose the right one: Stoicism and Epicureanism or Christianity.

Further, he teaches that the "surviving just" at the last day shall be "changed", without being subjected to physical death, to meet those whom the coming Lord had made to rise, before the general judgment.⁶⁶ Hence there would be no point in St. Paul's saying that death is an enemy and that it shall be abolished. For him the just Christians were already spiritually alive, while the wicked would remain spiritually dead for ever.

If you live according to the flesh, you shall *die*: but if by the spirit you mortify the deeds of the flesh, you shall *live*. (Ro. 8: 13.)

For the wisdom of the flesh is *death*: but the wisdom of the spirit is *life* and peace. (Ro. 8: 6.)

For there are many, of whom I have often spoken to you, and speak to you now again with tears, enemies of the cross of Christ: *whose end is destruction*, . . . Whereas our country is in the heavens, whence we eagerly await as saviour the Lord Jesus Christ, who

⁶⁵ 1 Cor. 6: 9, 10; 2 Cor. 2: 15, 16; Ro. 5: 12-21; Ga. 5: 19-21; Eph. 5: 5, 6; Col. 3: 5, 6; Phil. 3: 18, 19; 2 Th. 1: 9.

⁶⁶ 1 Cor. 15: 51; 1 Th. 4: 15, 17.

will *transform the body of our lowliness*, that it may be one with the body of his glory. (Phil. 3: 18-21.) ⁶⁷

Indeed the evidence becomes more forceful on considering that St. Paul was imbued with the terrible condemnations of the Old Testament against the wicked; every promise made being accompanied by a corresponding anguish and tribulation for the wicked (e. g. Ro. 5: 12-21).

D. St. Paul draws a further argument for the resurrection in the body from certain practices then in use—a *reductio ad absurdum* (vv. 18, 19, 29-32). If the body were to be cast off, why should he insist on his body sufferings which elsewhere he compares to those of our Lord, that so "Christ shall be magnified in the body" while "waiting for the adoption, the redemption of the body", "that the life of Jesus may be manifested in our mortal flesh." ⁶⁸

Right truly does he, therefore, tell the Corinthians that, "if the dead do not rise at all . . . why are we, too, in jeopardy every hour? . . . If the dead do not rise, 'let us eat and drink, for to-morrow we die' . . . If it be in this life alone that we have set our hopes in Christ, we are more to be pitied than all [other] men". So too, if the dead do not rise, "what shall they do who are baptized for the dead?" implying some intercessory practice already widespread among the Corinthians.

Having established the resurrection in the body to his own satisfaction, the Apostle passes on (vv. 35 ff.) to suggest that perhaps the difficulty—a foolish one in his eyes—may lie in understanding "how" the dead are raised, i. e. by what power and in what way they rise; or, it may be, in understanding "with what manner of body are they coming" (as it were) out of the grave (*ἐκ νεκρῶν*). Evidently the "possession" of a body by those "raised from the dead" is considered by St. Paul to be beyond further cavil.

He therefore calls attention to three facts observable in nature, according to the natural science of the day; arguing as it were from analogy. ⁶⁹

⁶⁷ Cf. Ro. 9: 22.

⁶⁸ Phil. 1: 20; Ro. 8: 23; 2 Cor. 4: 11, etc.

⁶⁹ The modern scientist may find some difficulty in appreciating St. Paul's argument: it will be sufficient to remember that until Robert Boyle (1662) and

(1). There are beings in nature which change their own body through a stage of apparent destruction or death. Thus the seed (of wheat or any other kind), which is a bare grain, when sown or apparently buried, has its further existence as a seed destroyed; yet "it", this self-same seed which seemed to be lost for ever, is quickened again into a body peculiar to itself as it had been appointed for it by God "as it pleased Him" (vv. 36-38).

(2). In nature there are gradations in beings of the same kind: "not all flesh is the same flesh, but there is one flesh belonging to men, another flesh to beasts, another flesh to birds, another flesh to fish". So, too, he infers, there shall be a "flesh" to the risen body (vv. 39).

(3). There occur in nature different kinds of splendor, dignity or glory, and this not only amongst bodies pertaining to different classes or ranks, but also in those belonging to the same rank (vv. 40, 41):

a. There are heavenly bodies, and earthly bodies: but the glory of the heavenly is different from that of the earthly.

b. There is the glory of the sun, and the glory of the moon, and the glory of the stars: for star differeth from star in glory.

Therefore, he argues with the "foolish one", "so it is with the resurrection of the dead". It is a change in the body, not of body; a change of kind of flesh, not an absence of flesh; a change of degree of glory, from suffering with Christ to reigning with Christ. The argument is based on the supposition of a transition or gradation; that is to say, a change of quality rather than a change of substance, so that the resurrection-body remains a "body", remains "flesh", and remains "glorious", though in a higher order of being.

2. *The Resurrection Body is the same as the Mortal Body, though endowed with New Properties.*

A. This may be said to follow directly from what has just been said; for in the comparison which St. Paul draws between the transition of the seed to its own God-ordained plant-body,

Lavoisier (1770) introduced modern methods of investigation, science consisted in discussing "qualities" such as color, lightness, humidity, splendor, etc., which went to make up differences between bodies supposed to be fundamentally the same.

he is answering to "how" this resurrection is to take place in relation to the power which produces the change and its mode of action. To St. Paul it is clear that the same seed passes on from seed-body to plant-body by God's power and according to His providence: "God giveth it [the seed now buried and to all appearances lost and dead] a body (of its own) [the plant] as He hath determined, and to each seed a body of its own" (vv. 36-38). This is "how" according to St. Paul's mode of argument, each man dies before he is quickened again into an immortal body.⁷⁰

B. A transition is also indicated in vv. 45-49:

The Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul. (Ge. 27.) [Certainly not a "naked" soul.]

[The Lord God took the natural Body of Christ from the tomb in which He was buried and breathed into Him the Spirit of life: and Christ] became a life-giving spirit. (V. 45.) [Certainly not a "naked" spirit.]

This idea is powerfully expressed by St. Paul in Ro. 8: 11, 10: 6-7, Eph. 1: 17-21 and several other places. Unless it is grasped, the whole scheme of redemption, centred as it is round "the body of His flesh through death,"⁷¹ cannot be possibly understood. It embraces the sanctification of the body as well as the regeneration of the soul, into "a new creature" by the working of the might of the power of God "which He wrought in Christ raising Him up from the dead". Hence St. Paul rightly insists that "it is not the spiritual which is first, but the natural, then the spiritual", and "death is swallowed up in victory" (1 Cor. 15: 46).

C. "Behold I tell you a mystery; we shall not all fall asleep, but we shall all be changed, in a moment, in the twinkling of an eye . . . for the dead shall rise incorruptible, and we shall be changed" (vv. 51, 52). Since this is the doctrine of the Apostle, it is legitimate to ask where would the mystery be,

⁷⁰ Exegetical interpretations based on the permanence of the "principle of life" in the seed ignore the fact that St. Paul, accommodating himself to his hearers, says nothing about it. For them the seed apparently was buried and decayed, and therefore St. Paul urges them on to consider that, nevertheless, "it" sprouted again, in a changed body, through God's agency.

⁷¹ Col. 1: 21, 22. Cf. Phil. 3: 10; 2 Tim. 1: 10.

if, as sceptics would have us believe, the body is to be cast off for good? ⁷² Undoubtedly what St. Paul and his hearers understood by death is the separation of body and soul—an “unclothing” which he says elsewhere, he did not long for, desiring rather the change at the Lord’s *parousia*.

For we also who are in this tabernacle do groan, being burthened: because we would not be unclothed, but clothed upon, that which is mortal may be swallowed up by life.⁷³

D. Hence there is no question of casting off or rejecting this flesh at all, but only of changing “it” by the addition, (putting on, clothing on) of new “qualities”, “attributes”, “powers”, “elements of perfectibility,” or whatever else we may wish to call them—of incorruptibility, immortality, and glory. For “this corruptible body must needs put on incorruption, and this mortal body immortality. And when this mortal body shall have put on immortality, then shall come to pass the word which is written, ‘Death is swallowed up in victory’ (vv. 53, 54; cf. 1 Th. 4: 13-17).

E. The mind of St. Paul is further shown in the obscure passage in 2 Cor. 5: 2, 4. According to the majority of interpreters the following statements fall within the meaning of St. Paul’s words in this passage: ⁷⁴

(1) Though by death our earthly bodies, in which we live as in a tent, are dissolved, God shall give to us, in heaven, bodies in the formation of which man has no share, since both the resurrection itself and the attributes of immortality, incorruptibility, and glory, exceed our natural powers.

(2) The Apostle desires to be “clothed upon” with this “habitation that is from heaven” or glorious body; without, however, being “unclothed” into the state of a “naked” soul. Thus he would wish to live till the *parousia* of the Lord, when, according to revelation made to him by the Lord, he would be caught up in the air, together with the surviving just, and become changed without relinquishing the mortal flesh. Thus

⁷² The phrases “wholly spiritual bodies” and “permanence of personality” used by some recent exegetes convey no definite meaning with respect to the existence or non-existence of a physical, material, organic body capable of forming one whole with the soul: man.

⁷³ 2 Cor. 5: 4.

⁷⁴ Cf. Prat, *La Théologie de S. Paul*, II, 518, note 2.

“that which is mortal will be swallowed up by life”, by a supernatural process through which this corruptible body shall have put on incorruption, and this mortal body shall have put on immortality, an earnest thereof being the indwelling Spirit given us by God:

If the Spirit of Him that raised up Jesus from the dead, dwell in you: He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of the Spirit that dwelleth in you.⁷⁵

F. Not less remarkable, in St. Paul's teaching, is the great reverence which he inculcates for our natural bodies. This mortal body, he tells us, is not only the temple of the Holy Ghost, the habitation of God in the Spirit,⁷⁶ and a member of Christ,⁷⁷ who dwells in our hearts,⁷⁸ but it is a new creature.⁷⁹

We can even sin against it,⁸⁰ just as much as we can be holy in the body.⁸¹ God punishes us by allowing us to dishonor our bodies.⁸² For in our mortal flesh we can manifest the dying of Jesus,⁸³ bearing His stigmata,⁸⁴ magnifying Him in our bodies⁸⁵ which we can exhibit a living sacrifice, holy, acceptable to God.⁸⁶ In a word, the body is for the Lord and the Lord for the body,⁸⁷ and God will be its Saviour⁸⁸ in the day of our adoption, the redemption of the body.⁸⁹

All this is inconceivable if St. Paul thought that the body was doomed to the same fate as any carcass; and still less would it be possible to understand the great stress he lays on the part

⁷⁵ Ro. 8:11.

⁷⁶ 1 Cor. 3:16, 6:19; 2 Cor. 6:16; Eph. 2:21, 22.

⁷⁷ Ro. 12:4; 1 Cor. 6:15, 10:17, 12:12, 27; Eph. 1:22, 3:6, 4:12, 5:23, 30; Col. 1:18, 2:19, 3:15.

⁷⁸ Eph. 3:17.

⁷⁹ 2 Cor. 5:17; Ga. 6:15. Cf. Ro. 6:6.

⁸⁰ 1 Cor. 6:18.

⁸¹ 1 Cor. 7:34.

⁸² Ro. 1:24, 26, 28.

⁸³ 2 Cor. 4:10; 1 Cor. 6:20.

⁸⁴ Ga. 6:17.

⁸⁵ Phil. 1:20.

⁸⁶ Ro. 12:1.

⁸⁷ 1 Cor. 6:13.

⁸⁸ Eph. 5:23.

⁸⁹ Ro. 8:23.

that the Body and Blood of our Lord Jesus Christ plays in our sanctification, or, if abused, in our damnation.⁹⁰

3. *The Resurrection Body is a "Spiritual" Body.*

"What is sown in corruption doth rise in incorruption; what is sown in dishonor doth rise in glory; what is sown in weakness doth rise in power; what is sown a natural body doth rise a spiritual body" (vv. 42-45).

Incorruption implies immortality; glory has reference not only to the external appearance which will mirror the beauty of the risen Lord Jesus, but also the dignity and honor due to the resuscitated body; power shows freedom from all the necessities and impediments of mortal life, the body becoming a perfect instrument to the vivified spirit within.

It is evident that *σῶμα πνευματικόν* (v. 44) summarizes in one word these attributes of the glorified body. The mortal body, "flesh and blood", is the "psychic" body, the soul-infused flesh, the organ suited to the soul. The glorified body, then, is by contrast, the "spirit" body, the spirit-infused flesh, the organ suited for the spirit, i. e. the soul now unified with the Godhead. This interpretation is further elucidated by the contrast already alluded to, of the action of God in the creation of Adam by breathing into the dust of the earth the breath of life to make a living soul—the natural man; and "the surpassing greatness of His power toward us who believe [displayed] in the working of the might of His strength. . . . He hath wrought in Christ, raising Him from the dead"⁹¹ by breathing into Him the Spirit of life and making Him a life-giving spirit—the risen Christ, after whose pattern shall He also raise the dead—spiritual man. "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit";—"the glory of God in the face of Jesus Christ." (2 Cor. 3: 18; 4: 6.)

T. J. AGIUS, S.J.

Dublin, Ireland.

⁹⁰ 1 Cor. 10. 16, 17, 11: 25-29, etc.

⁹¹ Eph. 1: 17-21; Ro. 8: 11.

SPIRITISM.

THE object of this paper is to set forth, briefly and with a view to the practical needs of the ministry, the case of Spiritism and, in particular, to bring out strongly its evil features and insidious dangers which will be seen to be present by whatever theory one may choose to account for spiritistic phenomena. By reason of the vastness of the subject, the treatment accorded to it in these pages will necessarily be of a summary character. But, at the present, some knowledge of the matter is indispensable to every one engaged in the direction of souls, as some of our own are succumbing to the lure of this dangerous superstition.

The specific claim of Spiritism (some, among whom Father H. Thurston, S.J., prefer the reading "Spiritualism") is that the living, by producing a certain favorable environment, can enter into communication with the spirits of the departed and extract from them information on sundry topics, notably on the conditions of existence in the next world. A fairly regular intercourse can be established and lengthy conversations can be carried on, since, according to the spiritistic conception, the veil between this world and the next is very thin and the habits of life of the spirits are very much like our own. Such a view explains the keen interest of the spirits in earthly affairs and their eagerness to converse on familiar and homely matters. There seems to be no powerful and all-absorbing interest in the next world capable of holding their attention.

Certain doctrinal implications of the spiritistic creed we should be loath to disclaim. Of course, we do not deny that there is a spiritual world and we are more emphatic in asserting the personal survival of the soul after its separation from the body than any spiritist can be. We are also prepared to admit that the spirit world, with the consent of God, can manifest itself to mortals and exercise over them, as the case may be, a beneficent or malign influence. If Spiritism said no more, we would have no quarrel with it. But its fantastic and grotesque embroideries on these plain truths and the practical conclusions it deduces from them, we repudiate most energetically.

Modern Spiritism¹ does not date farther back than 1848. It has, however, had forerunners of various types, for, the occult arts have been practised from the earliest times. The pagan peoples were well versed in magic, necromancy, evocation of spirits, divination, and other occult practices; among the Jews the black arts were not unknown and even in the Middle Ages they could not be completely suppressed. More immediately, however, the way was prepared for Spiritism by Mesmerism, Swedenborgianism, and hypnotism. Spiritism is also related to false mysticism and quietism. It is only in our days that Spiritism has become fashionable and respectable. The Society for Psychical Research, founded 1882, has made it an object of scientific investigation, thus investing it with a new dignity and contributing not a little to its present popularity.

The vogue which Spiritism enjoys at the present moment may be attributed to various causes. It may be regarded as a reaction against materialism. In this connexion, it is instructive and curious to note that some of the most ardent champions of Spiritism are converted materialists. Students of the physical sciences take kindly to it, whereas psychologists view it with marked disfavor. In so far, the present popularity of Spiritism bears witness to the deeper aspirations of man, that cannot be satisfied by the material world. This long suppressed instinct finds an outlet in Spiritism.

Kantian philosophy had hopelessly undermined metaphysics. The avenues to certain knowledge concerning human destiny were closed. Only that which could be experimentally verified was held to be true. The old arguments for the immortality of the soul became valueless. Yet men instinctively clung to their cherished beliefs and sought to buttress them with proofs more in harmony with the temper of the age. Spiritism with its alleged experimental demonstrations of survival was hailed with genuine joy by all those who despaired of philosophy, but could not give up their hopes of immortality. It was thus that the complete breakdown of modern philosophy prepared the triumph of Spiritism.

¹ Cf. *Modern Spiritualism: A History and a Criticism*: by F. Podmore, London, 1902; *Modern Spiritism*, by J. G. Raupert, St. Louis, 1909; *The New Black Magic*, by the same author, New York, 1919.

The decline of religious belief and the growth of religious scepticism, in their turn, pave the way for Spiritism. In the eyes of many, the authority of the churches has become discredited and the old revelation² no longer appeals to them. Spiritism claims to bring a new revelation which is accepted with avidity. The various sects have very little to say about the dead, and so it comes that many turn to other channels in order to acquire information of a more definite kind on these important questions. It may, also, be remarked, in a general way, that where genuine religion decays, superstition flourishes. These causes, in varying degrees, have helped to make Spiritism a popular movement and are daily winning new converts to it. To an extent, Spiritism satisfies a deep-rooted religious instinct which the modern substitutes for Christianity leave unsatisfied.

The success of Spiritism is the more astonishing, as its credentials are anything but convincing. To compare them to the miracles by which Christianity establishes its supernatural origin would be doing the latter a grave injustice and verge on blasphemy. In fact the helplessness of Spiritism when challenged to bring proof of its preternatural character is almost pathetic. If we are in presence of spirits, these evidently possess but limited power and are very much circumscribed in their activities. The triviality of their performances irresistibly forces this conviction upon us. We can rehearse these phenomena only in a very cursory fashion. They may be classified as physical³ and psychical.⁴ To the former category belong the following: movement of inanimate objects by invisible agencies, table-tilting with or without contact, transportation of objects from place to place, sometimes from one room to another by unseen carriers, levitation of the human body, touching of burning substances without injury, production of sounds, scents and lights, touches from hands which may be either gentle caresses or rough blows, impressions in

² Cf. *A New Revelation*, by Sir A. C. Doyle; "Spiritualism and its Danger", by Herbert Thurston, S.J., in *Studies*, Dec. 1919.

³ W. J. Crawford, D.Sc., *Experiments in Psychical Science*, New York, 1919; H. Carrington, Ph.D., *The Physical Phenomena of Spiritualism, Fraudulent and Genuine*, New York, 1920.

⁴ E. Gurney, F. W. H. Myers and F. Podmore, *Phantasms of the Living*. Edited by Mrs. H. Sidgwick. London, 1918.

clay of hands, fingers and faces, materialization and spirit-photographs. By these phenomena the spirits are supposed to indicate their presence and to arouse the attention of the sitters, after which they begin their manifestations. The communications themselves constitute the class of the psychic phenomena. They are made by means of repeated raps, trance speaking, automatic speaking and writing and planchette writing. These phenomena are strange and extraordinary, at times startling and uncanny. The disclosures made not unfrequently puzzle the onlooker and defy explanation. Close analysis, however, will not allow us to classify them as miraculous. In the miracle, the supernatural causality is evident; the spiritistic phenomenon invariably leaves a lurking doubt with regard to the causal agency. For want of a better name, we may term them preternatural. The trivial and even frivolous nature of the spiritistic performances and the irrelevancy of the communications are disconcerting and repellant to the serious inquirer. They have been commented upon by many students of psychic phenomena. They have been deplored by no one less than Maeterlinck⁵ himself. Whoever expects to find profound wisdom in these pretended spirit-messages will be sorely disappointed. But even more painful than their inanity and vapidness is their self-contradictory character. The spirits have been caught in evasion, falsifications, prevarications and gross lies. Their fondness for masquerading under an assumed personality is admitted by spiritists themselves. Raymond, referring to an episode of this kind, speaks of "silly spirits who wanted to have a game". Such being the circumstances, the communications that emanate from these sources become untrustworthy and utterly valueless. The chaff is abundant and the grain exceedingly scarce.

The element of fraud is quite evident in connexion with Spiritism. Many mediums have been detected in deliberate attempts at trickery of some kind. An attitude of suspicion toward spiritistic performances, accordingly, is eminently justified. This is especially true of paid mediums, whose honesty and morality are mostly of a low order. Now it will be well to point out that the ordinary seeker of spirit-communication

⁵ "Life after Death", in *Fortnightly Review*, 1913.

tions will fall into the hands of just that type of mediums. The results can easily be foreseen. It is Father Thurston's⁶ merit to have given proper emphasis to this fact. "Further," he writes, "I cannot help thinking that much of the respect now accorded to the data and conclusions of psychical research is due to the fact that its most conspicuous advocates, men like F. W. Myers, Sir Oliver Lodge, Sir W. Barrett, Sir A. C. Doyle, Mr. J. A. Hill, and the rest, have all along had the advantage of working with the very best class of mediums. From their writings one obtains no idea of how spiritualism works out for the masses, under the influence of second and third rate mediums, intent only upon exploiting the folly of mankind for their own advantage."

While making a generous allowance for fraud, trickery, and illusion, all the extraordinary occurrences associated with Spiritism cannot be accounted for on that score. This would be stultifying our foremost scientists, for it amounts to attributing to persons of no scientific training a knowledge of powers that escape the research of our keenest investigators. At all events, there remains a residue of facts which we must face and for which we must find some reasonable explanation.

A considerable part of the phenomena, then, claimed by Spiritism to its credit must be regarded as genuine. They have been examined by conscientious scientists who pronounce in their favor. We quote Sir W. F. Barrett's⁷ verdict, which reads as follows: "Though admitting that it is of great importance to be on one's guard against hallucination and mal-observation, as well as fraud, I am fully satisfied that these causes are quite inadequate to explain all the phenomena before us." Others concur in this verdict. We mention Sir W. Crookes, A. R. Wallace, H. Sidgwick, F. W. Myers, Prof. DeMorgan, Dr. C. Richet, Dr. F. H. Van Eeden, J. H. Hyslop, W. James, W. S. Crawford, J. A. Hill, Dr. J. Lapponi, Dr. R. Hodgson, U. S. A., Sir A. C. Doyle, Dr. H. Carrington and last but not least, Sir Oliver Lodge. The testimony of these men is not to be weighed lightly. Dr. Crawford⁸ used scientific apparatus of the latest construction and extended his

⁶ In *Studies*, Sept. 1919.

⁷ *On the Threshold of the Unseen*, New York, 1918, p. 105.

⁸ *The Reality of Psychic Phenomena*, New York, 1918.

investigations over many years, but he still bears witness to the supranormal character of the spiritistic phenomena which he has observed. Father L. Roure,⁹ who is very critically inclined, is more reserved and cautious in his judgment, yet he does not deny that there is something very extraordinary in spiritistic experiences. He writes: "Nous ne nions pas la réalité des faits psychiques dits supranormaux." This seems to preclude fraud as a possible and adequate explanation of the phenomena in question.

After eliminating the theory of fraud as untenable in the face of such overwhelming testimony there remain three hypotheses that merit attention and with which we propose to deal. The first of these professes to explain the phenomena in question on purely natural grounds. It is aptly styled the psychological theory,¹⁰ because it appeals to certain powers of what is called the subliminal mind, such as telepathy, telesthesia and teleological automatism. Of course, this theory is concerned only with the psychical phenomena; the physical phenomena it rules out, attributing them to fraud. It would, indeed, be intolerable arrogance to claim that we know all the powers of nature or the soul. The life of the soul is larger than consciousness. For all we know, large unexplored tracts may lie below the threshold of consciousness and undreamt-of, untapped resources may be concealed in these mysterious regions. It is only in recent times that the psychology of the unconscious¹¹ has received much attention. Research in this direction has been inspired mostly by pantheistic prejudices. The conclusions arrived at are untrustworthy and in many cases manifestly exaggerated. The powers appealed to are frequently little more than a name, which conveniently summarizes the facts, but avers nothing with respect to their cause. Dr. Hyslop is right when he says: "Telepathy is only a name for facts still to be explained. It is not explanatory of anything whatever. . . . The process for explaining the facts is still to be found."¹² This applies with equal force to the

⁹ *Le Merveilleux Spirite*, Paris, 1917, p. 250.

¹⁰ Cf. Th. Flournoy, *Spiritism and Psychology*; translated by H. Carrington, New York, 1911; J. Liljencrants, *Spiritism and Religion*, New York, 1918.

¹¹ J. Jastrow, *The Subconscious*, Boston, 1906; F. W. H. Myers, *Human Personality and its Survival of Bodily Death*, New York, 1903.

¹² *Life after Death*, New York, 1918, p. 131.

other subliminal powers invoked by the psychological theory. Nor does the theory of secondary personalities help us very much. At least, in some cases we would have to stretch these powers so far as to make them truly marvellous and more difficult to accept than the causality of spirits.

But even if all spiritistic phenomena could be accounted for in this way, their general drift, their anti-Christian tendency could hardly be explained on that basis. This peculiar circumstance rather bespeaks the presence of an outside and mischievous intelligence that manipulates these mysterious powers to accomplish its own designs. The totality of these phenomena impresses one as directed toward a specific end. The whole atmosphere that surrounds Spiritism suggests the infernal which through the subliminal finds its way into the conscious life of man. The proofs adduced in support of the psychological theory are not conclusive, as its exponents themselves concede. Thus Dr. J. Liljencrants, an ardent and learned champion of this view, qualifies his position by the following remark: "On the other hand, we do not think that positive proof can be given for the total absence of preternatural causation in the ensemble of the phenomena. For while it has been possible to explain them away by appealing to automatic activity of secondary personalities, subliminal memories and impressions, telepathy and so forth, it may also be possible that in individual instances there has actually been present an influence from a spirit world. If we grant this possibility, it is more than likely that this element would be of a diabolical order."¹³

Should it, however, be true that subliminal powers were the source of spiritistic phenomena, this would in no wise diminish the dangers inherent in spiritistic practices. The subliminal should be kept out of our normal life; when it emerges into consciousness, it works ruin. When we open the trapdoor that shuts out the subliminal from the sphere of the conscious, we do not know what we are inviting. Permanent mental aberrations may be the result. Mediumship in itself is a pathological and morbid condition and closely allied to hysteria. The mind-passivity required of the sitters to insure success of the seance

¹³ *Spiritism and Religion*, p. 268.

leads the way to mental and nervous disorders. The induced automatism may become habitual; the secondary personality, morally always inferior, may assume constant control. To bring about an eclipse of one's rational faculties, without very grave reason, is immoral. Let all heed the warning of Sir W. F. Barrett: "It is this weakening of selfcontrol and personal responsibility, on the part of the medium, that constitutes the chief peril of Spiritualism. Hence, the steps of a novice need to be taken with care; even the levelheaded should walk warily, and the excitable and emotional should have nothing to do with it; for the fascination of the subject is like a candle to moths, it attracts and burns the silly, the credulous, and the crazy."

The second theory is that of orthodox Spiritism.¹⁴ It holds that the phenomena described and the messages imparted are due to the agency of spirits, more accurately, to the souls of the departed. A medium is required, because the disembodied spirit cannot act upon matter except through the astral substance or psychic stuff abstracted from the body of the medium and the energy gathered from the sitters. Mediumship consists in the ability easily to detach this astral substance from the coarser visible body. The spirit thus manifesting himself through the medium is called the control. This theory we regard as unsound and untenable, because patently at variance with Christian eschatology.¹⁵ The reasons for this contention are the following.

The writers on spiritual life and mysticism¹⁶ are unanimous in their assertion that, though communications from the blessed may reach us, such favors depend entirely upon the initiative of God and the next world and can in no way be elicited by any efforts on our part. It is inconceivable that the blessed should be at our disposal for the gratification of vain curiosity. Nor does it fall in with our ideas of God's economy that the fate of the dead should be disclosed to us for the mere asking. And considering the dreadful possibilities awaiting us in that

¹⁴ Cf. G. Henslow, *The Proofs of the Truths of Spiritualism*, London, 1919; Sir O. Lodge, *Raymond or Life and Death*, New York, 1916; J. Arthur Hill, *Psychical Investigations*, New York, 1917.

¹⁵ A. Lepicier, O.S.M., *The Unseen World*, New York, 1906.

¹⁶ A. B. Sharpe, *Mysticism: Its True Nature and Value*. London.

other world, we regard this reticence about things there as a merciful dispensation. The Church continues her prayers for the departed faithful indefinitely, thereby recognizing that she has no legitimate means of ascertaining their lot, except in the case of canonized saints.

When it comes to revelations of a dogmatic character, we are even on surer ground. It is certain that the disembodied souls are not made bearers of new revelations.¹⁷ We have Moses and the prophets, the Apostles and the Church; these are the accredited channels of divine revelation. With these we must content ourselves; they are sufficient. All we need to know about the next life, we receive through them. Faith and hope put us in touch with the next world; they also give us sufficient assurance concerning the fate of our dear departed ones. Prayer reinforces this confidence and affords more comfort than any supposed message from a discarnate soul can give. This the more so as there always remains the practical impossibility of establishing the identity of the communicating spirit. But doubt under the circumstances is most distressing and harassing and eventually defeats the very end for which the communication was sought. The anguish caused by the torturing doubt will be more poignant than the sorrow that grows out of the bereavement. Again we quote Father H. Thurston, who says: "It may be doubted whether the consolation thus resulting is commonly of a very permanent nature. Experience shows, I fear, that in too many cases while the craving for fresh assurance grows ever stronger, the evidence supplied by the mediumistic seance grows more and more faint. Doubts begin to awaken, and the resulting anguish of mind is bitter indeed."¹⁸ Now, if these messages came with the approval of God, he would know of means that give full certitude and dispel every doubt. The spirits, by their own confession, have enormous difficulties in getting their messages across. This does not sound as if God were with them.

Spiritists, then, and their followers are the victims of an illusion when they think that they are communicating with the souls of the departed who are with God. If this is so, spirit-

¹⁷ Luke 16: 27-31; Deut. 18: 11-12.

¹⁸ *Studies*, Dec. 1919, p. 639.

istic practices must be condemned as superstitious.¹⁹ That is the Church's stand in the matter. For this reason, she has forbidden the faithful to take part in spiritistic seances. Psychical research, conducted in a conscientious and scientific manner, and the investigation of the subliminal processes do not come under this ban; but spiritistic practices of whatever kind certainly do and, consequently, are illicit. Spiritism would still be, subjectively, superstitious, even if all its phenomena could be reduced to natural causes, because superstition consists in attributing supernatural effects to natural causes. From the Catholic point of view, there is no justification for spiritistic practices.

The third theory²⁰ we approach with some caution. It must be hedged about with certain qualifications to avoid excess. Rightly understood, it goes no further than to maintain that some spiritistic phenomena suggest the directing influence of an evil intelligence and, that, for this reason, the totality of these phenomena cannot be adequately accounted for except by postulating the, at least occasional, intervention of diabolical agencies. The adherents of this theory do not see devils everywhere, though there may be more devils at work in this world for the destruction of souls than we think. Strong arguments can be advanced in support of this theory.

That an extraneous intelligence frequently controls both the manifestations and the messages conveyed, appears from the uniform trend observable in them. That this intelligence is evil follows from the exclusion of the spirits of the blessed and certain positive indications which we will now consider.

The standards, both moral and intellectual, of spiritistic utterances are notoriously low. The physical demonstrations, often little better than horseplay, bespeak vulgar tastes. Even spiritists themselves complain occasionally of the low tone of the spirit-messages. The messages received through spiritistic channels purport to be new revelations. Their content is mostly at variance with Christian doctrine and subversive of

¹⁹ H. Thurston, S.J., "Communicating with the Dead", in *The Month*, Feb. 1917.

²⁰ J. G. Raupert, *Modern Spiritism*, St. Louis, 1909; Dr. J. Lapponi, *Hypnotism and Spiritism*, transl. by Mrs. Philip Gibbs, New York, 1907; D. I. Lanslots, O.S.B., *Spiritism Unveiled*; A. Chichester, S.J., "What is Spiritualism?" in *The Tablet*, London, Jan. 17, 1920.

Catholic belief. In fact, the new spiritistic revelation is supposed to supplant the old creeds. For an eternal hell there is no room in this new revelation. Such teachings, contradicting points of revealed doctrine, can evidently not come from good spirits.

Spiritism tends to alienate men from Christianity. Its habits of thought are contrary to those of the good Christian. Spiritism divests death of its terrors, it diminishes the sense of sin, lessens our salutary fear of the things to come. Instead of strengthening spiritualistic doctrines it will end by discrediting them completely. This is just what we would expect, if the prince of darkness were at the bottom of the whole affair. The devil rarely comes to the front; that is not his policy; he directs things from the background. The murky atmosphere of Spiritism, in which nothing can be clearly descried, would admirably suit his purposes. Of course, the world ridicules such medieval demonophobia; but nothing could please the spirit of evil, who loves to conceal his hand, better.

It is true, if the messages coming through the medium emanated from the subconscious self, they would present very much the same features: incoherence, insipidness, a touch of the erotic, gross obscenity, a strong religious bias, a tendency toward blasphemy. For psychiatrists tell us that insanity assumes just such forms, and, the analysis of mediumship reveals morbidity. On the other, the persistent recurrence of some of these characteristics would point to design and well contrived purpose. At all events, the opportunities which Spiritism affords for the intervention of evil spirits is unique, and, are we to think that the enemy of man would not improve these excellent opportunities? The temporary eclipse of the rational faculties leaves the door open for him, just as it permits the interference of a foreign human personality. If suggestion can be exercised by one person over another, why cannot the infernal powers utilize this means for their nefarious purposes? Surely, on the face of it there is nothing absurd in this supposition. And knowing what we do know about the devil and his considerable, though much curtailed, powers the possibility becomes a strong probability. The Church, contemplating this possibility, forbids spiritistic practices in order to guard the faithful against such terrible eventualities.

Where there is possibility of diabolical interference, we certainly are on treacherous and dangerous ground. We do not wish to overstate the case, but the decree ²¹ prohibiting the participation in spiritistic seances is well advised and not a measure of indiscreet zeal. Whether the revelations in question proceed from the subconscious self or from infernal sources, the peril of religious perversion is ever present, and loss of faith is not infrequently the penalty one pays for inordinate curiosity in this respect.

I think we are warranted in summing up the case in the following dilemma: In Spiritism, we either have no spirits at all, and then it is a cruel deception and its practice a reprehensible superstition; or we are the dupes of evil spirits, and then the situation is by far worse. In any case, Spiritism is to be shunned, especially as spiritists themselves warn of its grave dangers. The Catholic knows that the Church is the infallible teacher of revealed truth; why should he seek new revelations from suspected, if not tainted, sources?

C. P. BRUEHL.

Overbrook Seminary, Philadelphia.

THE POPES AND SOCIALISM.

THERE has been of late in some quarters a call for the reconsideration of the Catholic attitude toward Socialism. Some writers of distinction have boldly defended forms of Socialism hitherto regarded by the general body of instructed Catholics, whether erroneously or not, as incompatible with the teaching of the Church. The great progress of Socialist or quasi-Socialist political parties in many countries since the war, the adoption of so-called Socialistic measures by all governments, and the working alliances in some countries, including Germany, between the Catholic and the Socialist parties, are the factors which have caused many thinking people to feel a need of reviewing the question of Socialism.

It is not a review of the whole question that will be attempted in this article; nor a consideration of the difficulties raised by present tendencies in a Socialistic direction. I pro-

²¹ Decree of the Holy Office, 27 April, 1917.

pose merely to make a few observations on what might be called the historical background of the *Rerum Novarum* and other important papal pronouncements on Socialism. If we want to get at the real meaning of such documents it is not enough to study them textually; they must be studied historically. When one sees an acute theologian taking a particular sentence from the *Rerum Novarum* and discussing various interpretations of it, one feels that a lot of good intellectual effort is being wasted, for little will ever be established by that method. Language is only an imperfect means of expression, and even in documents like statutes and creeds where absolute precision is the first thing aimed at, it is seldom that differing interpretations are not genuinely possible. Still less will a purely verbal treatment yield conclusive results in the case of a document like the *Rerum Novarum*, which is partly narrative, partly criticism, partly exposition, and partly exhortation.

The question is raised: "Does the *Rerum Novarum* apply to present-day Socialism?" I would suggest that the way to get at the answer to that question is first to ask what is the Socialism to which the *Rerum Novarum* did apply. It applied, presumably, to the Socialism current at the time the Encyclical was issued, in the year 1891. Therefore we should examine historically the character of the Socialism current in 1891 and the years immediately preceding. To consider the Encyclical *in vacuo* is idle; it must be studied in its historical setting, in relation to the conditions out of which it arose. We must know something of the social movements in the period which called forth the Encyclical.

An illustration may be given of the value of considering historical background. There are Catholics who profess themselves Socialists. The papal condemnations, especially those of Pope Leo XIII, are quoted against them. Their reply is that the Pope did not speak of the particular kind of Socialism which they profess. Among the papal texts quoted are strong words from the Encyclical of 1878, "Concerning Modern Errors," where Pope Leo XIII says:

You understand as a matter of course, Venerable Brothers, that we are alluding to that sect of men who, under the motley and all but barbarous titles of Socialists, Communists and Nihilists, are

spread abroad throughout the world and, bound together intimately in baneful alliance, no longer look for strong support in secret meetings held in darksome places, but standing forth openly in the light of day, strive to carry out the purpose, long resolved upon, of uprooting the foundations of civilized society at large.

These words are quoted as a damning indictment of Socialism, but to the "Catholic Socialist" their very vehemence is decisive proof that the Socialism here condemned is not the enlightened standard Socialism of the present day, but an extreme and antiquated thing that nobody but a few negligible fanatics now take seriously. The enlightened Socialist of the present day cannot understand how anybody could confuse such different things as Socialism and Communism, to say nothing of Nihilism. Socialism, he would say, means ownership and control by the State of the means of production only, not of means of consumption, which are to remain individual property. Communism, on the other hand, denies all private property, whether consumptive or productive. And the enlightened Socialist of the present day is apt to think that the Pope's words confusing Socialists with Communists, besides being out of date now, were inexact at the time they were written. Enlightened Socialists themselves seldom know Socialist history.

If we refer to history for the character of Socialism in the 'seventies when the Encyclical "Concerning Modern Errors" appeared, we shall find that the Pope's words exactly reflect the state of the Socialist movement at the period. Socialists, Communists, and Nihilists are lumped together in the Encyclical because they were lumped together in fact. They were one power, one movement; they were one organization, the celebrated "International". Socialist and Communist were practically interchangeable terms. Marx, always the greatest figure in the International, called himself indifferently the one and the other. The Nihilists, like Bakunin, also called themselves Socialists and Communists, and the propriety of their doing so was never questioned by their fellow-members in the International. Bakunin's own Anarchist organization was called the "Alliance of the Socialist Democracy". The Bakunin section of the International was as strong as the Marxist section, and the latter was able to prevent the former

from becoming absolutely dominant only by bringing the organization to an end. The first International, of which Marx was the inspirer and always the leading figure until he killed it rather than let Bakunin rule, had no real existence after its congress at the Hague in 1872. As an organization it was dead, but agitation and propaganda by the different factions, Marxist or Anarchist, went on as strenuously as ever.

The schism in the International was one between "moderates" and "extremists," if we may use familiar and convenient, though rather fallacious expressions. Marx we may describe as the moderate and Bakunin the extremist, though Marx would have contemptuously denied that he fell short of Bakunin in his revolutionary aims. Marx's ideal was anarchist communism, and that is what he meant by Socialism. So far as the schism in the International was not due to personal jealousies it was due to a revolt of the anarchist elements against the centralized organization imposed by Marx, and this centralization was defended by Marx as necessary for the most effective conduct of the war against capitalist society.

I have said that at the time of the Encyclical of 1878 Nihilists had common consent for describing themselves as Socialists; and that generally speaking Socialist and Communist were interchangeable terms. I have pointed out also that Socialists, Communists, and Nihilists were organized together in fact as they are spoken of together in the Encyclical. In the words of the Pope they were "bound together in baneful alliance," and Bakunin's section of the International, it may be repeated, was called the "Alliance of the Socialist Democracy". This is not to say that there were no important differences between the different species of the genus Socialist; but it is to say that the words of the Pope described things as they were. In remarking that the revolutionaries were "spread abroad throughout the world," that they were no longer conspirators in secret but propagandists in public, the Pope accurately described the international revolutionary movement of the day. There is noteworthy actuality in another passage of the Encyclical where, after speaking of the revolutionaries' attacks on Christian doctrines of authority, of the family and of property, the Pope says:

These monstrous views they proclaim in public meetings, uphold in booklets, and spread broadcast everywhere through the daily press. Hence the hallowed dignity and authority of Rulers has incurred such odium on the part of rebellious subjects that evil-minded traitors, spurning all control have, many a time within a recent period, boldly raised impious hands against the very Heads of States.

The year of the Encyclical "Concerning Modern Errors" (which was the first year of the pontificate of Leo XIII) was one in which there had been an attempt on the life of the Italian King and in which Socialism had caused a particular stir in Italy. Writing a new chapter for the second edition of his *Contemporary Socialism*, published in 1891, Mr. John Rae, the well-known historian of Socialism, said :

Socialism was introduced into Italy in 1868 by Bakunin, who, in spite of the opposition of Mazzini, gained wide acceptance for his ideas wherever he went, and founded many branches of the International in the country, which survived the extinction of the parent society and continued to bear its name. They were, like Bakunin himself, anarchist in their social and political views, and were marked by an especial violence in their attacks on Church and State and family. They published a great number of journals of various sorts, and kept up an incessant and very successful propaganda ; but no heed was paid them by the authorities till 1878, when an attempt on the life of the king led to a thorough examination being instituted into the whole agitation. The dimensions and ramifications of the movement were found to be so much more extensive than anyone in power had anticipated, that it was determined to set a close watch thereafter on all its operations, and its meetings and congresses were then from time to time proclaimed.¹

A passage in the volume called *Catholic Socialism* by Professor Francesco S. Nitti (the present Prime Minister of Italy) throws light on the events in Italy which preceded the Encyclical :

During the first year of his pontificate Leo XIII had been profoundly grieved by the occurrence of events by which public order and social tranquility were for a time disturbed. The Sovereign Pontiff beheld with sorrow, and especially in Italy, revolutionary Socialism threaten the existence of the State, and attempt to destroy

¹ Rae, *Contemporary Socialism*, 2nd edition, p. 57.

the very basis of civilized society. Even the criminal attempts of Barsanti and Passanante contributed to make him judge with extreme severity the action of all Socialist sects. It is necessary to remind the reader that revolutionary Socialism, which had been transplanted into Italy by Bakunin, had assumed by that time in Romagna, Venetia and Naples a thoroughly Nihilistic character. In the programs of the Anarchist associations, tolerated through the weakness of Government, there was no longer any question of the claims of labor, or of pacific aspirations, but of destruction, and revolution. Every day new sects arose, the very names of which were a program in themselves; they were: *La Manonera*, *La Dinamite*, *Morte ai Borghesi* (Death to the Bourgeois), etc.

Conditions in Italy were particularly extreme, especially in comparison with cooler countries like England; but they were not generically different from conditions in many other parts of Europe at the time.

Thirty years before Leo XIII, his predecessor Pope Pius IX, in 1849, the third year of his pontificate, pronounced at Gaeta an Allocution, and speaking of the Roman revolutionists His Holiness said:

The demands for new institutions and progress, so loudly uttered by men of this sort, only tend to stir up perpetual trouble, to destroy totally and universally the principles of justice, virtue, honor, and religion, to propagate far and wide, to the detriment and ruin of all human society, the domination of that horrible and deplorable system, opposed to reason itself and the law of nature, which is called Communism and also Socialism.

In the same year the Pope issued an Encyclical Letter to the Italian Bishops repeatedly condemning the "criminal", "perverse", "pernicious" systems of Socialism and Communism.

As every schoolboy knows, the preceding year, 1848, was a year of revolution throughout Europe and it was the year of the appearance of the *Communist Manifesto* by Marx and Engels which still remains the greatest classic in Socialist literature. The first two sentences of the *Manifesto* are peculiarly interesting to us:

A spectre is haunting Europe—the spectre of Communism. All the powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Czar, Metternich and Guizot, French Radicals and German police spies.

The last sentences of the *Manifesto*, which is a document of forty-eight pages, summarize the whole:

The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite!

It is unnecessary to pile up more of the evidence that might readily be given to show how the papal pronouncements of 1849, as of 1878, were in response to a formidable challenge from the revolutionary movements, and the vehement language of the Popes was sober in relation to the realities with which they had to deal.

Let us pass on to more recent times, to 1891, the year of the *Rerum Novarum*, an Encyclical devoted in great part to an examination and condemnation of Socialism. The Pope commences his discussion of Socialism in words often quoted:

To remedy these wrongs the Socialists, working on the poor men's envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the workingman himself would be among the first to suffer. They are, moreover, emphatically unjust, because they would rob the lawful possessor, bring State action into a sphere not within its competence, and create utter confusion in the community.

The quality of actuality which belongs to the series of papal utterances is never better illustrated than by the contrast between the Encyclicals of 1878 and 1891. The Pope changes his language in relation to Socialism because in the intervening period a different kind of Socialism had come to prevail. "Evolutionary" or "Reformist" Socialism had to a large extent displaced Revolutionary Socialism. It was now asserted by a growing Socialist school that they would accomplish So-

cialism bit by bit, the State taking over one by one the industries of the country. This school had renounced the Marxian tenet that the present State must be utterly smashed up before Socialism could come. Fabianism was displacing Revolutionism, and Mr. Sidney Webb eclipsing Karl Marx. It was in 1889, two years before the *Rerum Novarum*, that the *Fabian Essays* were published. Mr. Sidney Webb was arguing that the extension of State activities represented tendencies to Socialism. Marx, and still more Bakunin, had regarded the State as the embodiment of oppression and had postulated the destruction of the State as a preliminary to Socialism. It was in 1891 that G. von Vollmar championed Reformist Socialism against Marxism at the Erfurt Congress, when the German Socialists drew up their celebrated program. Von Vollmar's State Socialism was then denounced as State Capitalism by Bebel, Liebknecht, and the majority of the German leaders.² Writing in 1891 the preface to the second edition of *Contemporary Socialism*, Mr. John Rae said:

A new chapter has been added on "Anarchism", and another, of considerable extent, on "State Socialism". No apology is required for the length of the latter, for though State Socialism is only a growth of yesterday, it has already spread everywhere, and if it is not superseding Socialism proper, it is certainly eclipsing it in practical importance, and to some extent even modifying it in character. Revolutionary Socialism, growing more opportunist of late years, seems losing much of its old phrenzy, and getting domesticated into a shifty State Socialism, fighting a parliamentary battle for minor, though still probably mischievous changes within the lines of existing society, instead of the old war *à l'outrance* against existing society in whatever shape or form. Anyhow the Socialist controversy in the immediate future will evidently be fought along the lines of State Socialism.

We are particularly fortunate in having this résumé of the state of Socialism throughout the world written in the very same year that the *Rerum Novarum* appeared. We can take Mr. Rae's words as a reliable account of the Socialist movement that the Pope was regarding when he published his great Encyclical. Between 1878 and 1891 not only had "State So-

² See *Socialism*, by V. Cathrein, S.J., pp. 67-70.

cialism" become important, but so also had the so-called Agrarian Socialism of Henry George which attacked private ownership of the soil. It is significant that the *Rerum Novarum*, unlike previous papal documents on the social question, gave special attention to the land question: another illustration of actuality.

The *Rerum Novarum* did not end all controversies among Catholics as to Socialism. A question that has been brought up of recent years was whether a Socialism which recognized the right to certain kinds of private property, e. g. property used not for production but for consumption, comes under the condemnation of the Church? In 1903 there was published by Pope Pius X a *Motu Proprio* on Christian Social Action wherein His Holiness laid down certain articles as to "the fundamental regulation of Christian popular action." Pope Pius X explained that the articles were taken from the writings of his great predecessor, Leo XIII. Article IV, is as follows:

With regard to the goods of this earth, man has not only, like the animals, the use of them, but also the right of permanent ownership: and this, not only with reference to those goods which are consumed in being used, but also with reference to others.

Without entering into any discussion as to the correct interpretation of papal texts the purpose of the present writer has been to show what assistance in interpretation can be gained by a study of the historical conditions at the time the papal utterances were made. We have seen that in 1849 and in 1878 the language of the Popes obviously applied to very extreme, violent, and revolutionary forms of Socialism. We have also seen that in these years the Socialist movement throughout the world was actually very extreme, violent, and revolutionary. In 1891 Pope Leo XIII discussed a more moderate and more purely economic form of Socialism—and he was still emphatically condemnatory. At this period, we have seen, there had been a growth of just such a moderate, economic Socialism that looked rather to the peaceful action of State and municipality than violent revolution to bring about the supersession of private ownership in land and capital. In every case an historical examination shows the papal utterances to have been à propos of the prevailing contemporary Socialism.

Do the papal pronouncements of 1891 or earlier apply to the Socialism of the present day, or rather to the more moderate forms of Socialism at the present day as represented, for example, by Mr. Ramsey Macdonald in England or Mr. John Spargo in America? I would suggest that it would help us to answer that question if we put to ourselves this other: "Is Socialism as we see it to-day substantially different from Socialism as it was when Pope Leo XIII wrote the *Rerum Novarum* at the beginning of the last decade of the last century?" I would say myself that there have been no radical changes in the character of the Socialist movement from 1891 to 1920. The "reformist" as opposed to the "revolutionary" elements have gained in numbers and influence, but there is no new character in Socialism. Guild Socialism and Syndicalism are profoundly interesting developments; but in relation to Catholic teaching they do not alter the state of the question.

It is relevant to the historical purpose of this article to point out that the multiplicity of forms of Socialism, mild and violent, moderate and extreme, is not a new factor in the question. It has existed throughout the whole history of Socialism. Socialism is a word ambiguous enough to-day; but it was, if anything, more ambiguous in the middle and later decades of the nineteenth century. Marx and Engels, in 1847, preferred the word Communist to Socialist simply because the latter could mean all things to all men. In a preface to a re-issue of the *Communist Manifesto* in 1888 Engels said:

When it [the *Manifesto*] was first written, we could not have called it a Socialist Manifesto. By Socialists, in 1847, were understood, on the one hand, the various Utopian systems: Owenites in England, Fourierists in France; both of them already reduced to the position of mere sects, and gradually dying out; on the other hand the most multifarious social quacks, who, by all manners of tinkering, professed to redress, without any danger to capital and profit, all sorts of social grievances, in both cases men outside the working class movement, and looking rather to the "educated" classes for support. Whatever portion of the working class had become convinced of the insufficiency of mere political revolutions, and had proclaimed the necessity of a total social change, that portion, then, called itself Communist. It was a crude, rough-hewn,

purely instinctive sort of Communism; still, it touched the cardinal point and was powerful enough among the working class to produce the Utopian Communism, in France, of Cabet, and in Germany, of Weitling. Thus, Socialism was, in 1847, a middle class movement. Communism a working class movement. Socialism was, on the Continent at least, "respectable". Communism was the very opposite. And as our notion from the very beginning was that "the emancipation of the working class must be the act of the working class itself", there could be no doubt as to which of the two names we must take. Moreover, we have, ever since, been far from repudiating it.

Moderate forms of Socialism have always existed alongside extreme forms. The notion that Socialism began as something very wild and has gradually toned down until it is now something very gentle, is without historical basis. The Popes in their successive pronouncements on Socialism, could not have been ignorant of the different varieties of Socialism existing; yet they did not make any reservations in their general condemnations. This is a fact to be noted, however it may be interpreted.

A final point that should be referred to by a historical student of Socialist movements is the distinction between Socialism and Communism. In abstract treatises we are told that Socialism denies the right to private property in means of production only and allows consumption goods to be privately owned; while Communism, on the other hand, allows no private property whatever. Whether this abstract distinction is of any theoretical or practical importance I do not discuss; but certainly it is not true of the concrete Socialist and Communist movements that have existed in historical fact. Communists are free to admit private ownership of goods for consumption. The *Communist Manifesto* itself says:

The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois (capitalist) property. . . . What, therefore, the wage-laborer appropriates by means of his labor merely suffices to prolong and reproduce a bare existence. We by no means intend to abolish this personal appropriation of the products of labor, an appropriation that is made for the maintenance and reproduction of human life, and that leaves no surplus wherewith to command the labor of others. All that we want to do away

with is the miserable character of this appropriation, under which the laborer lives merely to increase capital, and is allowed to live only in so far as the interest of the ruling class requires it.

There are some Communists, it is true, who would deny even private consumptive property, the result of one's own labor; but it is not *characteristic* of Communists to deny such property. To Communists generally this denial seems unnecessary and they appear to regard it as unmeaning to speak of a "right to property" which applies only to consumptive goods.

From these historical observations on Socialism many deductions are to be drawn on the disputed question, "Can a Catholic be a Socialist?" But in this present article we are able fortunately to confine ourselves to positive facts and leave vexed controversies to others.

HENRY SOMERVILLE.

Oxford, England.

THE CRUX OF LITURGICAL REFORM.

ON St. Cecilia's day, 22 November, 1903, Pope Pius X issued his *motu proprio* on Sacred Music. By these solemn instructions, given in the very first year of his pontificate, and forming, as he said, a "juridical code of sacred music," his late Holiness showed how much he had the matter at heart. Fervent piety, sound artistic sense and practical moderation are uniquely blended in this historic document, whose illustrious author, knowing only too well the causes responsible for the decay of church music and the obstacles likely to impede reform, feelingly deplored the "many prejudices in the matter, so lightly introduced and so tenaciously maintained, even among responsible and pious persons". Must one confess that, after seventeen years these prejudices are still sufficiently widespread, in our own country at least, to render difficult the carrying out of the emphatic commands of the Church's supreme authority on the part of those who are anxiously striving to do so? To a loyal Catholic the confession is profoundly painful. Yet in most places the Pontiff's orders appear to have been evaded or ignored.

The writer's experience is chiefly of the Northeastern section of our country. In this region, where the Catholic population

is quite numerous, the evidences of musical reform are painfully slim. Parishes where the state of liturgical music is satisfactory are, comparatively speaking, rare, and confined to the great cities. Half-hearted and superficial efforts have been made in many instances, to the extent of "training" a crowd of altar boys to emit the responses at high Mass. In many more churches, the Proper of the Mass is never sung, boys' voices (which, according to the *motu proprio*, must be used for the soprano and contralto parts) are never heard, and a mixed choir continues its gymnastics in the organ loft, exactly as though the aforesaid document were of purely archeological interest. It is perhaps well that the *artistes* of such choirs have never read the late pontiff's orders, for they would find the spirit of their repertoire therein stigmatized by that gentlest of men in language which no lesser authority would have dared to use. "It is vain to hope," his Holiness declared, "that the blessings of Heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the order of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple."

Whilst such abuses as are thus condemned are still prevalent, important signs of a really effective reform are, nevertheless, not wanting—witness Mrs. Justine Ward's admirable work among parish school children, described in recent numbers of the REVIEW. Indeed the announcement of an International Congress of Gregorian Chant, to be held at St. Patrick's Cathedral, New York City, during the first days of next June, justifies the most sanguine hopes. Lest these hopes be again disappointed, it may be well to seek the essential reason why earlier attempts at reform produced such meagre results.

In the writer's opinion there is one basic reason for lack of success, namely, that little or no effort was made to excite the interest, support, and coöperation of the faithful as a whole. "Special efforts are to be made," said the *motu proprio*, "to restore the use of the Gregorian chant by the people, so that the faithful may again take a more active part in ecclesiastical offices, as was the case in ancient times." This is the crux of the whole problem, yet the order was almost completely disregarded. Congregational singing was neglected, or limited

to the use of vernacular hymns of no liturgical or musical merit. Even where zealous pastors undertook a thorough reform of their choirs, including the adoption of boy choristers, the laity were left to feel themselves mere passive listeners, their ignorance and consequent dislike of the Gregorian chant remained undiminished, their fondness for profane and theatrical compositions as strong as ever. They thus opposed to the efforts of reforming pastors a *vis inertiae* so powerful that, in some instances at least, the reforms withered and perished, and a more or less complete return to the old abuses ensued. This failure to "restore the Gregorian chant to the people" is clearly traceable to the widespread belief that the thing is impossible of accomplishment. The thought of our congregations actually joining in Latin chanting seemed so fantastically out of the question that few got so far as even to consider its desirability. When they did, it was seldom to accord to the papal decree a more hearty concurrence than that of respectful silence. To offer evidence, based on personal experience, that congregational participation in the Gregorian chant is as practicable as it is vitally desirable, is the purpose of this paper.

In March, 1919, the writer was privileged to assist at the "Liturgical Week" held at Rouen. The festival was one of many that have marked the great liturgical revival now in progress in France. Lectures, demonstrations, and an exhibition of vestments supplemented the magnificent services held in the Cathedral. The most noteworthy lecture was perhaps that by the Abbé Bayard, Inspector of Gregorian Chant in the Diocese of Lille, who gave an account of the work accomplished there during the German occupation. The Bishop of Lille, as the Abbé told us, had proclaimed to his flock that prayer must be their great support amid the horrors of the occupation, that this prayer must be collective, and that the fittest form of collective prayer was the traditional chant of the Church. The parishes of the great manufacturing towns of Lille, Tourcoing, and Roubaix were organized in groups, and were gradually taught to render the responses and the sung portions of the Ordinary at Mass, besides the psalms and the hymns at Vespers and Complin. Without particular skill or previous training, and with their rehearsals conducted sometimes actually under shell-fire, these congregations learned to

execute the chant in a highly creditable manner. Most significant was the Abbé's statement that only by appealing to the people's piety could satisfactory results be obtained. In teaching a Kyrie Eleison, for instance, progress was slow if the music was treated from a primarily technical standpoint. But if the learners were told to think of the melody's prolonged rises and falls as of the populace's repeated cries for mercy which followed the footsteps of the Divine Healer as He made His way hither and thither among them, the essential spirit of the chant was at once seized, and only a little polishing was needed to secure an adequate rendition. Taught and sung in such a spirit, the Church's traditional music shone forth in its proper glory as the supreme form of collective vocal prayer, and the spiritual fruits for the diocese, in stauncher courage and quickened fervor, were far beyond anything that the ecclesiastical authorities had dared to hope.

At the Pontifical Mass, Vespers, and Complin in Rouen Cathedral we pilgrims at the festival heard for ourselves the value of congregational Gregorian. The services on the Feast of the Annunciation were celebrated with all possible splendor by His Eminence Cardinal Dubois, assisted by four bishops and a bishop-elect of his province. The music of the mass was the *Missa de Angelis*, and the vast congregation, led by a *schola* of various organizations grouped at the head of the nave, alternated with the magnificent sanctuary choir in the Kyrie, Gloria, Credo, Sanctus, and Agnus Dei, as in the psalms and hymns of the other offices. From full hearts we echoed the statement of Pius X, that "an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this". These memories are of preëminent beauty—the *Christus Vincit*, a most stirring litany, chanted, according to ancient local usage, before the Epistle of the Mass; the great roar of the responses to the pontifical blessings; and the angelic soaring of a boy's voice, answered by the throng that packed the huge church, in that jewel of Gregorian melody, the responsory at Complin.

Gatherings like that at Rouen are taking place on various scales in many parts of France, and the experience of such revivals shows that objections on the score of practicability, which are most likely to be made in this country, are in reality

groundless. Neither great technical skill, long training, nor unbroken traditions are necessary for striking success and permanent results. Although the tradition of congregational participation in the chant has always flourished in some parts of France, its decadence in others had produced conditions similar to our own. Nor did such decline prevent a successful renewal, when the matter was broached with enthusiasm, good will, and a modicum of diligence. To suppose our American Catholics incapable of education in this respect is to consider them of a hopelessly low grade of intelligence or sadly lacking in piety. Even were the difficulties much greater than they are, it is impossible to see how this dispenses us from all effort to comply with the Church's express command.

It is therefore much to be desired that our signs of a really effective reform will increase. Surely none who has the good fortune to assist at the great congress in New York in June, planned as it is along the practical and comprehensive lines of the French festivals, will come away without a profound desire for a wide diffusion of liturgical knowledge among the people. The matter is not a merely esthetic one, to be attended to when time can be spared from more important interests. Social service is the order of the day, and indeed there can be no more necessary complement to the social labors of Catholics than their penetration by the spirit of the Church's own collective prayer, the inexhaustible treasure of the liturgy. Beginnings must in many cases be modest, but there is no parish where something might not be done, for, as in all matters of sacred art, worthy achievement is not dependent on lavish expense, but on sound canons of taste. What pastor could not at any time introduce the singing of the responses at high mass by the people? Even this would be a first step of immense value. Polyphonic and modern music of suitable character have their legitimate place in church, and some of our choirs are already expert in their rendering according to the best traditions. But these developments should be secondary to training in the more difficult Gregorian melodies of the *propria*, whose execution is properly limited to the choir (a task which Mrs. Ward's work is so admirably fostering), and above all to the participation of the whole people in the portions adapted to them. Along these lines only can permanent and spiritually fruitful results be hoped for.

Much must be done before our churches have generally been educated to the point where, "as was the case in ancient times," clergy, choir and people all have their share in traditional melodies of the *opus Dei*. But until we have made serious progress in this direction, in obedience to the wishes of the Church, as long as we continue to neglect this all-important side of our corporate religious life, we are leaving untouched a most powerful means of grace and our social, apologetic, and educational endeavors are likely to fall far short of what should be their proper effect.

AMATOR LITURGIAE.

MEDITATIONS OF AN EX-PRELATE.

READING AND THINKING.

ALL morning I have been sitting in the library. I meant to read; instead I took to dreaming. It has become a habit of late. Perhaps it is the appanage of old age. But the old and the young are much alike in this respect. The old look back; while the young look forward. But both dream of happier times. It is the soul's perpetual longing for what it can not find on earth. There is a brief space of action, when hope and regret blend to make us realize the present with its duties and responsibilities. But it passes very swiftly, and we begin to see the grave, while the cradle is yet within sight, as we turn back for a moment and through the mist of tears note the lost opportunities on the way that lies between.

"Read, read," said our old professor of philosophy. "Read, but pause between the sentences to think." He would repeat to us passages from "Watts on the Mind". I remember them well, for they were used as illustrations of how we should use a proof or an argument. He insisted that we should examine each part, major, minor, and the connexion between them, so as to draw a right conclusion.

An author may express sentiments which we have learnt to regard as true or fundamental, but that is no reason why we should take all his reasoning as just and sound. We must learn to discriminate, to distinguish between solid thinking and mere plausible coloring. Men who are right in their findings,

may be wrong in their method of arriving at their conclusion. To accept that method opens the way to sophistry, and leaves a good argument at the mercy of an opponent who may be able to pick a flaw in it. Two common pitfalls into which a man of wide reading and therefore of reputed learning easily falls, are taking analogy for argument which should be based on sound logic, or else putting undue emphasis on minor reasons in place of fundamental principles. My friend, our district attorney, said to me some time ago in commenting on a sermon which he had heard:

"The preacher exaggerated the argument from Scripture. He referred to the nuptials at Cana as proofs of the sacramental institution of marriage. That fact may confirm, but it does not prove, the sacramental character of matrimony, which rests solely on the authority of the Church. These young preachers show a good deal of reading, but less of the power of thinking. Hence they exaggerate the value of accidental evidence and raise doubts in the mind of those who, listening, think for themselves. When I had graduated and was admitted to the bar, my father, who was an experienced advocate in the Criminal Court, said to me: 'There is only one piece of advice I want to give you, son, in starting you on your new career. Never exaggerate the evidence. A single overstatement of yours, adroitly managed by your opponent, will tend to overthrow the value of all your solid arguments and prejudice your case.'"

Similarly, when reading authors who oppose our most certain and established opinions, one must guard against undervaluing their just statements or assuming that, because they are wrong in some things, they must be discredited in all. It is common enough to hear a writer denounced because he advocates certain views, as if he were untrustworthy in every other respect. The old Virgilian adage, "*Fas est et ab hoste doceri*", must never be lost sight of,

Seize upon truth where'er 'tis found,
Among your friends, among your foes,
On Christian or on heathen ground;
The flower 's divine, where'er 'tis found.

It seems as if the habit of newspaper skimming is robbing us of the art of reading. Our young people read, but they are

more eager to get the plot of a story than the moral which is acquired by thoughtful pondering over its development. We value of course the rhythm and cadences of passages or verses; but we don't digest the substance and get it into the blood of our hearts and minds. If we store anything in our memories it is mostly for the purpose of quoting and remains on the outside like a coat of paint or gilding. There are to-day few readers of one book, men with the habit of thinking and of originating. We rush to action, directed by those who run ahead of us, mechanically; and our reading is done in between, not for information, but to pass time. Hundreds of things that flit by, touch the imagination, and are lost or blurred in the rush of active life. Although we do many more things in a day than our fathers did, we do them mechanically, without reflection, and they fail to become fruitful because they lack the motive that should ennoble them. We are expert, like well trained animals, drilled to quick movement. The true purpose is wanting, by which man becomes superior to the animal in the use of his intellect and his spiritual faculties, aiming at things beyond the senses.

I had to reproach myself for failing to read and for passing the hours in dreaming of the things that might have been.

At this point Ella, my sister, came to call me to luncheon, and when I told her that I had done nothing all morning but dream, she said:

"Well, if you tell me your dreams, they may become of some value, and thus prove that you spent your time well. 'L'esprit se forme beaucoup par l'entretien.'"

She did not wait for me to talk of my musings. Instead she produced a little volume of Faber's which I think is out of print, and read to me as she occasionally does when we sit down together. This time it was a passage calculated to remove my seeming regret over wasted hours.

How sweet
And yet how infinitely solemn seems
The chamber of the student, oft in prayer,
With his mute books around him, while he calls
With such meek invocation as he may
The angels of past ages to supply
The keys of those old written chronicles;
And purchases his knowledge with a vow—
Morning and eve renewed—abjuring fame,

That he will dedicate to holy Church
 The scanty produce of his patient toils.
 So let us study, with these angels round,
 The spirit of past ages, while we trace
 In frequent signature the blessed cross
 Upon our bosoms, making all our lore
 Unworldly as we gain it, and our thoughts
 Dissevering from the taint of self-conceit.

Ella has a singularly musical voice, and it soothes as well as elevates to hear her read. I expressed my appreciation by quoting "How sweetly sad,"

How sweetly sad,
 Tutoring dejected hearts in cheerfulness,
 Expressive of man's twofold state below,
 As lost in Adam, and redeemed in Christ.

She bade me say my Vespers when we had finished our modest repast, and "Do so, please, in the open; for we want to dust the books in the study." I knew she just wanted to keep me out of the library, for when the mood is on me I dote over my volumes. After a time she came over, and handed me *Sir Lancelot*, from which she had been reading. Indeed I had gone over it often enough in earlier days. A thought in the preface always strongly appealed to me.

It has ever seemed to me that a love of natural objects and the depth as well as the exuberance and refinement of mind produced by an intelligent delight in scenery are elements of first importance in the education of the heart. But a taste for the beauties of nature and their enthusiastic and most minute appreciation might and should unite itself with Christian sentiments, Christian ritual, and the strictest expression of Christian doctrine.

MOTHS AND EDUCATORS.

A curious thing happened later when, as counselled, I went out into the garden. A butterfly, or, as was evident from its dashing flight, a large moth, crossed my path and settled on the ground. I was interested; for in earlier days the study of these lepidoptera with their wonderful transition from egg to caterpillar and the imago stage, had a singular fascination for me. Here was one of these insects, unusually developed and pretty. Its flitting about in bright daylight was altogether contrary to its habits, which are those of nocturnal devotion to fabrics and furs.

As I meant to examine it and, if possible, add it to a collection of butterflies that was at present in the Sisters' school-room, I began to watch the little creature more closely. It was a rare specimen of its kind, and had probably come in larva form with some southern traveler's pelisse. Its wings were now spread out full, and I could see its markings of rich brown and luminous gold, with margin of lustrous crimson and velvety black. In my attempt to get quite close to it I dropped my eye-glasses, a movement which seemed to scare the moth. With a sudden jerk it turned, and in an instant had disappeared. As it could hardly have swung its wings in flight without my perceiving the fact, I imagined for a moment that it had crept into a hole in the ground. I examined. There were some dry leaves about the stem of a tulip nearby, but no sign of an opening in which the insect could have hidden. Then it occurred to me that these creatures possess a marvellous habit of concealment to protect themselves from hostile approach. One catches at a moth in full daylight; suddenly it has become invisible, without a trace of its manner of escape. So here. The spot where I had seen the colored wings but a moment before showed merely the dry leaf of a withered tulip cone, into which the moth had turned. Realizing the metamorphosis, I picked up the little deceiver and carried it away under glass.

Later in the afternoon I went over to the academy, to add my prize to the collection in the classroom. The pupils were still in the hall, but, as I am an old friend of the school, my coming did not cause much commotion. One of the children was apparently in disgrace, and I was promptly called on by some of her companions to exercise the function of grand penitentiary, and absolve her; or rather intervene to have the Mistress of the School do so.

Afterward I had a talk with Sister Mary Aquin about the young delinquent who had been punished. I knew the child and noticed that she was in tears, a thing unusual for one of her rather hoydenish disposition. Sister Aquin, the Directress, had been trained by me; that is to say, I had, as spiritual adviser of the community, taken special pains to form her remarkable gifts, having been warned that she was of a sensitive and somewhat impulsive nature, as is the case with many talented women. From the very outset I had outlined for her a brief

scheme of "What to do—How to do it—and What to Avoid" as Mistress of Studies. It began with a definition of education as "the development of the sense of responsibility through knowledge and self-government". The chief task as teacher was comprised in the following precepts:

- I. Cultivate Knowledge—chiefly by drawing it out of things to be observed, and out of the pupil; in other words, by making it interesting to the individual.
- II. Train the pupil in Self-Discipline, by habits of
 - (a) Silence,
 - (b) Order,
 - (c) Assigned Tasks.

N. B. If you place these two activities on a basis of religion (supernatural motives), you invariably foster loyalty to the teacher and to the institution.

This is *what* a teacher (educator) has to do.

How is she to do it?

- (a) By the cultivation of silence and order in her own conduct;
- (b) by establishing (few but) *definite rules* of discipline, well understood by the pupil (hence often repeated), with *equally definite sanctions* of penalties attached to their infraction;
- (c) by accurate and detailed preparations of the things to be taught;
- (d) by the use of attractive and (truly) beautiful illustration (whether in pictures, or verse, or musical selections).

The things *to be avoided* by the teacher are:

- (a) Never punish. Let the rule (with its penalty) do the punishing automatically, so that the child is led to blame herself for infractions of the law. Hence—
- (b) Be always sympathetic and friendly, as if to say, "I am sorry for you, child. The rule is a stone wall built by God. You ran your head against it and hurt yourself. Don't do it." Otherwise—
- (c) Never use such phrases as "Don't do that", if you can avoid them. The teacher must *not* be a *censor*; though she may be a *monitress*—at very rare intervals. Let the children correct each other by competition, mutual example, harmless suggestion.

N. B. Be prepared to let many faults go. They will correct themselves by this method in time, and *radically*.

"Why did that child cry, Sister?" I asked later.

"Oh, she is doing very well. It was some sudden outburst that put her in the 'Rude Maid's Corner'. When I went over to her and said: 'My dear child, I am so sorry for you. Why do you get yourself into such trouble? You have been doing well all these weeks,' she burst into bitter tears. She is becoming a most attractive girl in that she is developing a sensitiveness foreign to what seemed to be her natural disposition. Just now it is not so much the penance that hurts her as the fact that she is losing the esteem of those for whom she has a particular affection. She sees that their standard is of a higher and nobler quality than hers has been. I fancy she will make a good religious eventually, for she aims at self-correction now that she understands it."

But we went to the butterflies. As I pinned down the specimen in the case I told the Sister how I had come by it, and how the little fraud had nearly escaped me.

"Pretty hard, I think, for any butterfly to do," she said, "if you treat them as you treat your penitents."

"How now—with my penitents? If they are butterflies, I clip their wings. The process of preserving them is quite different from that pursued with this moth, which needed to be carefully handled so as not to spoil its beauty. Even if women are more or less of the butterfly sort, they can still be made useful, like the silk-moth in its early stage when it spins its cocoon. That moth is a model religious."

"Tell us about the silk-worm. It is not as beautiful as the one you brought," said the nun.

"Oh, its beauty is of the quiet sort, and it looks somewhat emaciated, because when it begins to work it practically stops eating, that is to say it enters upon a course of abstinence until it emerges as a butterfly."

"I see. Then the silk-worm is a type of the religious—a working butterfly in embryo, of modest beauty, and mortified."

"I could not have said it better."

"Father, how do you classify women, whom you call butterflies or silk-worms, in the scheme of God's creation? I ask for information," she said. "The children have become accustomed to illustration. They ask continually: 'Sister, what does this mean? Why did God make the butterfly, if, as you say, He made nothing in vain?'"

Here was a puzzle that required delicate approach. I replied:

"Women, like all other creatures, have their purpose in that God made them for His service."

"But, tell me," the Sister pursued, "how you regard woman when you compare her to a butterfly? That is the difficulty. You often hear it said, 'She is a mere butterfly'. Now I want our children to be something better; and yet if butterflies are pretty and useful, it is hard to understand the taunt when you compare a woman to a butterfly."

"Well, there are three classes of butterflies. The ornamental, the useful, and the hurtful. They each have their purpose in the plan of creation. But a woman that is like the pretty butterfly which flits from flower to flower collecting pollen to make more beauty, fails to fulfill the duties of life, because she was created to be more than a day-bird. She has a soul, of which the butterfly is at most only a symbol.

"The useful species is that class which, before it emerges from its larva stage, spins the precious silk that adorns God's creatures for His service.

"There is a third class, the night-hawks of the species. They destroy man's work and the fabrics which he spins and which protect him from cold."

"Why did God create them, if they only destroy?"

"They destroy, but in that also they serve man. He is roused to vigilance and to industry in preserving that which he has received for his protection and which is made for God's service. The seeming evils in nature, like storms, or the defects in the moral order, if rightly understood work correction. Each evil destroys a greater evil, such as is inherent in creatures since the fall. The moth seeks only to feed itself; it does not mean to hurt. But it makes man vigilant. It serves the purpose of temptation in the spiritual order, by which man is tried and preserved for better service."

"I understand. But is there not something repulsive in these nightly marauders of the moth species?"

"Oh, yes. Their utility extends even to their repulsiveness, even though that is a mere accident. Like the serpent, the little insect that injures us in the material order is intended to inspire horror by comparison. It pictures to us our defects.

Each animal has some virtue or vice that bears a similarity to those human dispositions which guide us in our pursuit after the happiness of heaven—either as hereditary gifts or as defects. Thus the meekness of the lamb and the predatory selfishness of the vulture are found in different classes of men and women. The groveling habit of the swine is as characteristic of certain men as the noble prowess of the steed is the mark of others. The determining factor which makes these dispositions of the natural order in man of relative value is always the intelligence that brings him to recognize them as hindrances or helps, to be corrected or utilized. Added to this is the power of free will, aided by the grace of God, to which he has access, and which enables him to overcome evil and requisition the good."

"One thing more, Father. The butterfly stands for a symbol of the soul, does it not, at least in the art of the Church?"

"Not so much in the art of the Church as in the mythology of races such as the Greek. Thence it has been brought into medieval arabesques, and sometimes blended with Christian symbols. Later the Humanists introduced the butterfly on tombstones, with classical inscriptions, to symbolize the resurrection."

"Why?"

"Allegory played a large part in the thought of the ancient philosophers. The butterfly naturally suggested the idea of immortality. Hence Christian idealism readily sees in the butterfly, with its change from the larva stage, an image of a new life. The soul turns from its dwelling in the pupa state, which symbolizes earthly conditions, to the bright beauty that lifts itself above the earth. It was Lucius Apulejus, the Roman Platonist, I think, who, in his *Metamorphosis*, developed the idea of this symbolism. Thence we have the frequent use of the butterfly in art. Sometimes it stands for the image of the spirit, as on early monuments, where you have the figure of a youth, above whose head hovers the butterfly, while at his feet lies a skull. At other times the symbolism of soul life takes the form of a cupid enticing a butterfly from a dead branch of a tree; or a moth being scorched by the flame of Amor's torch.

"Among the poets, especially the more modern writers, like Matthew Prior, the moth has been characterized as the symbol of the slanderer who injures the fabric of a good name.

Soft-buzzing slander; silly moths that eat
An honest name.

Or it represents idle gossip, of which it is said that—

The flying rumors gathered as they rolled;
Scarce any tale was sooner heard than told;
And all who told it added something new,
And all who heard it made enlargement too.
In every ear it spread, on every tongue it grew."

A VISIT AND THE RECTOR OF THE SEMINARY.

For nearly ten days I have not put pen to these notes, as had been my custom. But it has been a most delightful week. Raoul Bourget, whom I had not seen for many years, came over on a visit from Belgium. He is professor at the University, and wants to make a tour of the States and Canada; but he will stay with me another week. We had first met in Rome. It was my second visit there, and I was to remain for several months. We had quarters at the pension Lomi on the piazza di Spagna, opposite the Trinità dei Monti. He is an excellent priest. His native urbanity, coupled with a well informed and cultured mind, makes his company a perpetual pleasure. Of course we reverted to the days of our sojourn in the one place on earth where citizens of every country become naturalized without the process of a formal incorporation. Raoul continually recalls delightful memories, and with marvellous accuracy. It has made me dig up some old notes and diaries of those days in order to meet with some degree of enthusiasm his appeals to *ricordi* in which we had common part.

Father Melody, who frequently drops in, has formed a sort of alliance with Professor Bourget and undertaken to pilot him and show him all the glory of our diocesan kingdom. To-day he suggested that I should invite the rector of our diocesan seminary to dine. I did so. The morning post brought a note of acceptance of the invitation. I am quite proud to have him; for he goes out but rarely and not unless official business or other duties call him. He is devoted to his task as rector; and the seminary has wonderfully prospered

under his rule. When he took charge, some of the clergy shrugged their shoulders. He was past middle age and, as many thought, not a brilliant man. He had no academic title. Moreover there was a certain reserve in his manner which some interpreted as aloofness. But during the brief time since his appointment he has shown rare judgment in practical matters. He is a priest of solid piety, and above all things he attends to his business. The more prominent pastors, having found that he is a prudent and kindly superior, with a good deal of wisdom that does not appear as learning, are well disposed toward him, though he is rarely seen at their houses, and when attending public meetings at which his presence is expected, he is rather a silent observer than a prominent actor. At the same time he has an easy flow of language, preaches well, and in private intercourse leaves the impression of a well-bred gentleman without failing to be natural and at times kindly humorous.

What has given him particular influence with the diocesan clergy and made the seminary a thoroughly popular institution is the fact that he has been able to create an atmosphere of home-life. This has been lacking, especially among the professors. The men chosen for the training of the young clerics are not appointed as a rule with any consideration of their social congeniality, however desirable that quality is among priests who have to live and act harmoniously in the same house. What marks them as candidates for the professorial chair is mostly their intellectual ability, their proficiency in theological studies. The very fact of their giving themselves to some specialty in the higher sciences will emphasize certain peculiarities of disposition and character. Such temperaments are as a rule proportionately sensitive. It requires extraordinary talent in a superior to weld these elements into a common agency for the guidance, edification, and benefit of the students. Tact, an imperturbable temper, foresight, and above all that breadth of judgment which can see the good in every man, and separate any disagreeable phase in conduct from the narrow egotism that takes personal offence in its contact with men who happen to differ from each other in opinion as in disposition, are essential endowments of the successful superior.

One very important feature in bringing about mutual understanding and respect among the professors of a seminary is the ability to create a domestic atmosphere which makes the members of the institution realize that they are integral parts of the same household, that it is the function of each man, not merely to be urbane or benevolent or exact in the fulfilment of his professorial duties, but capable of contributing as much as possible to the common welfare and pleasure. The present rector had from the outset realized the importance of this element of home-life which makes a seminary not merely a boarding house with definitely assigned duties for each member, but a place that satisfies the cravings for a home such as the priest in his celibate isolation feels the need of. Even to the priest on the mission or in parochial service the domestic atmosphere with a congenial pastor is an immense safeguard. Where that is wanting in the case of the parochial clergy there is at least the compensation of the relations of father and child between the priest and his parishioners. But with the professor in the seminary there is no such compensation. To provide him with the attraction that holds him in the seminary it is necessary to create a sort of family circle in the institution itself.

As a result of this realization on the part of the rector he has bound to him the professors, one and all. There is a genial spirit in the faculty that becomes evident at first sight to anyone who visits the college. The spirit of mutual cordiality, a ready helpfulness which suggests the sense of responsibility in upholding the hospitality of the place, have raised the estimate of the men at the seminary in the eyes of the priests throughout the diocese and elsewhere. And as a natural result the professors are devoted to their work, the classes are well taught, the students are helped, and there is a general sense of reverent confidence which immensely increases the power of the institution as well as its popularity.

When I told Father Melody that the rector of the seminary was coming for dinner, he shouted "Hurrah", and told the abbé Bourget that it was as good as having a cardinal, for it would be easier to get the latter dignitary to accept an invitation for dinner than to secure the rector. Then he launched forth in praise of the man, so that I had to stop him for fear my friend Raoul might be disappointed at not meeting a

St. Francis de Sales. I suggested, though I confess it was a mere feeler, that we might also invite the rector of the Preparatory Seminary, whom I knew Fr. Melody did not admire greatly. Indeed he disapproves of him heartily. Yet the young rector is a "doctor utriusque juris", a handsome man besides, and well spoken.

"I think," I said, "since we have the rector we should also invite the head of the little Seminary." I saw the scowl on the amiable face of my young friend.

"Then I won't be here to do him honor."

"But why not? Dr. Leonard is always a gentleman, irreproachable in character, and a good person to make conversation. He has considerable learning, and made a brilliant course at the missionary college Brignole Sale in Genoa. Moreover he speaks French well, which will please Professor Bourget."

"He is all that; especially in the making of conversation. He listens to all the gossip that is going. If he attended to his little seminary instead of running about managing other people's affairs, those boys would have some discipline. As it is, they are being spoiled and are growing up like a set of young Indians who will give the authorities of the big seminary trouble."

"You are too hard on him, Father Melody. Indeed I think you do him an injustice. He happens to be of an aimiable disposition and manners, and as a consequence he is much called upon at social functions. But a priest may do good in that way. He has talent and generally makes an excellent impression on people."

"Yes, he would make a good majordomo, escorting people and directing servants in setting the tables and making the pages attend to his orders. But he is a failure as an educator of youth and above all as a rector of an ecclesiastical institution, in which you don't want superficial people and good talkers, but men of purpose and forethought, who hold their place as captains. He is nice enough, but quite unfitted for any important post."

The rector came, and we had a delightful dinner. He and my friend Raoul soon got into a discussion on pedagogics. They talked over the plan of studies pursued in most of the

European seminaries. Our rector has given much attention to the subject of late. He has never been at a foreign university, but possesses a clear perception of the needs of theological students in our day. From his observations and reading on the subject he has evolved a system of studies which aims at coördinating the various disciplines of the theological curriculum, so as to have the professors work in continuous harmony, and thus save the student much precious time. He believes that, in spite of the call for specialization in education, there is quite too much of it in our seminaries. Dogma, moral, liturgy, ecclesiastical history, apologetics, and homiletics—largely traverse each other. These branches have many features in common. As a result there is much needless repetition and dwelling upon subjects that might be treated once for all as fundamental. More important still was the proper co-ordination of topics of study. A capable Prefect of Studies should, he thought, be in position to confer with the professors and lecturers in different disciplines, and bring them to treat harmoniously the separate branches, thereby throwing varied light upon the study in its entirety. Dogma, moral, history, liturgy would combine to illustrate all the more essential truths and practices. This would concentrate the students' interest. Each professor would know what is going on and being discussed in the other classes. The faculty could thus be led to devise plans for mutual improvement, suggest fresh sources of information through their own reading and studies which bear on the matter in hand, and facilitate exchange of knowledge and opinions. He told us that each of his professors was supplied with a chart, a sort of geographical map, outlining the work done in every department at a specified time, the literature, texts and illustrations used, and the matter to be covered within a definite period. The hours were so arranged that each student is able to collect his notes. The references, sources, and other aids to study were carefully selected and placed at the disposal of the student, at the appointed time. The seminarians have free access to the library, which was however well controlled; and, besides the aid they received from the master or prefect of studies, they were invited to go to the professors or meet for what has been called *seminars* or free discussion. The rector told us of the most

interesting results that were gained in the way of discovering the special abilities and bent of mind among students, who could in consequence be directed and encouraged in special work.

Raoul was greatly pleased with all this. He had thought our seminary training, at least in its intellectual features, somewhat primitive and easy-going. He had of course met American students abroad and found them as a rule clever and industrious. But he suspected that they did not follow up their early advantages by giving themselves to literary or scientific study after they go to the mission. It was understood, he said, that America needed missionary priests much more than it needed scholars. He felt, however, that the American Church possessed elements of wonderful promise in the accomplishment of the higher things as well. We talked until late into the night, and the rector promised us another visit, apart from an invitation given in return to meet the seminary faculty, with the Bishop, some day during the week.

I shall have much to write when Raoul has gone.



Analecta.

SACRA CONGREGATIO CONCILII.

INDEX FESTORUM IN UNIVERSA ECCLESIA SUPPRESSORUM.

Statim ac per responsum diei 17 februarii 1918 a Pontificia Commissione ad Codicis canones authenticè interpretandos declaratum fuit, nihil per Codicem iuris canonici immutatum esse a disciplina hucusque vigente quoad dies festos suppressos, quibus in universa Ecclesia obligatio adnexa est missam pro populo applicandi, quidam locorum Ordinarii ab hac S. Congregatione Concilii suppliciter postularunt ut, ad commodiorem quorum interest notitiam, index festorum in universa Ecclesia suppressorum de quibus agitur denuo auctoritative publici iuris fieret. His itaque votis annuens, haec S. Congregatio, ad normam Constitutionis Urbani VIII *Universa per orbem* diei 13 septembris 1642, indicem qui sequitur festorum suppressorum, quibus, iuxta praescripta canonum 339, § 1, et 466, § 1, Codicis, in universa Ecclesia inest onus litandi Sacrum pro populo, edendum statuit, idest:

Feriae II et III post Dominicam Resurrectionis D. N. I. C.,
et Pentecostes;

Dies Inventionis S. Crucis;

Dies Purificationis B. Mariae Virginis;

Dies Annuntiationis B. Mariae Virginis;

Dies Nativitatis B. Mariae Virginis;

Dies Dedicationis S. Michaëlis Archangeli;

Dies Nativitatis S. Ioannis Baptistae;

Dies Ss. Apostolorum: Andreae, Iacobi, Ioannis, Thomae, Philippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Mathiae;

Dies S. Stephani Protomartyris;

Dies Ss. Innocentium;

Dies S. Laurentii Martyris;

Dies S. Silvestri Papae;

Dies S. Annae, matris B. M. V.;

Dies S. Patroni Regni;

Dies S. Patroni loci.

Datum Romae, ex Secretaria S. Congregationis Concilii, die 28 decembris 1919.

D. CARD. SBARRETTI, *Praefectus*.

ROMAN OURIA.

PONTIFICAL APPOINTMENTS.

17 December, 1919: Renatus Andreas Caraman, of the Archdiocese of Westminster, made Knight of the Order of St. Sylvester.

30 December: Alexander Benno Dupuis and Peter George Roy of the Archdiocese of Quebec, made Commanders of the Order of St. Gregory the Great, civil class; Cyril Robitaille, Joseph Gauthier, Nazare Fortier, and Benno Laline, of the Archdiocese of Quebec, made knights of the Order of St. Sylvester.

31 December: Edward Tozer, of the diocese of Plymouth, and William Patrick Mara, of the Archdiocese of Westminster, made Knights of the Order of St. Sylvester.

8 January, 1920: Admiral William Sheperd Benson, of the American Navy, receives the Grand Cross of the Order of St. Gregory the Great, military class.

9 January: Frederic Vincent Milan of the archdiocese of St. Paul, and William Joseph Mulligan, of the diocese of Hartford, made Knights of the Order of St. Sylvester.

20 January: The Right Rev. John Joseph McCort, D.D., Titular Bishop of Azotus, made Coadjutor of the Bishop of Altoona, with right of succession.

23 January: Daniel Charles Mary della Chaussee, of the Archdiocese of Westminster, made Private Chamberlain of sword and cape, supernumerary.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

S. CONGREGATION OF THE COUNCIL authenticates and names the list of twenty-six suppressed feasts on which, according to the new Code of Canon Law (Can. 339, § 1, and Can. 466, § 1), Mass is to be applied *pro populo*. The list as enumerated is the same as was given by Pope Urban VIII, 13 September, 1642.

ROMAN CURIA announces officially recent pontifical appointments.

MARYKNOLL MISSION LETTERS. XI.

(FROM FR. FORD, A.F.M.)

CATHOLIC MISSION, YEUNGKONG.

23 May, 1919.

Dear Maryknoll:

Fr. Price is still painting Hongkong red, though I've cleaned up his room three times now in expectation of his coming. I guess he finds shopping harder than he thought, and in a strange city it must be hard for him to keep his mind alert on passing autos. If he doesn't show up within a few weeks, I'll be tempted to take the boat to Canton, for the Rule limits isolation to two months, I think. Though, thank God, I won't find time hanging on my hands at all.

Within the last two weeks three delegations have come in from new villages asking for instruction. The last one almost floored me; it was a committee of seven of the clan near Tinpak and they handed me a long document listing 227 *families* that wanted instruction in four villages grouped around Sanjue. That gives us over 600 for a starter in that neighborhood, besides the couple score of survivors of the old Christians. I promised them we would soon drop in on them; it is less than four days' journey—which, by the by, they had to make themselves to get here. They did not seem much struck by the fact that we were going to visit them; in fact they said it was impossible, as they themselves had to zig-zag their way here on account of the bands of robbers. It reminded me of

one of Theophane Vénard's letters in '54, when his boat was attacked by six pirate junks at the same spot—Tinpak. However, I think their timidity exaggerates the danger, and anyhow Fr. Shi, my Chinese companion, will judge best whether we should go.

I had hardly composed my face after such good news (you see, it isn't every day that 600 persons want to undergo instruction, though God has been generous with us always) when another delegate came from the north, with a business proposition, from Manshui, where the whole village is under instruction. The village has been pillaged twice within the last month, and their three old rifles are not enough to defend the place. They want to buy ten more on money advanced to them by us; they will repay it in monthly installments of rice, 4,000 lbs. of rice each month, till the debt is cleared. They will put the question to Fr. Price when he returns. I might add that the villages around here have been forced to protect themselves, because of the inefficiency of the government forces, and the movement works well wherever it is done.

After dinner, on the same day—two days ago—one of our village Christians asked for advice. He owns a shop, rents it to a tenant for ten-year lease, at \$30 per month. His rentee has lived there now for twenty years, yet simply because a friend asked him, the owner wants now to rent it to a third party at the same \$30. He could not tell me any benefit it would do him, so I advised holding on to his present contract. He left rejoicing.

I'll admit that was more than my ordinary day's excitements, but every day has its little touch, and twice a week the boat docks with some mail from some place, so I can hardly realize it is over a month since the Sunny-ites quit Yeungkong.

I hope, if the Maryknoll Press allows you complimentary copies of *O. O.*,¹ you won't forget to include us in your list of friends. One copy is enough, as we can mail it to the others. The April *Field Afar* arrived yesterday, 22 May, so we are not so far behind the rest of the world. The April number seemed the cheeriest ever: thank God, you can always see the bright side of His world. I hope our talk about bandits doesn't

¹ *Observations in the Orient*, by the Superior of Maryknoll.

dampen your view of us at all, for it's a pleasant joke, albeit real, and very little danger for us. God seems to be sowing His seed of faith rapidly during this rainy season. Please God, some day China will wake up early and find herself going to 6 o'clock Mass.

(FROM FR. FORD TO FR. SUPERIOR.)

June 18, 1919.

Yeungkong would be a great place for any aspiring Tammany leaders at present. By the time they could master the political situation, they would be as excited as our Chinese over its possibilities. The League of Nations—even were its existence known over here—is overshadowed by local politics.

The "Aftermath", to use press correspondent terminology, of the late Civil War here that divided North and South, is swelling to visible proportions. The yeast is said to be Japanese interference and official Peking's shameless flirting with his Imperial Majesty's Government. The Cantonese, according to themselves, are the only true patriots and they are resolved to carry on some form of independent government at Canton even without funds.

However, Yeungkong is not Canton and cares as much for the Capital as Oregon did for the Thirteen Original States before the railroad connected it with New England. But when the Mountain comes to Mohammed it's a different story, and the sight of a few thousand Canton troops in this little "independent subprefecture" has enlarged the outlook of our oldest inhabitants—and "The War" is the daily topic.

Reports have it that some Kwangsi troops (or robbers) who favor the Peking regime and border on our territory, have come across the line and now are within fifty miles of the city, so the Canton troops are rushing to meet them and incidentally commandeering Yeungkong's peace-loving natives as porters of the army's impedimenta. A thrill of patriotism should run up every spine, but it doesn't—and again gossip has it that even the mandarin has packed his belongings and is ready to skip to Canton. The fear that fills men's souls has been confirmed by the leaving of the Protestant minister for parts unknown. It matters not that he is simply taking a few months' vacation

to avoid the heat of Yeungkong, for folks who readily believe in evil winds and sundry omens see only flight in every movement. Already the wealthier merchants are thumbing the weekly packet's time table to reserve breathing space on it for safer climes. And the "out and out" outlaws are reaping a harvest unmolested.

We planned a trip to Tinpak for the dogdays to visit our "unexplored" Christian settlements, but midway between us and them a band of one thousand thieves have occupied Cheklung. Prudence and a humble sense of our worth to the community prompt us not to court trouble, especially when there's no hope of martyrdom for the Faith.

This may be all a "yellow journal" scare, for the Chinese tri-weekly here protests that the officials at Canton are simply making war against some robbers who are supplied with ammunition from Peking and we are too near the scene to be unbiased. As Archbishop Williams, of Boston used to say: "We can tell better afterward." The only thing we can be sure of is that the private bands of robbers will be busy in our Christian villages and enlarge our chances for charity beyond our pocketbooks. We of Maryknoll are keeping our souls in quiet and praying for the day when China at peace will be a fair spot on God's great earth.

23 August, 1919.

I realize that my silence seems ungrateful, but I must ask you to bear with me for a week or so more. I had started at least three letters and as many articles, but had no heart to finish them. July and August here are not months for doing anything. At least as far as I am concerned. I was a little sick for a week and that set me back on my daily duties.

Don't think it is because things have lost their freshness with me. I have many ideas to write on, and with the cool weather that is coming again, I'll be steadier.

Fr. Price at present is at Hongkong, with an ulcerated tooth; he said he may take the opportunity to go under treatment for his rheumatism with a Japanese physician who helped Fr. R. very much in the same complaint.

Up to date I haven't heard who the new men are—there's been no mail in Yeungkong now for nine days because of a

typhoon—but they will be mighty popular with us when they come with news of Maryknoll.

(Shortly after the above was written, Fr. Ford received word from Hongkong of Fr. Price's serious attack of appendicitis. As the readers of the REVIEW know, this illness ended in the death of the saintly missionary, on 12 September, in St. Paul's Hospital, Hongkong. Extracts from letters of this period follow.)

Tuesday, 16 September, 1919.

I could not write you any sooner the details of Fr. Price's death; even now I know but little, but I go to Hongkong this evening and will learn all I can.

He died on Friday, 12 September, the Feast of the Holy Name of Mary. The Bishop says Fr. Price was looking forward to die on that day—it seems he was told the day before by the Sister in the Hospital that she feared it. He dictated a letter to the Bishop, thanking him for his generosity in adding Kocho to our territory, and transferred the bank account to my name. He was given the last sacraments by Père Le Marie.

I got the Bishop's telegram on Saturday at 9 in the morning. I was in bed with a cold but dressed as hurriedly as I could and left at 9:15. We employed four rowers instead of the usual one to make the six miles to the ship and, thanks be to God, stepped on board before it pulled away; the next boat would not be for two or three days. I wrote Fr. J. Edward both from Yeungkong and Kongmoon, but I fear it will be a week or ten days before he receives the news. Fr. Pradel tried a telegram to Loting, which is five days away from Tung Chan; perhaps the catechist will make the journey.

Had I gone to Hongkong directly—not possible because no boat runs on Sunday between Kongmoon and Hongkong—I could have been present at the "Dedicatory Mass" offered on Monday for Fr. Price by Bishop Pozzoni in the presence of a dozen priests. Fr. Price was buried Sunday in the Catholic Cemetery of Hongkong. He could not be placed in Bethany, though Bishop de Guebriant tried to make an exception for him, because the Hongkong government allows only *Missions Etrangères* men to be buried there by special permit. How-

ever, there are other priests buried in the same cemetery with Fr. Price.

Bishop de Guebriant could not be present at the funeral, as it was the closing day of the Diocesan Retreat which he gave, but he sent Fr. Gauthier and several others. He left the night I arrived (Monday) for his tour of the Chinese Missions as Apostolic Visitor. Fr. Charles Vogel accompanies him as secretary. However he found time to give me a half hour's talk on our work here. I shall communicate it all to Fr. J. Edward. In substance he said :

He has given us Kochow and all that depends on Maoming. (I shall send you a map with the addition marked.) It is a well built up mission, has always had a priest; is more flourishing than Yeungkong. But the town of Kochow has only 20,000 population and is not exactly a seaport, though reached easily from the sea. It is the midway station for priests going to Tungchan (Sunyi); hence is perhaps more central for our mission than Yeungkong.

I shall go this afternoon to Hongkong, see Fr. Robert and the Banque Industrielle, and visit the Cemetery, then return to-morrow to Yeungkong. I shall turn over all of Fr. Price's effects to Fr. J. Ed. I suppose you will write him how to dispose of them, especially the placques and literature about Bernadette.

The month's solitude and the lonely trip to Canton were fully balanced by the warm fatherliness of Bishop de Guebriant. Indeed the score of priests here for Retreat, including the Italian Salesians, were real brothers to me.

Fr. Déswazières of the Leper Islands intends making a trip to France within a few weeks and hopes in May of next year to be in the United States. He said he would write you at length the details of his itinerary. He will bring lantern slides with him and would like to "round up" the Chinese in each city and collect from them. I think we shall be surprised at the number of Catholics among the Chinese he would find by such a method, for several priests here mentioned that many of their Christians went to America. Unless they settled in New York or San Francisco or Los Angeles, I fear they do not approach a priest. Fr. Déswazières' health has been poor.

PARIS-FOREIGN-MISSIONS-PROCURE, HONGKONG.

24 September, 1919.

Fr. Robert gave me a whole evening's talk on Fr. Price last night, and the Sisters at St. Paul's Hospital confirmed much of what he said. Fr. Price had been suffering from appendicitis for *several months* (though he never attributed his nervousness and stomach trouble to it), and when he arrived at Hongkong was in too dangerous a condition for operation. The appendix had already burst before the operation, which took place on the 6th. He said Mass in the morning (Our Lady's Nativity) and wrote several letters—one to you, one to Fr. Dyer of Baltimore, and one to me. He arranged that the money should be handled here by me and left a note with the Sister Superior of the Hospital.

Please don't think I am a bit cast down; nor do I think the other Fathers will be, nor you at Maryknoll. God evidently wants to prove our Society and has His own plan behind it all. And Fr. Price died happy, saying his last Mass on the Feast of the Nativity and carefully preparing for Viaticum and Extreme Unction (which he asked for, and urged, when the nurses did not see the need. He sank rapidly a few hours later). The Sister said his face beamed when he said, "I shall celebrate to-day's Feast with our Immaculate Mother. Oh, how happy to die to-day!"

I would have liked to stay at Hongkong a few days to rest up and fatten up (I am not really sick at all—it's probably pure laziness), but in the meantime the carpenter and mason will be waiting instructions. Besides, I hope to come again to meet the new men.

I am going now to the cemetery and then to thank Bishop Pozzoni for the vestments for the burial and for his kindness through it all. He accompanied the body to the grave, about a score of priests assisting.

Called on the Consul at Hongkong to notify him of death. Said Fr. Price was great friend of his—in time of Fr. Tabb, etc. Said it would have been easy to remove body to United States before it was buried. When I mentioned Fr. Robert's plan to him he said perhaps that was better and less expensive.

Just back from the Happy Valley Cemetery—"St. Michael's". Fr. Price is in Section 4, grave No. 3792. I

shall have a tombstone similar to those of the dozen priests with whom he is buried. "Hic requiescat Rev. Thomas F. Price, Miss. Apost. 1860-1919 (Chi Rho)."

Bishop Pozzoni not at home, but I shall write him.

THE Credo IN MATINS, PRIME AND COMPLINE.

Qu. Why is the Credo said at the beginning of Matins and Prime and at the end of Complin, whereas all the other Hours (except Complin) begin with the Pater noster and Ave Maria and end with the Pater noster only?

Resp. I. The Pater noster is of Apostolic origin, as we learn from the *Doctrina Apostolorum* and was recited in the meetings of the Christians of the early Church at least three times a day (Baeumer, I, p. 56). The Council of Gerona (517) prescribed: "Ita nobis placuit, ut omnibus diebus post matutinas et vespertinas Oratio dominica a sacerdote proferatur". The fourth Council of Toledo (633) ordered the Pater noster to be said before the recitation of the Office, "in choro" or "privatim," otherwise "propter superbiam judicatus, ordinis sui honore mulctetur seu privetur". Martene (*De ant. Rit.*, lib. IV, c. 8, and *De monast. Rit.*, lib. I, c. 11) says that the monks were accustomed to say the Pater noster and the Credo before Matins and Prime. The first record of reciting the Pater noster and the Credo after Complin is found in prescriptions of St. Benedict (*Amanuensis* 821), who ordered his monks to recite these prayers "genibus flexis ante altare majus et secrete". Meratus, however, says that the custom of saying the Pater noster at the beginning of the Hours is very recent, for we find no order to do so in the Rules of the monks of the tenth, eleventh and twelfth centuries, as in all of them the Office begins with the words "Deus in adjutorium". There was, however, a custom that the monks before the beginning of the office visited each altar of the church and recited a Pater noster. This retarded the Office and hence they went to the choir and recited the Pater noster once secretly.

II. The Ave Maria consisted originally of the Angelic Salutation: "Ave (Maria), gratia plena, Dominus tecum, benedicta tu in mulieribus" (Luke I: 28), and that of St. Elizabeth: "Et benedictus fructus ventris tui" (ibid. 42). It is found in

the Gregorian Antiphonary and is used in the Missal of to-day at the Offertory on the fourth Sunday of Advent, on the feast of the Annunciation (25 March) and in the Votive Mass of the Blessed Virgin Mary from Pentecost to Advent. The holy name "Jesus" was added, when St. Bernardine propagated the devotion to the Holy Name. St. Thomas Aquinas makes no mention of the Holy Name in his exposition of the Ave Maria (*Opusc.*, VIII). In the fifteenth century the Friars Minor added "Sancta Maria, mater Dei, ora pro nobis peccatoribus," and afterward the Franciscans added, "nunc, et in hora mortis nostrae. Amen." Although the full text of the Ave Maria appears in the Breviary of the monks of St. Benedict of Lorraine in 1503 and in that of the Camaldolese in 1514, yet in the abbreviated Breviary of Cardinal Quignoni (1535) it ends with the word "nobis peccatoribus." Pius V (1566-1572) ordained that the Ave Maria should be recited with the Pater noster at the beginning of each Hour (except Complin) and at the end of Complin. The opinion that the second part "Sancta Maria" was added by the Council of Ephesus (431) is erroneous, for neither in the writings of the Fathers nor in Liturgy does it appear before the fifteenth century (Graniolas, *Comm. hist. in Brev. Rom.*, c. 25).

III. The Credo, which is recited in the Breviary at the beginning of Matins and Prime and at the conclusion of Complin, is called the Apostles' Creed. For a long time the legend was that it was composed, article by article, by the individual Apostles. This tradition was founded on the saying of Leo I (*Epist. ad Pulcheria*): "Ipsa catholici symboli brevis et perfecta confessio, quae duodecim Apostolorum totidem est signata sententiis"; and of Tertullian (*De praescript.*, c. 21): "Fidei regula una omnino est sola, immobilis et irreformabilis, et hanc Ecclesia ab Apostolis, Apostoli a Christo, Christus a Deo suscepit". This legend is not accepted by authors to-day. According to St. Ambrose (*De veland. Virg.*): "Quotidie antelucanis horis recitandum est"; and St. Augustine (Hom. 5 inter 50): "Quotidie dicitis, quando surgitis, quando vos collocatis ad somnum".

From this it appears that the Credo (together with the Pater noster in the early ages, and later the Ave Maria) was used as a morning and evening prayer, by the early Christians and

the monks. It was said *secreto* whilst preparing to go to choir and retiring in the evening; Complin was recited in the dormitory according to the rules of St. Benedict. Now the monks arose at midnight for Matins (hence morning prayers *in secreto*), then they retired and arose at an early hour for Prime (hence morning prayers *in secreto*). In the evening they said, as night prayers in the dormitory after Complin, the Credo, Pater noster, and later the Ave Maria. When, on account of this private recitation, the prompt assistance at the public Office was retarded, it was decided to recite the prayers in choir before Matins and Prime and after Complin, which later on was said in choir, and not in the dormitory, but always *in secreto*. These prayers and the Pater noster and Ave Maria, ordered to be said before the Hours of the Breviary, do not belong to the Office; hence they are said *in secreto*; whereas the Pater noster and Credo, which are recited during the Preces in ferial Lauds and Vespers, are said by the hebdomadarius *clara voce*.

EXTREME UNCTION IN CASES OF SURGICAL OPERATION.

"Quando dubitatur num infirmus . . . in periculo mortis reipsa versetur . . . hoc sacramentum ministretur sub conditione."

"Quamvis hoc sacramentum per se non sit de necessitate medii ad salutem, nemini tamen licet illud negligere; et omni studio et diligentia curandum ut infirmi, dum sui plene compotes sunt, illud recipiant."—*Can. Juris Cod.*, cann. 941 and 944.

The question whether a sick person, about to undergo a surgical operation which entails danger of sudden death, is entitled to the reception of Extreme Unction, has evoked some differences of opinion which lead us to revert to the topic once more. Moral theologians of no little authority are cited in proof that the sacrament may not be given to a patient unless danger of death is imminent quite apart from the operation. Hence they are assumed to advocate a refusal of Extreme Unction to a patient whose illness would permit him to live for a considerable time—say some months or a year or longer, if the operation were omitted; whereas he is in danger of dying under the operation or from the immediate effects of it.

This opinion conditions the right to receive the sacrament upon a technical distinction as to the immediate cause of death,

refusing it because death is ascribed to the operation and not to the sickness of the patient. With this view we take issue.

Assuming that the operation is necessary to save the sick person from death, whether immediate or remote, that which frustrates the happy issue of the operation is not the act of the surgeon but the patient's constitutional weakness, and therefore his illness. Death is accelerated but not caused by the application of a remedy which aims at and directly tends to cure the illness. In this connexion it must be remembered that surgical science has greatly changed not only in its methods, but in the basis of its clinical diagnosis since the older theologians to whom appeal is generally made, wrote. The majority of our texts copy the conclusions to which earlier moralists were led by the practice of their times. The principles of moral theology do not indeed change; but their application does. Delicate surgical operations were unusual half a century ago. Ordinary amputations and incisions were performed when the normal condition of the patient permitted it and promised vital restoration. The modern diagnostician, however, reckons on the largely extended and perfected skill of the physician, and the aptness and fine precision of instruments at his command, and the quality of nursing unknown in the past, save in exceptional cases. Hence he will venture upon an operation in cases of delicate patients who have little chance under ordinary circumstances. He relies on the aid afforded by new medical safeguards.

As a consequence surgical science permits much greater risks than would be warranted by the conservative methods of the older medical school. Thus, while the hope of curing a disease or a vital defect is greatly increased, the risks of meeting failure or death from nervous shock, collapse, or heart failure, and the like, are proportionately increased also.

To such conditions we would apply the sacrament. It is of course understood that we are speaking of persons who are sick, whose ailments are sufficiently serious to demand an operation, and who are prepared to lose their lives in the process of the attempted cure, no matter whether that process be termed a major or a minor operation. We exclude of course normally healthy persons, such, for example, as those who wish to have their appendix removed in order to go abroad without fear of

incurring appendicitis, or similar assumed conditions under which people may make use of surgery.

The cases for which Extreme Unction is here advocated as a just grace are such as those in which the operation may be said to accelerate the danger of death; but it cannot be held to be the cause of it. That cause lies in the condition of the patient, in the illness which calls for the timely relief or cure by the operation. Entirely different from this is the case of a soldier who goes into battle with the prospect of death, or ordinarily that of a mother before childbirth, or that of a criminal led to the gallows. We have here the case of a sick person in danger of death, which danger is increased by the application of a remedy offering reasonable hope of recovery and otherwise lawful.

What does the law of the Church prescribe for such cases, and what is the interpretation which her maternal indulgence permits us to put upon the wording of that law? "*Debet hoc sacramentum praeberi infirmis qui tam graviter laborant ut periculum mortis imminere videatur.*" She allows a similar indulgence to the aged, "*etiam sine alia infirmitate*". Such are the terms of the Ritual. The Council of Trent uses almost the same words, requiring only that those to whom we administer this sacrament must suffer from a grave infirmity in which "*de morte eorum timeatur*".

Can the "*periculum mortis*" here spoken of be said to be imminent when the patient is expected to live for a considerable time if the operation were not performed or attempted? Yes, at least in the sense in which the Church regards such cases. The words of the Apostle on which the Catholic doctrine of the institution of the sacrament of Extreme Unction is based, imply indeed that the patient to whom the grace of the sacrament is to be offered be "*periculose aegrotans*". But such a condition as a rule exists where an operation is advised, and should exist to give moral sanction to the application of a remedy which involves the risk of life. The question of how long a patient may live if the operation be omitted appears to be of minor importance in the eyes of the Church who offers her graces to the sick and the needy. Proof of this is found in the fact that she not only desires the sacrament to be given to the aged, who are not in immediate danger from other illness,

but also allows her missionaries to administer Extreme Unction to the sick when opportunity offers, even if it be foreseen that death is not imminent for a considerable time. "Missionariis licere viaticum et extremam unctionem ministrare senibus valde debilibus, vel aliis infirmis qui infra annum morituri praevidentur ex debilitate senili, ex ethica febris, vel ex alio morbo, etsi per plures menses duraturo, si praetermissa occasione accessus vel transitus missionarii qui locum illum vix semel aut iterum in anno visitare potest, hujusmodi infirmi privati essent extremis sacramentorum auxiliis."¹

Ballerini, speaking of the danger of death in connexion with the right to absolve a sick person, writes: "Periculum mortis dicitur si morbus sit talis qui ex medicorum judiciis vel experientia mortem inferre potest, sive id absolute idest generatim pro omnibus verificatur, sive respective propter circumstantias hujus infirmi." (*Op. theol. morale*, vol. V, cap. II, n. 590, edit. 1892.)

The emphasis is here to be laid on the fact that the Church provides for the grace of the sacrament when the circumstances are such that a gravely sick person would otherwise be deprived of that benefit. The connexion between the state of illness and the danger of death is not conditioned by a definite time limit. The sole motive assigned for the generous interpretation that offers the final grace to a person in danger is, "ne hujusmodi infirmi privati essent extremis sacramentorum auxiliis". That privation takes place when we refuse to allow Viaticum or Extreme Unction to be given to sick persons in danger of death from an operation that offers, as an alternative, the remedy for their illness, and which they lawfully seek in their distress.

ELECTRIC LIGHT FOR THE SANCTUARY LAMP.

A correspondent from Illinois and another from Texas take exception to our statement in the February number in which we pass over the assumption that "the Bishops of the United States have the faculty of granting permission to use electric light in place of the olive oil or vegetable oil prescribed for the lights before the Tabernacle of the Blessed Sacrament".

¹ S. C. Prop., 20 February, 1801.

These correspondents refer to a decree of the S. Congregation of Rites (23 February, 1916), issued in answer to the petition of several bishops who, during the war blockade, could not procure olive or even vegetable oil, for permission to use electric light before the Tabernacle. It was left to the prudent judgment of the Ordinary, "*inspectis circumstantiis enunciatis, iisque perdurantibus, ut lampas quae diu noctuque collucere debet coram SSmo Sacramento nutriatur, in defectu olei olivarum, aliis oleis, quantum fieri potest, vegetabilibus, aut cera apum pura vel mixta, et ultimo loco etiam luce electrica adhibita*". After publishing this decree we commented upon the exceptional conditions permitting the use of electric light, in default of any other light (olive oil, vegetable oil, wax, pure or mixed), and for the time only during which the stress or impossibility of obtaining such other lights should last.

That such conditions should have obtained in the war zones, and possibly for a very brief space elsewhere, one can imagine. But that they now exist in the United States to such a degree as to warrant the use of a general faculty by our Bishops is absurd, and such an interpretation of the decree is a perversion of the terms of the decree, if not also a crime against the august Presence of the Blessed Sacrament. Every decent hotel from New York to California and from Montana to Louisiana manages to procure a tolerably good brand of olive oil to-day. If men can have it habitually at their table, are we to balk at procuring it for the Supreme Guest in the Blessed Sacrament because it happens to be somewhat expensive? It is true that the oils sold for use in the sanctuary lamp by the ordinary purveyors to the clergy have much deteriorated and in reality are often oils, even though vegetable, of an inferior if not offensive grade. But that is only because we are insisting on cheap articles in this line. Have we any right to give the poorest grade of article to the Lord, though we would mix our salads with better oil? Until we have failed in every reasonable effort to obtain olive oil or some other good vegetable oil, or wax candle light, it is unlawful to use electric light. What is left to the prudent judgment of the Ordinary to determine is not whether he thinks electric light as good as the worst variety of olive or vegetable oil, but whether he believes that priests can reasonably procure proper oil. Only "*ultimo loco,*

defectu aliorum oleorum", and for the limited time during which the impossibility to obtain better material lasts, may he allow this shift rather than no light at all. In order to secure an objective and unmiserly judgment the matter is not left to the judgment of the individual priest, but to that of the bishop, who is conscientiously bound to determine the existence of this necessity in particular cases.

There is, then, no faculty for the Bishops of the United States any more than there is for any other Bishops, where the war famine has ended, to use electric light in the sanctuary lamp.

That we are not exaggerating this interpretation of the mind of the Sacred Congregation is plain from the words of the new Code of Canon Law. The decree above referred to, issued in view of special conditions during the war embargo, particularly in Central Europe, England, and the countries directly affected by the blockade of the districts which had supplied the markets with olive oil, was published in 1916. The Canon of the new Code, published in 1917, takes note of local needs, and expressly mentions the faculty which Ordinaries have to substitute for the liturgical material other oils. It makes no reference, however, to electric light as a permissible substitute:

Coram tabernaculo in quo SS. Sacramentum asservatur, una saltem lampas diu noctuque continenter luceat, nutrienda oleo olivarum vel cera apum. Ubi vero oleum olivarum haberi nequeat, Ordinarii loci prudentiae permittitur ut aliis oleis commutetur, quantum fieri potest, vegetabilibus.

"AMEN" AT THE CONCLUSION OF Credo, Pater and Ave IN THE CANONICAL OFFICE.

Qu. Is there any rule that would indicate when the word "Amen" is said after the Credo, Pater noster and Ave Maria in the Canonical Office?

Resp. There are three "Credos": the Nicene, read at Mass; at the end of which "Amen" is always said; the Athanasian, read at Prime, after which the Gloria Patri is always said; and the Apostles' Creed, said in the Office, at the end of which "Amen" is invariably recited.

At the end of the Ave Maria, which is always said *in secreto*, the "Amen" is invariably recited.

The Pater noster in the Office is recited in a threefold manner: 1. the whole secretly, 2. the whole in a loud voice, 3. partly secretly and partly in a loud voice. When said altogether secretly the "Amen" is invariably added; in this manner it is repeated at the beginning of each Hour—except Complin, when it is said secretly before the Confiteor. It is said in a loud tone of voice in choir by the hebdomadarius at the ferial Preces in Lauds and Vespers, and the choir answers "*Sed libera nos a malo*" without the addition of the "Amen". It is said partly in secret and partly in a loud voice, 1. before the absolutions in each Nocturn, 2. at Prime in the Sunday Preces and before the Vers. *Respice in servos tuos*; 3. at the Preces in all the Little Hours and Complin. On these occasions the hebdomadarius intones the Pater noster (these two words only), then all continue the Our Father down to the words "*Et ne nos inducas in tentationem*".

MASS AND COMMUNION DURING EXPOSITION OF THE BLESSED SACRAMENT.

Qu. On 17 April, 1919, the S. C. of Rites issued a decree by which Masses are forbidden to be celebrated on an altar, and Communion distributed to the laity from the same, on which the Most Blessed Sacrament is publicly exposed. Does this decree affect us in the United States?

Resp. The decision referred to is simply a reproduction of the order which is contained in the Clementine Instruction for Forty Hours' Devotion and which was originally intended for the city of Rome only, but gradually adopted in other dioceses, with some modifications, where necessary. The Most Blessed Sacrament is to be exposed on the high altar (except in the patriarchal basilicas). Since this entails the carrying out of ceremonies which may interfere with the distribution of Holy Communion, only the Masses of Exposition and Reposition are to be celebrated at this altar. Before or after the Mass of Exposition the ciborium containing the Particles to be distributed to the laity is carried to another altar.

The Mass on the second day (*pro Pace vel alia necessitate, arbitrio Episcopi*) is celebrated not at the altar of Exposition nor at the altar at which Communion is distributed, but on a third altar. In Rome, the churches in which the Forty Hours' Devotion is celebrated are able to carry out these instructions. When it is possible in other places these regulations ought to be complied with *ad unguem*. This rule, according to authors, applies not only to the Forty Hours' Devotion, but also to other prolonged (say of several hours or a day) expositions of the Most Blessed Sacrament with the ostensorium.

Some writers give as a reason for this decree (and many other of the same import) that Mass at this altar would disturb the faithful in their adoration. Were this the only reason, Mass ought not be chanted nor the Office recited at any other altar, for the singing and the chanting would disturb them just as much. The principal reason seems to be the one given above, viz. the numberless changes in ceremonies that a Mass before the Most Blessed Sacrament solemnly exposed entails.

The S. C. of Rites, however, makes some exceptions: "*non licere sine necessitate*" (if there be only one altar in the Church); "*vel gravi causa*" (if the assembly is so great on a Sunday or obligatory feast day that the congregation could not possibly assist at Mass, when celebrated in a side-chapel); "*vel speciali Indulto Apostolicæ Sedis*" (Priests of the Archsodality of Nocturnal Adoration); "*vel consuetudine immemorabili*" (which reason can scarcely be advanced by us in the United States); or the tacit consent of the Ordinary.

With regard to the short expositions, say for one hour, on the first Friday of the month, during the Octave of Corpus Christi, and any other feast, when this practice is in vogue, we cannot admit that this decree would forbid the celebration of Mass, even private, at the altar of Exposition.

Communion. Just as the Clementine Instruction and many decrees of the S. C. of Rites prescribe that the particles for the distribution of Communion be kept on an altar different from that of the Exposition, so also is the distribution regularly forbidden at the altar of Exposition, during or outside Mass. (See Decrees, 8 Feb., 1879; 11 May, 1878; 23 Nov., 1880.) It seems that the Church is stricter on this point than on that of celebrating Mass at the altar of Exposition. We see this

from the answer "Negative" without any exception in the decree referred to. However, as with the Mass, so also with the distribution of Communion, there are exceptions, and the various decrees are apparently not in accord. (See Decree, 26 Sept., 1888.) Hence we should say:

1. In churches in which it is possible to celebrate Mass and distribute Communion on an altar other than that of the Exposition, it should be done.

2. In cases of necessity ("necessitas legem non habet") and indult both Masses may be celebrated and Holy Communion distributed at the altar of Exposition. Let it, however, be noted that if, by indult, Mass may be celebrated at the altar of Exposition, we must not conclude that *ipso facto* Holy Communion may be distributed at the same altar, because the latter requires a special indult.

We may state here that most of the prominent liturgists (*Ephemerides Lit.*, 1894, 1898, 1916; De Amicis, *Caerem. Paroch.*, T. II, p. IV, c. 4, art. 1, nota; Tirozzi, *Coll. Quaest. Rit.*, p. 29) express the hope that the proper authorities will ultimately allow Masses to be celebrated and Holy Communion distributed at the altar on which the Most Blessed Sacrament is publicly exposed. If the Exposition is private ("pyxidis expositio"), Mass may be celebrated and Communion distributed at said altar, provided the tabernacle is closed during the distribution of Holy Communion. This private exposition may take place during the Mass and at the blessing with the ciborium immediately after Mass.

A SUBSTITUTE FOR PEW RENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Anent "The Problem of Equitable Church Support", the question of what percentage of incomes the church should receive, and the plan of Father Noll to solve the matter, may I suggest that we profit by our money-raising experience during the War?

Father Noll suggests that we take the employed unmarried man and woman into consideration when raising funds. This should, of course, be done; but we are not really getting any nearer a *proportionate giving* than we were before. Then, too,

if we wish to make any changes in the present methods that will set gracefully upon all whom it affects, such change must be brought about on a *national*, if not an *international* basis. Otherwise it will be a long time before it will carry with it the weight of *obligation*. The *feeling* of satisfaction which accompanies the knowledge that an entire nation has accepted an obligation means much for its success. It therefore seems to the writer, who has discussed this matter with many of the interested younger men, throughout the Eastern, Southern, Western, and Midwestern States, that there should be some kind of *centralized bureau*, as it were, to adjust all funds equitably, and to expend wisely whatever is collected by Catholics at large, so that those in small communities, where it is often difficult to support charitable and educational institutions, will fare as well proportionately as will those who live in communities where conditions are more favorable. We now have such a centralized body in our Catholic Welfare Council. With this in mind the discussion may be opened with the definite statement upon which all Catholics agree; namely, that they acknowledge a duty toward their church in that *they know that they must contribute* to the support of all that makes the Church what it is: priesthood, the upkeep of church buildings, missions, charities and schools.

Each *knows* he *must* contribute toward these things or he is not fulfilling his acknowledged obligations, and it may be added here that one of the reasons why those obligations have been taken lightly in the past is that our priests come from homes, usually, where there was no overabundance of this world's goods, so that they are all-too-often satisfied with little. Our priests, therefore, do not feel comfortable when asking for larger amounts than they have been accustomed to handling. They lack the confidence in themselves to go after big things financially. This requires financial men in big financial positions. In financial drives it is a custom, thoroughly tried and proved, to appoint an influential chairman, who in turn appoints the biggest financial men he can find on his executive committee. These men cannot be "turned down" when they call on a man, because the men constituting these executive committees are men drawn from *all the various industries*, and there is bound to be some member on that

board who is familiar with each individual's particular line of work and who knows how much such individual's profits are and how much he can afford to give. To "turn down" such a solicitor means to court financial disdain among those men upon whom he must depend in various crises. Then, too, most men have no sense of proportion when it comes to giving. This is shown all too thoroughly in the reading from the pulpit of the names of each member of the congregation who gives a certain sum to the church. The amounts are all very closely alike, regardless of what income each may have.

It has been found in these drives that men really wish to know what they individually, as well as their group, should give. The letting each know what he should give is a principle that should apply in our churches. We have been applying the "one-price system" to a thing for which it was never intended, nor to which it has any legitimate relation. For each purchaser to pay the same price for the same piece of material in the open market is a correct and valid principle, but for each to give unto the Lord a just proportion of what each has been permitted to accumulate of this world's goods, is the only logical basis on which church contributions can justly stand. The old tithing system had sound principles behind it, as the writer of one of the articles mentioned above, well says.

Why not, therefore, four times a year—let us say during each Ember Week—make it obligatory for *each and every Catholic who has any income whatsoever, to give one day's income to the church?*

This would finance *every* institution conducted by and under the jurisdiction of the ecclesiastical authorities. It would make every contribution proportionate, and thus be a hardship on none. It would let each and every one know just how much his share is to be, and once established it would be more satisfactory than anything we have yet done in this field.

We know from the draft registration that there are approximately twenty-three million men between the ages of 18 and 45 in the United States. If we add those from 45 to 60 years of age who are still actively engaged in some earning capacity, we shall have at the lowest possible estimate three million more. In other words one-fourth of our entire population (there be-

ing about one hundred million people in our country now) are men from 18 to 60 years of age who are actually earning a definite amount weekly or monthly, as the case may be.

We have about 17,000,000 Catholics in this country. To be on the safe side let us say 16,000,000. One-fourth of these are men between the ages of 18 and 60 years of age who have an income of some kind. That is, 4,000,000 men have such income. But surely one-fourth of the women between these ages, or 1,000,000, also have an income of some kind. We thus have a total of 5,000,000 men and women with incomes, who are Catholics, and who are in duty bound to contribute their legitimate share toward the support of religious, social, educational, and charitable institutions.

It is not beyond a sane estimate to suggest that none of these 5,000,000 averages much less than \$2.00 daily, at least for six days of the week. This would mean that none of these 5,000,000 would give for the support of religion less than \$8.00 each year, and at least one-fourth of this number would give considerably more for church usages.

Would it not be well, therefore, for the Welfare Council, now that it is definitely established, to appoint a separate board of Education, of Charities, of Missions, and of Church work at large, which should have authority to handle and adjust funds gathered in this way so that there would be enough for all, and so that there would be a burden on none?

Let me present the plan graphically. A congregation of one hundred families is supposed to consist of five hundred people. In such a congregation we should have

$\frac{1}{4}$ of 500 men-workers or	125
$\frac{1}{4}$ of 125 women-workers or	30
Total.....	155
$\frac{1}{2}$ of these, let us say, earn \$2.00 daily. Yearly tribute:	\$624.00
(That is, 78 individuals at \$8.00 each)	
$\frac{1}{4}$ of these earning \$4.00 daily (38 at \$16.00 annually).....	624.00
$\frac{1}{4}$ of these earning \$6.00 daily (39 at \$24.00 annually).....	912.00
Total	\$2160.00

If the reports that have come under the notice of the writer are correct, very few congregations of this size produce an amount of money equal to this during the year, for purely

church work. Then too, it must not be forgotten that we have made these estimates very low. There are always several who have from \$25.00 to several hundred dollars a day income.

Let us say that fifty cents per member be given to the Catholic Welfare Council each year for the various branches of work for which boards have been appointed, to be expended approximately as follows:

Education13
Charities12
Missions10
Bishops08
Holy Father07
Total50

This means that 16,000,000 Catholics would produce \$2,-080,000.00 for education alone, of which \$1,000,000.00 could be set aside for an endowment fund for the Catholic University the first year, the other \$1,080,000.00 being used to defray current expenses of our various Catholic colleges, and each year thereafter \$1,000,000.00 could be made an endowment for *one* Catholic college in each and every state in the Union, so that in forty-nine years we should again commence adding another million to each of our institutions of higher learning. This would give us a *State University* under Catholic auspices *in each State*, which would be fed in turn by all Catholic schools in that particular State. It is much better to concentrate on *one important institution in each State* which is already there established, than to have a lot of smaller struggling ones. And it would mean that we could work out a better and more comprehensive educational program of standardization than it would be possible in any other way.

This plan means that our institutions would be financed completely, thoroughly and for all time: for, we must not forget that the price of all things has ever been creeping upward, and, if we now have difficulty in financing institutions, what are we to say of the difficulties our children and our children's children will have? It is now that we must arrange the nucleus round which they can add their share, thus giving to future generations what will prove more and more difficult with each succeeding generation.

The amounts suggested in the present plan can be best gathered in each diocese by profiting by our experience in the war drives. Let us appoint a chairman and an executive board from members of the congregation, each chairman and member representing the leading walks of life and work which each congregation represents, and let it be the duty for that committee to see that each individual "comes across." This incites a healthy rivalry akin to the guilds of old.

This plan, successfully carried out, will mean that we shall have several millions each year for charity, that our missions will be taken out of their almost unbelievable financial thralldom; and it will mean that America will contribute over a million dollars each year to the Holy Father.

The method suggested has the advantage that it requires no *drive*, a thing that has been overdone recently. It is merely a definite obligation that each undertakes, and that obligation varies with each individual's income; so there is never an excuse for not living up to it, since, when the income falls, one's obligation falls; and vice versa, when it increases, one's obligation automatically increases.

EDWARD J. MENGE.

Marquette University, Milwaukee, Wis.

INCOME ASSESSMENT FOR CHURCH USES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Judging from the common thought that underlies the three articles on the financial support of religion, in the March number, it is manifest that we are making progress in the direction of system in providing funds for church purposes. It is only natural that the trend should be toward this desirable goal, considering the lessons we have been learning from the various money-collecting campaigns conducted during the war months. The budget plan, whereby a careful advance estimate of the financial requirements of the year for all purposes is made, and at the same time an equitable method is devised for the raising of this adequate sum, is going to prove an all-round blessing for both priests and people. First and foremost among the advantages is the prospect that it will put an end to the agony of continuous money messages from

the altar steps. Besides bringing this inestimable relief to the occupant of the pulpit as well as the pew, the budget system commends itself as intelligent, because it takes careful thought of all the needs on the one hand, and on the other of the available resources; as equitable and just, because it apportions the duty of support according to the measure in which it can and should be borne; as comprehensive, because its calculated assessments take in all the members of the parish, as well as the various works, parochial, diocesan, national, and extra-national, that are under ecclesiastical maintenance; and as practical, because its adaptability and efficiency have been proved whenever put to the test. It is gratifying to know that we are about to witness the passing of the old-fashioned ding-dong harangue for funds.

This harping on the same string, Sunday by Sunday, is responsible, probably far more than the reality warrants, for the general impression that Catholics are heavily taxed for church support, and that they give abundantly according to their means. What is the percentage of our Catholic offerings for religion? It is impossible to equate this proposition, seeing that it contains so many unknown quantities. Now and then, however, in a particular instance statistics are forthcoming adequate for forming a judgment for the given parish. A case in point is furnished by a satisfactory financial report for last year received from the pastor of a parish in an Eastern town. This zealous and systematic pastor, in his comment on the contribution figures, expresses his honest satisfaction with the results, and, all things considered, an analysis of the data seems to indicate that his parish is above the average in this respect.

All told, the number of souls in this parish is 2,460; and the actual church revenue for the year 1919, after deducting the balance on hand at the beginning of the year and loans during the year, is shown to be \$25,669.37. The pastor has apparently organized a rather thorough system of checking up the individual parishioner's contributions to religion. These are given under two lists. The first classification contains some 641 names and the amount subscribed by each; they are the dues payers, i. e. heads of families and young men over twenty-one years of age. In the second list are given the names and

contributions of 193 other members of the parish; namely the wage-earners (boys under twenty-one years of age, and women and girls) who are not dues-payers. By combining the two classes we find that there are in all 834 contributors on the double roll.

If we knew the average income of these wage-earners, we could strike their percentage of church support. As the parish under review is in an industrial district, it is fair to suppose that, during last year, the daily income of the male adults did not go below an average of \$5.00 a day; and that the day's pay of the junior wage-earners may be put, according to the 1919 scale in mill, shop, office and store, at the average of \$2.00. On this basis, it is interesting to compute the percentage, and recapitulate the foregoing statistics.

Number of Souls in Parish	2460
Number of Families in Parish	479
Number of Contributors	
(1) Adult male wage-earners	641
(2) Junior wage-earners	193
Total Contributions during year	\$25,669.37
Average Contributions	
(1) Adult male wage-earner	40.09 *
(2) Junior wage-earner	30.37 **
Average Contributions per family	53.59
Average Contributions per individual in Parish	10.43

* $2\frac{1}{2}\%$ of estimated income.

** $4\frac{1}{5}\%$ of estimated income.

These figures and percentages are low as compared with the corresponding estimates from the budgets quoted by "Episcopus" in the March number. For example, the Home Economists set the sum of \$12 a year as the amount that would be expected to be the contribution to church and charity of a family of five, whose income is only \$100. a month (\$23.07 a week—a low wage in these days). If the estimates of church contributions which have been compiled by the Home Economists are the sums that are normally given by non-Catholics in support of religion, the average Catholic is probably giving less than his Protestant neighbor. Be that, however, as it may, the general suggestion of tithing, whether the ratio of contribution be more or less than ten per cent of one's income, is a logical deduction from the budget system, and that system itself is happily coming more and more into vogue. The more

we become accustomed to the Federal Income Tax, which is designed to furnish the funds necessary for the support of the Government, the easier we shall be led to accept a Church Income Assessment, for the support of religion.

PROSIT.

A BISHOP ON ECCLESIASTICAL ART.

To the Editor, THE ECCLESIASTICAL REVIEW.

The lively interest with which your readers keep up the discussion on ecclesiastical art makes me believe that they will be interested in a pastoral on this very subject, which the Right Rev. Antony von Henle, Bishop of Ratisbon, issued to his clergy just before the War.

The letter opens with a call to all the clergy to cherish the works of old church art and to use every opportunity at their hands to improve in knowledge and appreciation of these treasures. It is of more importance, however, that they foster Christian art of the present day. The basis of his whole argument is: the priest must understand Christian art that he may buy intelligently. The body of the pastoral is accordingly a lucid statement of all the foundation principles that go to make up a true religious work of art. These principles have often been rehearsed in the pages of the REVIEW. But the practical conclusion of the Bishop is new, and it may prove a fruitful germ to us in America. He asks:

Of what avail are the best principles if we do not know how they may be realized, or where we may find models to guide us? What we need, therefore, is the knowledge of what religious art of the present day can do, who the artists are, where to find their studios, what characterizes their individual work. To meet this need to some extent we propose to establish a diocesan archive for religious art of the present day.

The plan is this: The diocesan archive is to have three divisions. The first is to comprise photographs; the second, drafts, plans, sketches; the third, prints of religious pictures. The photographs should show works of Christian art of our own day, surely not older than a few decades. Only works of some importance can be considered. Objects in private ownership will also be welcomed, such as tombstones or objects that serve for private devotion.

The second division is to collect drafts, plans and sketches of art works of modern times. It would be impossible to gather all. However, our clergy will greatly oblige us by assisting in collecting the most important modern creations of religious art, especially of our diocese. Of pictures, art glass, vestments, we should have color sketches. In the course of negotiations it should not be difficult to induce the artists to furnish one or the other general sketch for our archive.

The third division is to contain prints of religious pictures, especially such as are furnished in great quantities for the market; such as souvenirs of first Communion, devotional pictures, memorial cards, and the like. Let every buyer ask the firm to send a sample of each kind to our archive.

This archive is to be located in our diocesan seminary. That will be a valuable help to awaken in our seminarians a lively interest in, and a deeper understanding of modern Christian art. But also the clergy, to whom certainly the proposed archive must always be open, will find in it a practical help for all their affairs touching upon art, a living stimulus to noble emulation, a steady impulse to living constructive action in promoting modern religious art.

The photographic material will be arranged according to objects, so that everyone may quickly find what he needs, be it vestments, statues of saints, monuments, chalices, monstrances, church buildings, and the like.

Of course it will take time till our archive will be able to fulfil its promises to their full extent. But much of its task will be done by merely coming into being. The rest will depend on the active coöperation of our clergy. We confidently trust in this coöperation. Then the day will come when we will know almost every important work of religious art; and, on the other hand, every work of Christian art in our diocese will help by its religious spirit and by its noble artistic perfection to build up the kingdom of God in souls.

How deep the meaning when our greatest Christian poet calls art the "grandchild of God" (*Dante*, Inf. xi, 105).

The Christian Fathers proclaim true genuine church art works to be perpetual sermons.

FR. WOLFGANG.

THE STIPEND AND THE OBLIGATION OF MASSES.

Qu. A man leaves two hundred dollars for Masses for his soul. The executor wants to have the Masses said in the parish church of the deceased, and for good reasons wants the Masses announced.

But in this parish the pastor has a rule that only two-dollar intentions for low Masses will be announced. Is the executor justified in having only one hundred Masses said instead of two hundred?

Resp. The obligation arising from the acceptance of stipends for Masses is to be determined by the expressed intention of the donor or testator. Where the donor does not specify his intention in words or by his customary action on former occasions from which it might be deduced, the number of Masses to be said is to be determined by the rule of stipends for manual Masses according to diocesan statute or the will of the bishop. Neither the pastor nor the executor may alter these conditions. The former may not be willing to announce such Masses, and the latter may wish to have them announced. But these dispositions do not enter into the intention of the testator, unless he has indicated it in some way to such effect. "Non licet sacerdoti proprio Marte Missarum numerum minuere vel vi quadam morali offerentes ad reductionem istius numeri inducere; pactum enim conclusum non potest ab uno contrahentium mutari". The pastor may refuse to accept the Masses, because he cannot announce them. But any other course is contrary to the law and spirit of the Church and savors of mercenary conduct.

REQUIEM MASS DURING EXPOSITION OF THE BLESSED SACRAMENT.

Qu. Do the rubrics permit the celebration of a Missa Cantata de Requie during solemn exposition of the Blessed Sacrament at the Forty Hours' Devotion? A pastor in my neighborhood thinks it permissible, if you place a veil before the monstrance during the Requiem Mass, just as you do during the sermon.

Resp. Requiem Masses are forbidden by the rubrics during solemn exposition of the Blessed Sacrament "ob publicam causam," such as the Forty Hours' Prayer (Decr. 14 June, 1873, n. 3302, n. 11). A violation of this rule would constitute a moral interruption of the Forty Hours' Devotion and imply the loss of the indulgences attached to its celebration for all concerned. The placing of a veil before the monstrance means nothing in the case. It is done during the sermon and indicates merely a momentary change of attitude in the act of

reverence or adoration. But a public requiem service is different and constitutes a break in the devotion to the Blessed Sacrament.

In case of a funeral service that cannot be deferred beyond the period of the Forty Hours' Prayer as conducted with us, the proper thing is to have the Mass or service before the exposition of the Blessed Sacrament, or else in a private manner in a side chapel, anticipating or deferring the Requiem Mass, if need be.

An exception is allowed on the second of November, All Souls' Day, when the Requiem Masses proper of the day (not the exequial Mass) may be said at a side altar (not the altar of exposition) in *violet* vestments.

FUNERALS ON SUNDAY AND THE PRAYER PRO DEFUNTO SACERDOTE.

Qu. Would you kindly answer the following questions, which have been bothering some of us lately?

1. Is it permitted to have the remains in the church during the parochial Mass on Sunday, e. g. in places where only one Mass is celebrated?

2. If so, would the proper procedure for the priest be to put off the regular vestments after Mass, and vest himself in black stole and cope for the absolution?

3. In the funeral Mass for priests, which is the correct prayer, "Deus, cui proprium est", etc., from the Mass "in die obitus", or, "Deus qui inter apostolicos sacerdotes", etc., from among the "Orationes diversae"?

Resp. 1. We know of no legislation that prohibits the presence of the corpse in the church at any time except before the Blessed Sacrament solemnly exposed. In this latter case the remains are to be brought to a chapel as far removed as possible from the altar of exposition, and there the funeral services are to be conducted "sine missa, sine cantu, sine ulla sollemnitate" (Van der Stappen, vol. IV, quaest. 254 n. 5).

From the Roman Ritual it would appear (Tit. VI, cap. I, n. 4) that the corpse is to be brought to the church during the morning hours in order that a Requiem Mass may be celebrated for the repose of the soul of the deceased. Now the Mass (if only one is celebrated) in parochial churches must be that of the Sunday or feast for the parish. It seems at least inap-

propriate to have a corpse in the church before the altar when the Mass is not "de requie," that is to say not for the deceased but for the congregation.

2. If nevertheless it is necessary to retain the corpse in the church at this time, then the "Absolutio ad tumulum" is performed after the Mass with black stole crossed over the alb, and with cope.

3. Heretofore the funeral Mass for a priest could be either the first in the Missal—"In Comm. Omn. Fidelium Def."; or the second—"In Die Obitus." But the prayer was the one found under No. 2 of the "Orationes diversae", changing "pontificali" into "sacerdotali" and "pontificis" into "sacerdotis." "Una vel altera missa dici poterit in sepultura cadaveris vel in anniversario pro sacerdote defuncto, dummodo pro eo oratio *Deus qui inter Apostolicos sacerdotes* etc. omnino adhibeatur" (S. R. C., Jan. 29, 1752, n. 2417 ad 8). But the new legislation (Vatican edition of the *Missale Defunctorum*) has changed this rule. In future at the death or funeral of a priest, and on the anniversary only, the first Mass is the one "In Commemoratione Omnium Fidelium Defunctorum," with the prayer either "*Deus qui inter Apostolicos Sacerdotes*" or "*Praesta quaesumus Domine*" (n. 4 of the "Orationes diversae").

LOSS OF INDULGENCES ATTACHED TO ARTICLES OF DEVOTION.

Qu. The new Code (Canon 924, n. 2) states that indulgences cease only when the article to which they are attached is destroyed or sold. Suppose A. has a pair of beads highly indulgenced. He makes a gift of these beads to B. Does B. certainly gain the indulgences? If it is not certain who gains the indulgences, does probability favor A. or B.?

Resp. The Canon in question says: "Indulgentiae coronis aliiusve rebus adnexae tunc tantum cessant cum coronae aliaeve res prorsus desinant esse vel vendantur." This indicates that the indulgences are attached to the object independent of the person to whom the same originally belonged. The indulgences do not therefore cease with the transfer from person to person, as was formerly the case. Beads or any other object thus indulgenced may be given away or loaned, and in each

case the person to whom they are thus given or loaned gains the indulgences, provided they are used in the form prescribed and with the intention of gaining the indulgences. This is the interpretation of the Canon by recent theologians generally.

FAULTIES TO BLESS BEADS.

Qu. Are we priests still at liberty to bless beads and other objects of devotion to which indulgences are mostly attached, or have these faculties been recalled by the recent Code of Canon Law? I understand that Archbishop Hanna was informed officially that priests had no such right.

Resp. This subject has been discussed repeatedly in the REVIEW. The question which Archbishop Hanna proposed to the S. Penitentiary was: "An liceat episcopis communicare presbyteris suae ditionis habitualiter potestatem benedicendi rosaria, etc., de qua in canone 349 n. 1, cum applicatione indulgentiarum observatis ritibus ab Ecclesia praescriptis?" The answer was *Negative*. It is plain from this answer that the Ordinaries are not free to communicate such powers or privileges as were heretofore implied in the customary faculties given to priests with their appointments to parochial service.

It is not so plain, however, that priests who had already received such faculties from the S. Penitentiary or from the Sovereign Pontiff, either directly or through their Ordinaries, may not continue to use them. The exercise might in some cases be illicit because the Ordinary or the Superior has expressly restricted the same within his jurisdiction. But the exercise would not be invalid in any case. Practically, the matter must be decided by the Ordinary for his own subjects. Moreover, allowing that no bishop has the right "habitualiter communicare" such privileges to his priests, it does not imply that he may not obtain the faculty for his priests from the proper authorities. In many cases this would be desirable. In other cases it may be wiser to restrict the use of these privileges to the bishop. But he will be able to say whether or not he can give the faculties. The new Code revokes the right to grant former faculties. The revocation affects the power of bishops in future to grant the faculties or the exer-

cise. In the case of priests who have legitimately received such faculties indefinitely, it would seem to require a distinct act of restriction which revokes them or limits their exercise. The law restricting the bishops' powers does not necessarily eliminate privileges of the past. Canon 10, De Legibus Ecclesiasticis, says: "Leges respiciunt futura, non praeterita, nisi nominatim in eis de praeteritis caveatur." Some canonists take objection to the unequal rights thus created among members of the diocesan clergy. Here it is not a question of rights but of privileges. Even formerly a bishop could restrict such faculties to a certain number of his priests. Privileges, like age, always assume inequalities. In any case the inequality exists between bishops, prelates, and priests of different grade, each having certain prerogatives over the other.

THE LAST SACRAMENTS TO A DYING CONVERT.

Qu. Kindly advise me as to the administration of Viaticum to a convert on his deathbed. The case is not unusual and the circumstances are these: The priest is called to a sick man. On arriving he finds that the patient has been a non-Catholic all his life; but now through the grace of God and the prayers of his Catholic family he wishes to die a Catholic. In the short time left—for the case is urgent—the instruction cannot but be very brief, and the evidences of a proper disposition to receive the Holy Eucharist leave some doubt. May we take for granted that the patient is a fit subject for Viaticum or Holy Communion? I take the case of a man who has been leading a good natural life. Now at death he is more or less passive without any sign however of repugnance or external irreverence.

Resp. If a person in the face of death assents to the eternal truths placed before him—God, his Father; Jesus Christ, his Redeemer; sorrow for sin; hope of forgiveness; faith in the words of Christ and His Church—we should not hesitate in the least to give him all the Sacraments he is under ordinary circumstances entitled to after baptism. In the first place it is to be expected that the Real Presence will Itself supply *ex opere operato* much that is wanting in the disposition of the sick or dying. The gate that Baptism has opened turns in the direction whence light and warmth issue. "I believe, Lord; help Thou my unbelief," is the cry of many a soul in

the face of death. The same is to be said of the graces flowing from Extreme Unction. As for the manifestation of fervor, it must be remembered that it is often a matter of feeling. Feeling is not religion. The strong element in religion is "the will to believe". In the state of sickness all such manifestations of will power are often reduced to apparent passive acceptance of what is offered by the priest. Under these circumstances it may be said that what is seemingly wanting to the convert can—apart from the wondrous grace and mercy of the Sacraments themselves—be given him by the reverent and helpful attitude of the priest who ministers to the dying. The gentle sound of admonition, the act of sorrow for sin devoutly pronounced, the deeply reverent attitude in making thanksgiving after administering Viaticum, emphasizing the power of its grace by invocation for the dying—these and every movement of the believing priest and of those about him are apt to strengthen the faith of the dying man, even if the latter were actuated by merely the fear that in view of death he is to meet the judgment of God.

What a father would do for his dying son or daughter by reassuring them of a home and a heart on their return from a wayward life, the priest may safely do to any man who says: "Father, I wish to come back." Even if he say no more.

THE "ABSOLUTIO PRO DEFUNOTIS" AFTER THE MASS.

Qu. Is it allowed to sing the "*Missa de festo diei*" and after the Mass have the "*Absolutio supra tumulum*"? A certain learned jurist claims it can be done, provided the faithful wish it because it is the "*anniversarium*" of death.

Resp. There is a decree of the S. Congregation (Decr. auth. 3780, n. VIII, 12 July, 1892) which states that the "*Absolutio ad tumulum*" may be given only in such a way as to separate it entirely from the *Missa de festo*. "*Quod si in diebus permissis de mane fiat, nunquam post Missam de die, nisi omnino independenter ab eadem.*"

CONSECRATING THE HOST IN THE LUNA.

Qu. May the host for Benediction be placed in the luna before Mass, and consecrated by placing the luna on the corporal?

Resp. There is no reason why the large host for Benediction may not be consecrated in the luna on the corporal. In such a case the luna should be kept open at the Offertory and the Consecration.

THE BLESSING OF ST. BLASE.

Qu. May the blessing of the throats on St. Blase's day be given on the following Sunday in mission churches?

Resp. The blessing of throats on St. Blase's day, whilst assigned for the feast of the saint in the Ritual (3 February), need not be restricted to the feast, but may be given on the following Sunday or any day in the year.

THE ORATIO IMPERATA.

Qu. In this diocese the Oratio imperata is "Pro quacunq[ue] necessitate". Does that mean the prayer from the Votive Mass "Pro quacunq[ue] necessitate" or the prayer given among the "Orationes ad Diversa" (number 12)?

Resp. It is customary in prescribing the Oratio imperata to designate the Mass from which it is to be taken. When this is not done, it may be presumed that the Oratio imperata is one of the "Orationes ad Diversa", since it is more readily located.

CANDLES ON THE SIDE ALTAR.

Qu. Is it correct to have six candles on a side altar?

Resp. The number of candles on a side altar is not limited, if the rubrics of the liturgical services do not specify it in a particular case. The general rule for arranging the lights on the altars is: Six candles for the High Altar or for the altar on which the Blessed Sacrament is retained—"quia sumptuosius prae caeteris altare hoc exornandum est" (*Caerem. Episc.*, Lib. I, cap. XII, n. 16). The side altars are to have at least two candles—"in minoribus altaribus per ecclesiam saltem duo" (Van der Stappen, *De Celebr. Missae*, Qu. 62, ad II).

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

NEW TESTAMENT WORKS.

I. *Gospel Commentaries.* 1. *Fr. Callan.* Priests will find the commentaries of Rev. Charles J. Callan, O.P. to be ample for routine use, accurate in exegesis, and faithful to the normative decisions of the Roman congregations. Thus far the *Four Gospels* and *Acts* have been published. The *Epistles of St. Paul* are in preparation.

In his practical and critical commentary on the Gospels,¹ Father Callan is eminently safe. To him the "Gospels are books of history, the facts of which are as well attested to us as are the best established facts of any human history."² That is the fundamental and apologetic worth of the Gospels. Their dogmatic value, due to the Author of Sacred Scripture, is ever kept in mind in the course of interpretation.

Most refreshing it is to turn the Gospel of John; and to find only the briefest mention of that Modernistic scarecrow, John the Mystic. The first purpose of John was the establishment of the divinity of Christ; his second purpose was the refutation of errors which had crept into the Johannine communities; and a third purpose was to supplement the Synoptics. Briefly, yet effectively the mystic interpretation of the Fourth Gospel is detailed and set aside.³ Father Callan has done a scientific, and thoroughly Catholic interpretation of John the Historian. If any one desires to see John the Historian juggled into John the Mystic, we regretfully refer him to the recent articles by Father Martindale in the *Catholic World*.⁴

2. *Older Catholic Commentaries.* Among the older Catholic commentaries in English, that of Father Maas, S.J., on *St. Matthew*,⁵ gives an abundance of information, drawn from

¹ *The Four Gospels with a Practical and Critical Commentary for Priests and Students.* By Rev. Charles J. Callan, O.P., Lector of Sacred Theology and Professor of Sacred Scripture in the Catholic Foreign Mission Seminary, Ossining, New York (New York: Wagner, 1918).

² Cf. op. cit., pp. v-vi.

³ Cf. op. cit., p. 404.

⁴ "How to Read St. John's Gospel", *Catholic World*, July to October, 1919.

⁵ *The Gospel according to St. Matthew with an explanatory and critical commentary.* By Rev. A. J. Maas, S.J. (St. Louis: Herder, 1898).

the Fathers and exegetes; and touches upon variant readings, textual difficulties, linguistic erudition, as well as the vagaries of higher criticism. MacEvilly is still to be had. His *Matthew* and *Mark*⁶ are far more extensive than is Fr. Callan's commentary. The volume makes much use of the early versions and interpretations of the Fathers. His *Luke*⁷ follows the same lines, though it lacks the expansiveness of the commentary on *Matthew*. In *John*,⁸ a better order is followed; the Vulgate and English translation of the text are marginal; the commentary occupies the greater part of each page; the volume is divided according to the chapters of John; every chapter begins with the full text of the Vulgate and Challoner's Douai version thereof.

For those, who wish something even more brief than either the exposition of Archbishop MacEvilly or the comments of Fr. Callan, there are the *Scripture Manuals* edited by Fr. Sidney Smith, S.J. *The Gospel according to St. Luke* is by Rev. J. W. Darby, O.S.B. and Rev. Sidney F. Smith, S.J.⁹ *The Gospel according to St. John* is annotated by Fr. Joseph Rickaby, S.J.¹⁰ The notes are meant to prepare students for the Oxford and Cambridge Local Examinations. The same purpose is had in mind by Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S.W.¹¹ *Matthew, Mark and Luke* have appeared. They are very accurate, though elementary, commentaries. Unfortunately the St. Edmund's College series of New Testament manuals has been discontinued. Bishop McIntyre interpreted the *Gospel of St. John*; Rev. R. D. Byles, *Second Corinthians*; and Monsignor Ward, the *Gospel of St. Luke*.¹² In these works, an attempt is success-

⁶ *An Exposition of the Gospels, consisting of an analysis of each chapter, and a commentary—critical, exegetical, doctrinal, and moral.* By His Grace the Most Reverend Dr. MacEvilly, Archbishop of Tuam. 3d ed. (New York: Benziger, 1887).

⁷ *An Exposition of the Gospel of St. Luke, consisting of an analysis of each chapter, and of a commentary—critical, exegetical, doctrinal, and moral.* By the Most Reverend Dr. MacEvilly, Archbishop of Tuam, 2d ed. (New York: Benziger, 1886).

⁸ *An Exposition of the Gospel of St. John.* By His Grace the Most Rev. Dr. MacEvilly (New York: Benziger, 1889).

⁹ New York: Benziger, 1897.

¹⁰ New York: Benziger, 1899.

¹¹ New York: Benziger.

¹² 3d ed. St. Louis: Herder, 1915.

fully made to give essential and useful information in the footnotes, without distressing the student with undue, scientific exegesis. Likewise brief, and yet ample for the student in high school or college, is *The Gospel according to St. Luke*, which Rev. Robert Eaton compiled.¹³ His commentary has already been written up by us in this department.¹⁴

Bishop MacRory's *St. John* may be had in a new edition.¹⁵ The exegete is accurate in his interpretations; in great measure he follows Maldonado, á Lapide, and Corluy. The scholarship is all that a seminary-student would desire. In parallel columns are given the Clementine Vulgate text and the Rheims version, as edited with Cardinal Wiseman's approval. The footnotes refer to the Greek text, when it illuminates the Latin; and give the patristic interpretations of moot-passages. The permanent scientific value of the commentary would have been enhanced, if the language of the Fourth Gospel had received more attention than was possible in two lines and a half. The light thrown on the New Testament by recent papyrus-finds, and by the Hellenistic studies of Deissmann, Moulton, Milligan, and Abbott, would have been well worth at least a passing mention. And the study of the text should not have omitted the important fifth-century Washington MS.

3. *Westminster Version*. We have several times commended this translation of the Greek New Testament into English.¹⁶ One or two regrettable deficiencies have been noted. Fr. Lattey's *Thessalonians* errs in regard to the inerrancy of the inspired text.¹⁷ Fr. Gigot's *Apocalypse* has not a single annotation, that either quotes the words of a Father of the Church or even refers to a Father by name; so it errs in a matter of ecclesiastical discipline.¹⁸

Thus far only one of the Gospels has been issued; it is that of *Mark*, edited by Rev. Joseph Dean, Professor of Sacred

¹³ London: Catholic Truth Society, 1916.

¹⁴ Cf. ECCLESIASTICAL REVIEW, April, 1918, pp. 437 ff.

¹⁵ *The Gospel of St. John with notes critical and explanatory*. 4th ed. (St. Louis: Herder, 1914.

¹⁶ Cf. ECCLESIASTICAL REVIEW, July, 1914, pp. 105 ff.; and April, 1918, pp. 438 ff.

¹⁷ Cf. ECCLESIASTICAL REVIEW, October, 1915, pp. 72 ff.

¹⁸ Cf. ECCLESIASTICAL REVIEW, April, 1918, p. 439.

Scripture, St. Joseph's Diocesan College, Upholland.¹⁹ The introduction is good, despite its undue regard for Protestant authorities. We see the advantage of translating for the laity the very words of the Biblical Commission and the Fathers. Instead, Fr. Dean in his brief introduction, gives *ipsissima verba* of Dr. Swete,²⁰ when the need is not apparent. There is no earthly, much less any heavenly, reason to glory in the fact that a few Protestants agree with our Catholic tradition. In a lengthy, scientific, introduction to *Mark*, the opinions of Protestants are *à propos*; but in a popular foreword to a translation, which makes no pretense of being a commentary on a Gospel, these opinions would better yield place to a few references to the Fathers and ecclesiastical decisions.

Father Dean's translation of *Mark* is faithful; and reads well, though laboring under polysyndeton. We open at random; and note that, of the ten sentences on page 11, nine begin with "And". As Hellenistic *καί*, like Semitic *wau*, has manifold uses beside the conjunctive, its translation may be varied, and at times omitted, in order the better to render the original text.

Priests will hesitate to commend this volume to the faithful, when they find that, in his footnotes, the editor refers rarely to Catholic commentators, and frequently to the works and the very words of Protestants. The law of the Church is that translations of Holy Writ into the vernacular should not be printed, unless "with notes drawn *chiefly* from the holy Fathers of the Church and from learned Catholic writers".²¹

II. Fr. Lattey on the Last Supper. The Council of Trent decrees: "Our elders . . . most clearly held that Our Redeemer instituted this most wonderful sacrament at the last supper".²² Without any doubt, its meaning is that Jesus instituted the Eucharist at His last eating of the Jewish pasch. Fr. Lattey, S.J., in an appendix to Fr. Dean's *Mark*, "tentatively" departs from the mind of Trent. He sets the crucifixion on Friday, Nisan 14; the Eucharistic Supper, on Thursday evening—that

¹⁹ New York: Longmans, Green & Co., 1916.

²⁰ Cf. op. cit., p. xi.

²¹ *Codex Juris*, Canon 1391.

²² Session xiii, 11 October, 1551, Chapter 1; Denzinger-Bannwart, *Enchiridion*, 11th ed., No. 874.

is, the beginning of Nisan 14; and holds that Jesus did not eat the Jewish pasch just before the institution of the Christian Pasch. Why? Because the passover lambs were not slain until the afternoon of Friday, Nisan 14.

1. *Witness of the Synoptics.* That Jesus ate the Jewish pasch, just before His institution of the Eucharist, seems clear from New Testament evidence. "On the first day of the unleavened bread, when they were immolating the passover lambs",²³ the disciples asked Jesus where He would eat the pasch. He sent them to a definite house, to make preparations there; and bade them say to the owner of that house: "The Master says, I will keep the pasch with my disciples at thy house".²⁴ Fr. Lattey tries to show from Talmudic evidence that the lambs were not immolated until Friday afternoon; whereas Mark expressly tells us that some time Thursday "they were immolating the passover lambs." Moreover, the owner of the house must have understood that Jesus spoke of eating the Jewish pasch. And, as a matter of fact, "the disciples did as Jesus had directed them, and made ready the passover".²⁵ How could they have "made ready the passover" without a passover lamb? The disciples clearly understood Jesus to speak of eating the Jewish pasch. They were not deceived, when He said:

With yearning have I yearned to eat this pasch with you, before I suffer. Yea, I tell you, I shall not again eat it, until it has been fulfilled in the Kingdom of God.²⁶

What was "this pasch", which Jesus yearned to eat with His disciples? It was undoubtedly the pasch, He bade them make ready; the very pasch, that they did make ready by procuring a lamb. There is nothing to indicate that the apostles knew of the great Pasch soon to be instituted. All this evidence Father Lattey jauntily waives aside: "Luke xii, 15 *evidently* refers to the Holy Eucharist, however the apostles may have been inclined to take it at the time".²⁷ To us, Fr. Lattey's

²³ Mark 14: 12; Luke 22: 7.

²⁴ Matthew 26: 18; cf. also Mark 14: 13-14; Luke 22: 8-11.

²⁵ Matthew 26: 19.

²⁶ Luke 22: 15-16.

²⁷ Cf. *Westminster Version*, "Mark", p. 77.

interpretation of Luke 22: 15 is not so evident. We may not with *nonchalance* cast aside the meaning, that the apostles took at the time. For it is infallibly true that they prepared the pasch, which they thought Jesus meant to eat.²⁸ And the preparation of this pasch necessarily included the procuring of a lamb. Why, the lamb of the paschal supper was called *the pasch*,²⁹ just as St. Paul later spoke of the immolated Christ as *Our Pasch*.³⁰ It is not very safe exegesis to lay aside this New Testament evidence, merely because later Talmudic authority does not show how Jesus may have procured a lamb for the Jewish pasch Thursday night.

Moreover, we have our Lord's own words to tell us what pasch He yearned to eat. "Yea, I tell you, I shall not again eat it, until it has been fulfilled in the Kingdom of God".³¹ This Semitically colored Hellenistic *until*, *ἕως ὅτου*, like the Hebrew *'ad 'āshér*, refers to the time of its own clause; and implies nothing in regard to the time thereafter. So St. Jerome interprets, "He knew her not, *until*, *ἕως οὗ*, she had brought forth her Son".³² The *terminus ad quem*, referred to by Jesus, is the Eucharistic fulfilment, in the Church (the Kingdom of God), of the pasch He was about to eat. But that pasch and its fulfilment, the type and antitype, cannot be the same. The pasch, which Jesus was about to eat and would never eat again, because it was shortly to be fulfilled, cannot be that very Eucharistic fulfilment. The meaning of Our Saviour is that He will not eat the passover again; it will cease to be a divine institution. "The old order changeth, yielding place to new". The type will be replaced by the antitype; the pasch, by the Pasch.

In Father Lattey's theory, Jesus is made to say: "I will not eat the Eucharistic Pasch again, until It has been fulfilled in the Kingdom of God". Against this interpretation are two facts. First, it is not fitting to say that Jesus received the Holy Eucharist or any other sacrament. Second, there is

²⁸ Matthew 26: 19; Mark 14: 16; Luke 22: 13.

²⁹ Mark 14: 12; Luke 22: 7; Deut. 16: 5-6.

³⁰ 1 Corinthians 5: 7.

³¹ Luke 22: 16.

³² Matthew 1: 25. Cf. St. Jerome, *De Perpetua Virginitate Beate Mariae Liber adversus Helvidium*, P. L. 2: 198-199.

nothing in the Church, which is the fulfilment of the Eucharist, as of a type.

2. *Witness of Trent.* The Council of Trent clearly teaches that Jesus ate the Jewish pasch just before instituting the Eucharist:

For *after He had celebrated the ancient pasch*, which the children of Israel were wont to immolate in memory of the exodus out of Egypt,³³ He instituted a new Pasch, His very Self under visible signs, to be immolated by the Church through priests in memory of His Passover out of this world to the Father.³⁴

To this witness of Trent, Father Lattey replies: "a parenthetical remark of this kind need not be strictly adhered to where there are weighty reasons to the contrary".³⁵ We do not admit that the words in italics are a mere "parenthetical remark". Fr. Lattey rates them wrong. The definition of Trent contains a clear parallelism between type and antitype: between the ancient pasch and the new Pasch; between the immolation in memory of the exodus out of Egypt and the immolation in memory of Christ's Passover out of this world. If we do not strictly adhere to the first part of the sentence, "after He had celebrated the pasch, which the children of Israel were wont to immolate in memory of the exodus out of Egypt"; we destroy the antithesis between type and antitype, which is an integral element in this definition of the council. The *Catechism of the Council of Trent* bears us out, in our interpretation. It says: "After He had celebrated the supper of the passover lamb with His disciples, *in order that the type might give way to the truth, the shadow to the fact*, He took bread, etc."³⁶

3. *Whence the Paschal Lamb?* The Jews had not eaten the pasch, when Christ stood before Pilate, on Nisan 14. For "they did not enter the Pretorium, in order not to be defiled

³³ Exodus 12 and 13.

³⁴ Session xxii, 17 Sept. 1562, Cap. 1: Denzinger-Bannwart, *Enchiridion*, 11th ed., No. 938.

³⁵ Cf. op. cit., p. 77.

³⁶ *Catechismus Romanus ex decreto Concilii Tridentini ad parochos Pii V P. M. jussu editus*. P. ii, Cap. iv, *De Sacramento Eucharistiæ*, Q. 2. 4th ed. (New York: Pustet, 1907), p. 168. The Latin of the above italicized words is: "ut figura veritati, umbra corpori cederet".

and to eat the passover".³⁷ They ate the pasch Friday evening, the beginning of Nisan 15, when the rite was no longer a divine institution. The Last Supper of the Jewish pasch had been celebrated, the pasch had been abrogated by Jesus the night before.

How did Jesus get a paschal lamb? That is another question. The fact that He ate the paschal lamb we deem to be theologically certain, as an immediate conclusion from the *de fide divina* statement of the Synoptics, and the *de fide divina et Catholica* definition of Trent. Hence the denial of this fact *seems* to be rash *in re fidei*. But how was the lamb got?

According to the Mosaic law, "the whole multitude of the synagogue of Israel shall kill it between the two evenings",—that is, between early in the evening and late at night.³⁸ This we take to mean Thursday early in the evening; Fr. Lattey interprets "in the early afternoon of Nisan 14",³⁹ that is, Friday.

The Deuteronomic code reads:

Thou shalt not immolate the pasch in one of thy *cities*, which Jahweh thy God shall give thee; but at the place, which Jahweh thy God shall choose to make His NAME to dwell *there*. Thou shalt *immolate* the pasch at even, as the sun goes down, at the season of thy going out from Egypt.⁴⁰

Neither law postulates that the immolation—much less the killing—of the lambs be on the Temple plot; it must be at Jerusalem, in antithesis to "one of thy cities". Josephus says that, in the time of Nero, during two hours,⁴¹ 256,500 paschal lambs were immolated at Jerusalem. That would mean an average of 2137 a minute! As Fr. Knabenbaur, S.J.,⁴² suggests, there is no need to assume that the priests undertook so

³⁷ John 18:28.

³⁸ Exodus 12:6.

³⁹ Cf. op. cit., p. 76.

⁴⁰ Deuteronomy 16:5-6. We follow the lxx and Vulgate in the interpretations *immolate . . . cities . . . there*.

⁴¹ *Two hours*: "from the ninth hour until the eleventh"—that is from about 3 to 5 p. m. *Bellum Judaicum*, VI, ix, 3; Dindorf ed., vol. 2 (Paris: Didot, 1847), p. 301.

⁴² In *Matthæum* 26:17.

colossal and incredible a task. Each Israelite may have sacrificed his own lamb, Philo tells us, "the whole nation immolates",⁴³ "the Law grants the office of priest to the whole nation".⁴⁴ Fr. Lattey says, these passages are misunderstood by Fr. Knabenbauer; they "merely refer to the people *kill-ing* the animals themselves".⁴⁵ He fails to prove this point. Indeed, we think that Fr. Knabenbauer is quite right in his understanding of Philo. In *Quæstiones et Solutiones*, the Alexandrian Jew interprets Exodus 12: 6 to mean not merely that the people kill the lambs; but "immolate as with one disposition and one mind".⁴⁶

WALTER DRUM, S.J.

Woodstock College, Maryland.

⁴³ *De Vita Mosis* iii; apud Knabenbauer, *In Matthæum*, vol. 2, p. 416.

⁴⁴ *De Decalogo*; apud Knabenbauer, loc. cit. Father Knabenbauer refers to only the page of Philo, and fails to mention the edition referred to; so we have not verified these two citations.

⁴⁵ *Westminster Version*, "Mark", p. 79.

⁴⁶ Cf. *Quæstiones et Solutiones in Exodum*. Sermo i, 10-12; ap. Ryle, *Philo and Holy Scripture* (New York: Macmillan, 1895), pp. 158 ff.

Criticisms and Notes.

L'EVOLUTION DU DOGME. Etude Théologique. Par le R. P. Fr. M. M. Tuyaerts, S. Th. L. Louvain: Imprimerie "Nova et Vetera". 1919. Pp. 254.

This is an illuminating volume, throwing light on the road through a dangerous field. Evolution is the vogue of our times: mistakes are easily made in attempting to determine what evolution or development of Christian doctrine may be admitted. Father Tuyaerts first enumerates various theories that have been proposed, the "systems" of Harnack, Sabatier, Günther, Loisy, Tyrrell, Blondel, and Newman. He then proposes the true Catholic principles on the development of Christian doctrine and determines its extent. The book closes with a consideration of various comparisons that have been proposed to explain the evolution of dogmatic teaching. The true concept of development must be in harmony with the declaration of the Vatican Council: "The doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared" (Const. De Fide Cath., cap. IV). To this sacred deposit there can be no addition; revelations for the universal Church ended with the death of the last Apostle; the Church can only preserve and declare what God revealed; a new dogma is not a new revelation, it is an authoritative declaration by the Church of what was already in the *depositum fidei*, either formally and explicitly or implicitly. Objectively, then, the faith is immutable, but there can be progress, or development, in the explicit proposal and acceptance of what was implicitly contained in revealed truths. These are the guiding principles expressed in the *Commonitorium* of St. Vincent of Lerins (cap. 28). "Nullusne ergo in ecclesia Christi profectus habebitur religionis? Habeatur plane, et maximus. . . . Sed ita tamen ut vere profectus sit ille fidei, non permutatio. . . . Crescat igitur oportet et multum vehementerque proficiat tam singulorum quam omnium, tam unius hominis quam totius Ecclesiae. aetatum ac saeculorum gradibus, intelligentia, scientia, sapientia, sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu eademque sententia". The last part of this famous passage is cited in the Decree of the Vatican Council (l. c.). Albertus Magnus pithily expressed the true notion of the development of Christian doctrine when he wrote that it is "potius profectus fidelis in fide quam fidei in fideli" (3, Dist. 25, a. 1, ad 1). The same is taught

by St. Thomas (see especially 2a 2ae, Q. 1, a. 7). This traditional concept of development Father Tuyaerts expounds and defends, his arguments being drawn from Scripture, Tradition, the Councils of the Church, acts of Roman Pontiffs and the writings of theologians. In the discussion on the extent of the development of doctrine, the reader will find valuable information and solid arguments regarding theological conclusions, dogmatic facts, matters of discipline, approbation of religious rules and philosophical truths related to revealed truth. The rule of guidance for all theologians is the same, viz., the teaching authority of the Church may be exercised in regard to all truths revealed either immediately or mediately, but all do not agree in the application of this rule. Hence in this chapter we find the author dissenting from opinions expressed by Cardinal Billot, S.J., Fr. Grandmaison, S.J., and Fr. Gardeil, O.P., especially in questions relating to theological conclusions. With regard to Cardinal Newman it is gratifying to note that there is a criticism of his terminology more than of his doctrine. In the discussion of these questions there is much close reasoning, some might say subtle argumentation. This was unavoidable in treating subjects which call for accuracy of expression, and there is always truth in the old saying: "Ex verbis inordinate prolatis saepe haereses oriuntur".

D. J. KENNEDY, O.P.

PRAELELECTIONES JURIS MATRIMONII, ad normam Codicis Juris Canonici, tertio edidit Th. M. Vlaming. Tomus I. Sumptibus Societatis Editoris Anonymae, olim Paulus Brand, Bussum in Hollandia. 1919. Pp. 383.

There is a cleanliness, a neatness, a robustness, a four-squaredness in the outward appearance and make-up of this volume that predisposes one at once in its favor and leads one to surmise *ab initio* that it was born in a land where the same qualities are stamped on the character of the people, the clean and the sound Hollanders. This favorable prepossession grows and becomes confirmed as one advances in the attentive perusal of the matter. To put the last note first: it is four-square, not by linear dimensions but by the definite, comprehensive inclusiveness of its plan. Based on the Canons of the Church, it comprises "quidquid futuris [licetne addere, *praesentibus?*] sacerdotibus de matrimonio scire necesse est", that is, "tum ea quae ad doctrinam *fidei*, tum ad doctrinam *moralem* et *pastoralem*, tum denique ad *sacram liturgiam* pertinent". Matrimony therefore in the light of Canon Law and Theology, dogmatic, moral, pastoral, and Liturgy—this is the ground plan. It is unmistakably four-square, comprehensive. With what degree of perfec-

tion the complete edifice is constructed we are unable to say, since we have only the first volume at hand, which has recently passed into its third edition abreast with the new Code. This volume considers Matrimony primarily in the light of the ecclesiastical canons so far as these concern the following points: 1. General notions thereon (C. 1012-16). 2. Promise of Matrimony (C. 1017). 3. Antecedents of Matrimony (C. 1019-34). 4. Impediments (1035-80). Since the Codex comprises some sixty-odd other canons it may be presumed that these will be expounded in the second volume.

So much for the ground plan. As regards the method, suffice it to say that it leaves nothing to be desired. The matter is disposed in the form of questions, answers whereto are given sometimes directly from the pertinent canon, which is then moulded into a theological proposition, and this in turn is established in the usual manner, that is, from Scripture, the Fathers, and the rest. Or the answer is drawn immediately from theology, dogmatic or moral, and similarly proved, or reasoned out.

Finally, as regards the style. This is clarity itself. The author wrote the book originally as lectures to his students. For the last thirteen years he has been engaged in the pastoral ministry. The style reflects the clear-cut, precise, direct method of a consummate teacher, and we are not surprised that it was at the urgency of his former students that the work has been given to the press. Besides this didactic perfection of style, the treatment reflects the wisdom that mellows and ripens in the sunlight of the Lord's vineyard. The priest, therefore, who likes to go back over former studies, no less than the professional theologian, will be helped by this comprehensive, methodical manual.

MAN'S GREAT CONCERN: The Management of Life. By Ernest B. Hull, S.J. New York: P. J. Kenedy & Sons. 1920. Pp. 177.

We have books not a few on the philosophy, the science, the conduct of life: books by non-Catholic writers, many! books by Catholics, a goodly number. Books that see life, some in its physical, some in its intellectual, others in its moral, many more in its social aspects.

Perhaps there is none that takes the subject so thoroughly, so analytically, so synthetically—quite therefore so philosophically—as does the one before us. All this of course is meant *ceteris paribus*, that is, due regard being had to the scope and compass of the work, since it is quite impossible to treat with satisfying exhaustiveness the many issues here brought into the sphere of life's management. It is because Father Hull has contrived to draw so many aspects

and factors of life into the focus of certain luminous principles and to make those principles not simply flash over the surface, but penetrate into their crevices, that his book stands out as in a sense original, and so valuable. These principles are arranged under three heads: ontological, psychological, constructive. The ontological illumine the destiny of man, the law of life, the violation thereof, and the interrelations of human lives; for no man lives unto himself alone. The psychological principles throw light on self-management—the higher powers of the mind and the lower powers of the body; the regulation of the passions being herein comprised. The constructional principles make clear the development of the self—the building of character: bad—the vices; good—the virtues; best—the ideal.

Besides the central spheres immediately illumined by the foregoing truths there are encircling areas of duty, a vast region all illumined by the same heavenly lights. In the first circle lie the duties toward God; continuous wherewith in concentric orbits extend our duties toward self and those of justice and charity toward our fellows: both of the latter groups being amplified into duties growing out of our occupations and states of life.

Such are the general outlines of the treatment. As here jotted down they may seem vague. Not so in the text, as may be seen by a few minuter items from the final section, where the conscience, for instance, of the school teacher and pupil, the merchant and tradesman, the physician, and others, are quickened by searching queries. Queries?—yes, the whole treatment is catechetical, by question and answer. Not every one will like such a method. From a master of clear expression, as is Father Hull, some would prefer to have a more discursive exposition of the matter. On the other hand, the method employed lends itself to definite analysis and to precision of statement and will probably suit the mentality and needs of the majority of lay readers, while the clergy will find the question-and-answer system well adapted to the preparation of religious instruction.

HOW TO SPEAK WITH THE DEAD: A Practical Handbook. By Sciens. New York: E. P. Dutton & Co. 1920. Pp. 136.

To what, if to any, degree a priest is interested in the study of "the phantasms of the living" will depend upon that selective taste which draws one beyond the limitations of purely professional pursuits into the broader field of general culture, with its manifold types of thought-evoking products. Telepathy is just one of these products and is likely to attract only here and there a priest and the

student of psychology. On the other hand, "the phantasms of the dead", if such there be, may be said to concern the whole body of the clergy, particularly at the present time. It is extremely important that priests should have their eye on this new revival of old necromancy; that they should realize the extent and the insidiousness of the danger to which the souls and the bodies of men and women are being exposed, in order that with knowledge of the facts and not with merely *a priori* general notions they may raise their voice in warning. It is impossible of course—happily it is not necessary—that a priest should read or even look into every new accession to the literature of Spiritism that is incessantly streaming from the press. For the most part these works repeat each other—though now and again something is swept ashore that possesses critical value such as Mr. Podmore's *Modern Spiritualism* and Professor Crawford's *Experiments in Psychical Phenomena*. Or they force themselves into public notice, despite their uncritical character, largely because they are enveloped in the *magna nominis umbra*. Such, for instance, is Sir Oliver Lodge's *Raymond*.

The book before us is unique. It reduces Spiritism to a fine art. There are chapters in it, more or less unscientific notwithstanding its parade of the contrary, on the proofs of the soul's survival, on telepathy, on mediums, and so on. They are all, however, subordinate to the practical instructions on "how to speak with the dead". The author's theoretical views regarding discarnate souls are fanciful and crude, a revamping of utterly gratuitous opinions on the transmigration of souls. For instance, here are a few of his conclusions:

"1. Disembodied souls do not depart from this world when 'death' occurs.

"2. They remain for a time free from bodily environment of an ordinary material kind.

"3. Sooner or later they enter into new human bodies, and perhaps, also, in some cases, into new bodies of the lower animals.

"4. During the period of their free existence, while awaiting transmigration, many of them make a practice of haunting localities and living human beings.

"5. They possess in themselves the equivalent of bodies constructed of something analogous to matter and having organisms by which they perceive and act."

This summary, which in the context embraces a few more propositions that are either platitudes or hopelessly confused half-truths, is declared by the author to be independent of any religious teaching:

"It is essentially scientific(!); that is to say, it puts into plain language the conclusions arrived at by impartial students of physical and psychical facts and phenomena, irrespective of whether such conclusions do or do not fit in with ecclesiastical teaching, popular notions, or 'sceptical' dogmatism."

We need not dwell upon the rules formulated by the author. Suffice it to say that they grow out of one fundamental attitude which the would-be conversant with the denizens of the spirit world is required to assume, namely, *expectancy*. In the quiet of his chamber and preferably by night let him wait for the voice from the Beyond. Let him have at hand apparatus for signaling, or pad and pencil for automatic writing. Let him ask, "Are there any spirits here?" If there be, the chances are that they will manifest themselves by signals, raps, or other sounds or voices. If these do not occur, let him be patient and try again. It may be that he is not a good medium. Every human being is more or less a medium, but the first-class medium is born, not made. For this reason, a person who does not succeed by himself in getting messages from Across, should consult the practised medium.

It will be unnecessary to sound a warning here against the fearful danger to which people expose themselves who invite converse with the mysterious beings of the spirit world. The subject is sufficiently discussed elsewhere in the present number of the *REVIEW*. The Catholic with the century-long wisdom and experience of the Church to guide him is forewarned and knows what may befall him should he court these spirit invasions. The present author claims, of course, that "sittings for the purpose of communicating with 'surviving' souls are not attended by devils or by beings occupied mainly in the pursuit of evil." Nevertheless he recognizes that:

"Communicating spirits, whether those who are sought for or those who are what may be termed casual and errant, have habitually a less regard for truth than is the case with highly educated human beings; though, if an average be struck of mankind in general, it does not seem that there is much to choose between the trustworthiness of statements made by the living inhabitants of the earth and the truth of what is said by disembodied spirits. Still, the matter is of some importance, seeing that it bears very materially upon the question of whether individual spirits are always the particular disembodied souls they profess to be."

Pertinent to this is a passage from *Raymond*:

"These are what we call the 'unverifiable' communications; for we cannot bring them to book by subsequent terrestrial inquiry in the same way as we can test information concerning personal or mundane affairs. Information of the higher kind has often been received but has seldom been published; and it is difficult to know what value to put upon it, or how far it is really trustworthy."

"Sciens" admits that:

"This very frank confession of the reports of seances being systematically garbled is a little disconcerting, especially when coming from one of the shining lights of the scientific world; but it probably means no more than that the champions of spiritualism do not desire to arouse antagonism that can be avoided. In the same way it may well be that those persons who, whether as mediums or sitters or in the privacy of individual attempts at communication, happen to come into contact with evil spirits, do not feel disposed to subject themselves to the hostility of the religious world by detailing their experiences."

But enough. We have said so much about the book, not because of its intrinsic value, but because it should be known to the readers of this *Review* as the latest champion of the spiritistic propaganda, one whose author claims for his cause and method the prestige of "science", and the consideration that usually accompanies the "author of recognized scientific textbooks".

PHANTASMS OF THE LIVING. By Edmund Gurney, M.A., Frederic W. H. Myers, M.A., and Frank Podmore, M.A. Abridged Edition prepared by Mrs. Henry Sidgwick. New York: E. P. Dutton and Co. 1918. Pp. 520.

The readers of this *Review* are no doubt so completely absorbed in the realities of life as to be utterly unconcerned about "the phantasms of the living". And yet "phantasms" may be just one of those same "realities". Phantasms, at least in one sense of the term, are given by scholastic psychologists indispensable functions in man's intellectual life; while in the sense in which they are taken in the work above, they may play a very important part in the philosophy both of life and conduct, in which philosophy the priest is held to be a master. But what is the significance attached to the term in these pages? Phantasms as here taken are the appa-

ritions of persons or events to other persons spatially distant and without the ordinary channels of sensory intercommunication.

The question therefore concerns telepathy, thought transference from mind to mind independently of external sense media. Many people claim to have had experiences such as these: Seated in a railway train they are conscious—they say *certain*—that somebody a few seats in the rear is looking at them. Turning round, they confront the fixed stare of the gazer. The veriest coincidence, you will say; and yet the present reviewer had two friends who were such telepathic adepts that they were wont to amuse themselves (*so they said*) by standing to the rear of a gathering of people and by fixity of attention on the occipital portion of certain individuals oblige the latter to face round about. Or you wake in the dead of night and with open-eyed consciousness you see your brother on his deathbed in a Pekin hospital. The next day you receive a cablegram stating that your brother died at midnight (or midday as our globe whirls round). Another coincidence? Possibly. Or you experiment thus: You and your friend agree to seat yourselves in different rooms adjoining or remote and to project into one another's consciousness, images, geometrical figures, numbers, words, and so on. Or when at a distance from each other, say in different cities, you arrange to pick a determined day and hour to read one another's thoughts.

Telepathic transference of thoughts (and by thoughts are here meant states of consciousness including sensations, images, motions, auditory and tactile impressions, acts of the will, feelings, dreams, hallucinations) may therefore be either spontaneous or experimental. Now regarding both classes of events two questions may be asked: 1. Do such phenomena occur—is telepathy a fact? 2. If so, how are they to be explained? A tentative and not improbable answer to the second of these two questions is suggested by "*Veritatis Amator*" in the last issue of this REVIEW. As regards the first question, the most that can be said is that the testimony for the affirmative is not quite evidential, hence not certain. Perhaps it may be called more or less probable.

Now it is the aim and object of the volume at hand to present *in extenso* that evidence. The body of testimony has been taken chiefly from the *Reports of the Society for Psychical Research*. The three writers whose names appear on the title-page are well known for their ability, critical acumen, and general all-round culture. They have sifted the testimony with judicial discernment and calmness and have summed up the verdict in the light of the evidence. The verdict is, as was observed above, that, while telepathy cannot be said to be demonstrated, it rests upon such an accumulation of verisimilitudes that it is unreasonable to deny it some and

even a large weight of probability. Nor is the testimony for telepathy that of a chain argument the complete force whereof is no greater than its weakest link. It is rather like that of a bundle of fagots, the full power of which is the accumulated strength of the individual rods. Supposing the narrations of those who have had telepathic experiences to be true (and there is no reason for the contrary suspicion), the testimonies in favor of actual telepathy appear to be quantitatively and qualitatively sufficient to justify a solid if not a certain judgment. It might be interesting to quote some of the testimony here accumulated, but the force of it depends so much upon the details of the occurrences and the character of the witnesses that the excerpting of this or that example would probably have little value, especially with those readers who are sceptical as to the existence, and those others who are sceptical as to the possibility, of thought-transference. The student who is interested in the subject will go to the book itself.

It should be noted that the present edition is a considerably abridged form of the original, which was published in two goodly volumes in 1886. The curtailment has been effected chiefly by eliminating cases that were either practically duplicates or possessing less evidential value. The original contained seven hundred cases; these have been reduced to one hundred and eighty-six. Some useful notes are added and the whole appears in a more handy and readable form. Much of the material has of course been used by later authors, especially by Myers and Podmore in their well-known books, but the present volume comprises the most notable collection illustrative of telepathy.

THE GREY NUNS IN THE FAR NORTH (1867-1917). By the Rev. Father P. Duchaussois, O.M.I. Toronto: McClelland & Stewart. 1919. Pp. 287.

Most of us have only the vaguest conception of the "Far North". Perhaps we know more about the "Farthest North", the various "dashes" for the Pole having long ago sent their repercussion along the wires of the Associated—and the unassociated—Press. We also know something about the "nearer North". Manitoba has made herself heard everywhere by having "a school question", while Alberta and Saskatchewan are perennially famed for their vast prairies, heaving with billows of golden grain. But when you reach Athabasca you approach the borderland of mystery. Beyond that stretches Mackenzie, twained by its tremendous river, draining a million miles of mountain and valley, and rolling to the Arctic seas a flood of half a million cubic feet per second; a region embosom-

ing inland seas, one of which (Great Slave Lake) could hold Ontario and Erie, while another equals Huron, Georgian Bay included; a vast land of storm and mist, frozen solid during eight months of the year and liberating in its short but torrid summers myriad swarms of insects that make up by their ferocity for the brevity of their opportunity. And yet on this land of frozen death some scattered tribes of Indians manage to live—live on the fish of river and lake and from the flesh and the pelts of the beasts that lair in the dark forests, rather than from the soil, which is fertile enough in the well-watered valleys.

These sparse bands of the red men (they are not Eskimos) were among the culturally lowest and the morally most degraded types of humanity until the heroic Oblates of Mary Immaculate came into their midst to share their poverty and suffering and to raise them up to the decencies of civilization and the consoling hopes and helps of Christianity. That the devoted missionaries have so far succeeded in their efforts that about three-fourths of the six thousand population of Mackenzie have been redeemed from paganism to the Catholic Faith and civilization, is in a large measure due to those heroines of the Cross, the Grey Nuns. How these rightly named Sisters of Charity aided and supplemented the self-sacrificing Oblates is worthily told in the book at hand. There is first a sketch of the life of Madame d'Youville, the saintly Mother of the Order. She laid the foundations deep in poverty, self-denial and suffering, the bed-rock of the Cross, and it is the highest praise that can be given to her spiritual daughters—whereof there are some four thousand laboring in hospitals, asylums, and schools throughout Canada and in the dioceses of "the States"—that they have proved true to the spirit of their foundress. How fully this praise is due in particular to the intrepid bands who during the past fifty years have left the mother-house in Montreal to face the journey to the Far North and to toil unto the end amidst the privations and the (quantitatively) small spiritual harvests of those relatively barren regions, forms the bulk of the present story.

The account of those journeys, the dangers (the sufferings from storm and flood), the countless privations, and the trying labors of establishing foundations in the few scattered settlements, so-called Forts, as told by the present writer, is, it goes without saying, a most edifying and instructive narrative. It is none the less an intensely human and a touching story. Rehearsed in large part from the simple and sincere records and letters of the nuns and the missionaries, it bears the earmarks of authenticity, while the writer's sympathy with his subject gives it a touch of genuine human feeling and noble inspiration. The experience of these intrepid religious is,

of course, more or less duplicated in the lives of all those devoted women who leave their loved home, the home of the sheltered Novitiate, to spend their lives among degraded savage peoples. The Salesian Sisters who labor amongst the barbarian Terra del Fuegians on the frigid coasts of Magellan, as well as the Benedictine nuns who spend themselves amidst the African tribes on the torrid shores of Lake Uganda, can tell of sufferings and privations no less dire, of escapes no less thrilling than are here recorded of the Grey Nuns of the Far North.

Fortunately for the Catholic body, clerical as well as lay, the latter have found in the present writer a narrator who both knows and feels, who has vision and the power of expression. It is to be hoped that the book will find the sympathetic reading it deserves, and that the interest it awakens may result in a more generous coöperation with those heroes and heroines who sacrifice their lives in the inhospitable mission fields of the Far North. *Majorem hac dilectionem nemo habet quam ut animam suam daret pro fratribus suis.*

Literary Chat.

The first number of the *Gregorianum* was issued from the Gregorian University press in January and has recently come to hand. As has been announced in these columns, the new quarterly is devoted to Theology, Philosophy, and the contiguous sciences. Its contributors are the Professors of the University, assisted by other members of the Society of Jesus. Latin and Italian are the languages employed.

With no high-sounding salutatory, but with a bare announcement of its program and policy, this robust-looking and neatly caparisoned champion of Catholic truth makes its bow to the learned world. Six leading articles appear on its program—three in Latin, three in Italian. Of the former trio the first, by Cardinal Billot, treats "De Deo Causa Efficiente, Exemplari et Finali": the second, by Fr. Vermeersch, S.J., "De Mendacio et Necessitatibus Commerci Humani". Both these are articles to be continued. The third paper is entitled "Quonam spectet Definitio Concilii Viennensis

de Anima". Of the Italian articles, the first treats of Christian perfection according to Saint Thomas, by Fr. Marchetti, S.J.; the second, by Fr. Geny, S.J., is on "Metaphysics and Experience in Cosmology"; the third on "Consciousness and Psychic Events", by Fr. Goretti Miniati, S.J. We mention these titles and writers in order that the reader may have some idea of the scope of the *Gregorianum*. It goes without saying that the articles are scholarly, solid, and, while based on the "philosophia perennis", envisage the problems that confront the Catholic student at the present time.

Besides the articles mentioned, the number contains "Notes and Discussions", book reviews, and "Scientific Notices". Altogether the *Gregorianum* bids fair to answer, and to answer satisfactorily, a need felt by students of theology and philosophy.

Two very important departments of the N. C. W. C. were organized in Washington early last month, namely,

that of Social Action under the Presidency of Bishop Muldoon, and that of the National Catholic Women's Council, under the direction of Bishop Schrembs. The committee representing the former department comprises some of the most prominent authorities, clerical and lay, on social and economic matters, and as at present organized they bid fair to effect great good along these lines throughout the country. Amongst the various arrangements that are being made to develop and promote Social Action is the giving of free lectures by eminent Catholic speakers to our colleges and seminaries. It may be hoped that this function of the department will help to create and foster leadership, the most vital need to develop Social Action.

The Women's Conference was full of enthusiasm. Thirteen out of the fourteen provinces were represented. A Constitution and By-Laws were framed and adopted; so that this new agency for nationally organizing the Catholic womanhood of the United States being now established the Church may look for universal help in carrying forward those beneficent projects in which women are the natural workers.

It goes without saying, of course, that both these organs of the N. C. W. C. are essentially dependent upon the wisdom, enthusiasm, and self-sacrificing zeal of the leaders, while these qualities will be ineffective unless supported by the same qualities functioning in the Catholic associations already existing wherewith these national councils are to coöperate; and since these depend inevitably upon the local clergy, it is self-evident that it is upon the latter that the efficiency even of the central bureaus will in the last analysis depend. However, since the interdependence is mutual if not equal, there is a well-founded hope—which is justified by "the big things" accomplished by the agencies of the N. C. War Council—that equally "big things" will be done now that "Welfare" has taken the place of "War" in the title of this great Catholic organization.

There is no one road to Rome. All roads were once said to lead to the seven-hilled city by the Tiber, and still, ever since the time when Peter's successor took the place of Cæsar's, the ways that lead to the Capital of the world-wide Kingdom of Christ have been multiplying. No two pilgrims travel by the same path; the motives for the starting, the experiences by the way, the reaching of the goal—these all vary with different individuals. And so the story of each holds out its own zest and profit.

My Road to Rome is a neat little pamphlet, introduced by the Bishop of Harrisburg, in which the writer, Miss Anna Dill Gamble, narrates her religious experiences and their fruitage into Catholic light and strength. It is a chapter from the autobiography of a mind irrefragably logical in its deductions, of a heart that was ardent of truth, of a character transparently sincere with itself, and with God. That such a soul should reach the light might seem but the logical outcome of a psychological process. "Sed non in dialectica constituit Deus salvum facere mundum." Here, as always, the way lead *per crucem ad lucem* and though there is less told of the cross than of the light, there is sufficient evidence that the way in this as in every similar pilgrimage lay along the King's own Highway. Besides its thought and soul-value, the story is charmingly written, the rigidity of the logic being relieved by occasional touches of wit and humor. The pamphlet will be perused with profit by Catholics and with greater advantage still by non-Catholic readers.

A neat little volume entitled *Historical Struggles for the Faith*, by John Gabriel Rowe, author of the well-known *Romance of Irish History*, contains a collection of papers treating briefly but graphically of some of the leading Confessors who suffered for the faith in the persecutions in England during the sixteenth and seventeenth centuries. It is a book every Catholic will be the wiser and the better for reading, since it combines historical information with the inspiring lessons of Christian

heroism. (St. Louis, Mo.: Herder; London: Sands & Co.)

Fr. Eymieu has an instinct for producing the book that is needed and the art of giving it the form that appeals. Sufficient evidence of this is the fact that the first part of his work on self-government, *Le Gouvernement de soi-même*, an essay in practical psychology, has reached its thirty-fourth edition; and the second part, its twentieth. Two other parts of this remarkable work are still under way. His *Providence et la Guerre* is already in an eighth edition, while several other of his books on kindred topics have been almost equally successful.

Recently, another notable work has come from the same gifted pen. It considers the part played in modern science by Christian believers, *La Part des Croyants dans le Progrès de la Science*, in the nineteenth century. Only the first volume of this valuable addition to apologetical literature has so far appeared. It treats of Christians who have been prominent in the exact sciences, that is, mathematics, astronomy, thermodynamics, optics, electrodynamics, and chemistry. Over two hundred names of men noted in these branches of experimental knowledge and who at the same time have been Christian believers are summoned in proof of the statement which, for the rest, must be *a priori* true and self-evident, namely that science and faith are perfectly compatible and that a man may be at once a devout believer and an expert in physical science. We have several books in English establishing the same thesis. The present work by the learned French Jesuit bids fair to be a more elaborate document. The volume is convenient and well indexed. (Paris, Perrin et Cie.)

We have had previous occasion to call attention in these pages to the *Negro Year Book*. The issue for 1918-1919 is, like its predecessors, a veritable encyclopedia of matters pertaining to its theme. It would be hard to think of any topic pertinent to the Negro—his history, education, progress, present status under almost

every aspect—that is not considered. The work of the Catholic Church is, we believe, fairly described in so far as the details at the time of the volume's issuance were accessible to the compiler. The book does honor to the ability, industry, and zeal of its editor, Mr. Monroe Work of the Tuskegee Institute.

Referring to the Slave Trade carried on by the Spanish Conquerors, we find a chronicle of their iniquities. We miss, however, an account of the efforts of the Church to prevent as far as possible the inhuman traffic, or of the heroic struggles of the missionaries to relieve the sad condition of the slaves. The editor is probably unaware of what was accomplished in this direction by St. Peter Claver. Things worth recording in the Year Book are to be found in such an easily accessible and reliable a source as *The Catholic Encyclopedia*. (See article *Peter Claver*, Vol. XI; and *Slavery*, Vol. XIV.)

Two volumes of "spiritual conferences" by Dom Columba Marmion, the Abbot of Maredsous in Belgium, have recently appeared from the Abbey Press. The one bears the title *Le Christ, Vie de l'Ame*, the other, a continuation thereof, *Le Christ dans ses Mystères*. Embodying spiritual instructions on meditations originally delivered to religious, these companion studies of our Lord as the Divine Exemplar, the meritorious and the efficient cause of the soul's perfection, reflect a profound insight into the theological principles of the spiritual life, together with a simplicity of form and mode of presentation that assign them *de jure* a place of distinction in our best ascetical literature. Both as books for spiritual reading and as manuals of meditation they deserve commendation. The latter function is greatly facilitated by the unusually copious and well-digested tables of contents. (Desclee et Cie., Paris.)

The late Abbé Lemoine, who died on the last day of 1918, left a posthumous work, *Je Crois en Jésus Christ*, a supplementary volume to a former book, *Je Crois en Dieu*. A

professor for many years in l'Ecole Saint-Croix, the preparatory seminary of Orleans, he was essentially a teacher, uniting philosophical acumen and breadth of view with the power of poetical expression. These qualities reveal themselves, together with a certain instinct for practical application of truth to life, in these post-humous reflections on our Lord's life and teaching. Like the two books mentioned above, *Je Crois en Jésus Christ* is a collection of solid, devout and practical meditations. (Paris: Pierre Téqui.)

A chair of asceticism has been established in the Gregorian University at the desire of the Holy Father. It may well be that the example will be followed in many other institutions of clerical training. While there is already a fairly abundant literature to meet the demand entailed by such a course of study, new books are sure to be produced envisaging the matter from various points of view. A recent little volume meriting consideration in this connexion has recently come to us from Téqui, Paris. It is entitled *La Vie Interieure*, and is from the pen of Père L. Dehon. The title is sufficiently ample to indicate the scope of the work. For the rest, the matter is presented in a form and shape that adapt the book to didactic purposes, while the style is sufficiently untechnical to meet the tastes of the general reader.

While our ears are being continually assailed by the reëchoing cries for justice to the dependent peoples, the demand for the recognition of the rights of the Holy See is but feebly proclaimed. The main reason for the lesser insistence in this case is sufficiently patent. There is, however, one reason which, though less obvious, is on that very account all the more potent, namely, that the Roman Question, despite the fact that it has been before the world for half a century, is not understood. Why in turn this should so be need not concern us here. Suffice it to say that whosoever would recognize this to be a fact, and would at the same time clarify his own mind upon the real meaning of the Roman situation, should read with due care a pamphlet written in Italian

by Dr. Casacca, O.S.A., and ably translated into English by Dr. Hickey, O.S.A. The booklet, which is entitled *The Pope and Italy*, contains just three-score pages, but into this relatively small compass is gathered a wealth of luminous ideas, and of conclusive and at the same time dispassionate argumentation concerning the foundations, the nature, and the extent of the Papal claims—an exposition such as we shall look for in vain in any other equally convenient and compendious document.

Dr. Casacca is, as everybody knows, an adept at cogent reasoning, but at the same time he is fair, objective. He shows that the claims of the Holy See have to fear its friends, who employ irrelevant and outworn methods of defence, the over-emphasis of supernaturalism, no less than its enemies, who argue from the *status quo*, ignoring its injustice.

As the Archbishop of Philadelphia in his brief but comprehensive introduction to the pamphlet takes note: "The Papacy can do without the States of which it was spoiled. It cannot live without freedom and independence", independence which the Italian government originally guaranteed but which its so-called "Law of Guarantees" has failed to guarantee. The clergy and the laity alike should study Dr. Casacca's exposition and defence of the Papal claims, and give his splendid thesis the wide circulation it deserves. The pamphlet is issued by John Joseph McVey, Philadelphia.

Is there a revival of religious life going on in France? Reports that came to us from eye-witnesses during the war would make one at least sceptical on this point. On the other hand, such accounts represent individual and therefore very limited experiences and would be no safe criterion of religious conditions generally. A witness who seems to speak from much experience and who cites considerable testimony for his opinion, discovers a very decided and a widespread renaissance amongst the youth of his country. In two volumes entitled *Le Renouveau Catholique*: "Les Jeunes [Vol. 1] avant et [Vol. 2] pendant la Guerre",

M. Rouzic traces the beginnings and the progress of this revival. During the past few decades a reaction against the previously prevailing popular 'isms has set in. The pseudo-scientism, agnosticism, modernism, theosophism, occultism, Boudhism—to mention only the more prominent allures—of “the terrible 'eighties” have lost or are losing their hold on the young, and the intellectual as well as the moral and religious claims of Truth as embodied in Catholicism are regaining their former hold on the youth of the nation. The writer inquires into the causes, marks, results of this renewal prior to the war. The war itself he

finds had its own special fruitage in the same direction, as is evidenced by the spirit with which young France entered into and persevered through the struggle—a patriotic and democratic spirit which he thinks was largely prompted and sustained by religious motives and forces. Whether or not one accept *in toto* the optimistic outlook taken by M. Rouzic, one cannot but rejoice at his reading of the signs of the times and at the hopeful prospect for France and the Church generally which his retrospect and present survey appear to justify. (Paris, Pierre Téqui.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

JE CROIS EN JÉSUS-CHRIST. Par l'Abbé Lemoine, Chanoine honoraire, Supérieur Général de l'école Saint-Croix d'Orléans. Pierre Téqui, Paris. 1920. Pp. 329. Prix, 6 fr.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Speciale: IX, La Justice envers Dieu. Carême 1919. Par le R. P. M.-A. Janvier des Frères Prêcheurs. (*Conférences de N.-D. de Paris.*) Paris: P. Lethielleux. Pp. 360. Prix, 6 fr. 30.

LE CHRIST VIE DE L'ÂME. Conférences spirituelles. Par D. Columba, Marmion, Abbé de Maredsous. Préface de S. É. le Cardinal Mercier, Archevêque de Malines. Huitième édition. Abbaye de Maredsous, Belgique. 1919. Pp. xiv—625. Prix, 6 fr. 50 (majoration comprise).

LE CHRIST DANS SES MYSTÈRES. Conférences spirituelles. Par D. Columba Marmion, Abbé de Maredsous. Troisième édition. Abbaye de Maredsous, Belgique. 1919. Pp. xii—612. Prix, 6 fr. 50.

LE DROIT CANON DES LAÏQUES D'APRÈS LE NOUVEAU CODE. Par J. Louis Demeuran, Docteur en D.C. P. Téqui, Paris. 1919. Pp. xii—251.

PRIÈRES DE LA VIE INTÉRIEURE. Pierre Téqui, Paris—6^e. 1919. Prix: 1 fr. 50, majoration comprise.

DIEU ME SUFFIT! Spécialement dédié aux amis du Cœur Eucharistique de Jésus. Par Arsène Krebs, C.S.S.R. 70^e mille. Pierre Téqui, 82 rue Bonaparte. 1920. Pp. 249. Prix, 2 fr. franco.

LA VIE INTÉRIEURE. Ses Principes, ses Voies Diverses et sa Pratique d'après les meilleurs auteurs ascétiques. Par le R. P. L. Dehon, Supérieur Général des Prêtres du Sacré-Cœur de Saint-Quentin. Pierre Téqui, Paris. 1919. Prix, 3 fr. 50 (majoration temporaire: 30%).

MARIAGE-CÉLIBAT. Vie Religieuse. Par J. Millot, Vicaire Général de Versailles. Pour les jeunes filles. Pierre Téqui, Paris. 1919. Pp. 285. Prix, 3 fr. 50 (majoration temporaire: 30%).

MASS IN HONOR OF OUR LADY OF PEACE. By the Rev. L. A. Dobbelseen. O.Pr. M. L. Nemmers, Milwaukee, Wis. Score, \$1.00.

PHILOSOPHICAL.

AN ETHICAL SYSTEM. Based on the laws of Nature. By M. Deshumbert. Translated from the French by Lionel Giles, M.A., D.Litt. With a Preface by C. W. Saleeby, M.D., F. R. S. Edin. Chicago and London: Open Court Publishing Co. 1917. Pp. xii+231. Price, \$0.75 (2/6 net).

LE RELÈVEMENT NATIONAL. Les Temps Nouveaux. Par Mgr. Gibier, Évêque de Versailles. Pierre Téqui, Paris. 1920. Pp. 386. Prix, 5 fr.

LE RENOUVEAU CATHOLIQUE. Les Jeunes pendant la Guerre. Par Louis Rouzic, Aumônier "Rue des Postes". Pierre Téqui, Paris. 1919. Pp. xix+297. Prix, 3 fr. 50 (majoration temporaire: 30%).

LA CRISE DE LA NATALITÉ DEVANT LA CONSCIENCE CATHOLIQUE. Par Mgr. De Giberques, Évêque de Valence. Cinquième mille. Paris-6^e: Pierre Téqui. 1919. Pp. 21. Prix, 0 fr. 25.

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CONTENTS

THE SOUL OF JESUS CHRIST.....	505
The Rev. H. B. LOUGHNAN, S.J., Dublin, Ireland.	
CLERICAL AID FUNDS AND SOCIETIES	517
The Rev. THOMAS M. CONROY Crawfordsville, Indiana.	
OUR LADY AND THE SACRAMENTS.....	532
The Rev. FRANCIS J. CONNELL, C.S.S.R., Mt. St. Alphonsus, Esopus, New York.	
A METHOD OF MISSION SUPPORT.....	540
FLOYD KEELER, Field Secretary, Catholic Students' Mission Crusade, Washington, D. C.	
PROPERTY RIGHTS OF PARISH PRIESTS.....	545
The Rev. T. SLATER, S.J., Liverpool, England.	
LITURGICAL CHANT MOVEMENT IN THE UNITED STATES.....	554
MARYKNOLL MISSION LETTERS. XII.....	556
The Rev. JAMES E. WALSH, Kochow, China.	
A QUESTION OF VALIDITY OF MARRIAGE.....	562
CATHOLICS ADVISING PROTESTANT BAPTISM.....	565
AUTHORSHIP OF THE "MEMORARE".....	568
RAISING THE PEW RENT.....	571
The Rev. N. J. LENTZ, State Centre, Iowa.	
WEEKLY ENVELOPE COLLECTIONS.....	577
CHURCH INCOME TAX.....	580
SURVEY OF THE PRESENT CONDITION OF PHILOSOPHY.....	584
The Rev. CHARLES P. BRUEHL, Ph.D., Overbrook Seminary, Philadelphia.	
RECENT HYMNOLOGICAL ITEMS.....	589
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University of America.	

CONTENTS CONTINUED INSIDE

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—MAY, 1920.—No. 5.

THE SOUL OF JESUS CHRIST.¹

IN the old folio tomes of medieval theologians there is much beautiful matter which needs to be reclothed in modern garb and presented to the twentieth-century reader. For in their leisurely style the Schoolmen discussed their theology at length and probed deeply into the various questions which arise in connexion with the dogmas of our faith. I propose here to set out a theory which eventually came into favor after years of discussion and debate, when Spanish Cardinals took sides against their brother Cardinals, and learned books poured out from the printing presses, and the halls of the great universities rang with long and heated discussion. For men were asking what is that union with Christ our Lord which He promises as the special fruit of the worthy reception of the Blessed Eucharist. "He that eateth my flesh", He tells us, "and drinketh my blood, *abideth in me and I in him*. As the living Father hath sent me and I live by the Father; so he that eateth me, *the same also shall live by me*" (John 6: 55-56). What does this promise mean, and how is it fulfilled?

To this question there were given in succession three different answers, each yielding pride of place to the other, until finally the third came to be accepted by not a few of the very

¹ The object of this article should not be misunderstood. We are not defending a personal view, but are merely propounding an opinion held by a learned Spanish Cardinal in the seventeenth century. It should be of interest historically as a piece of original thinking which met with the warm approval of many learned theologians, amongst whom were two "qualifiers" of the Inquisition. Clearly, no one is bound to believe it; but if it helps to devotion, there seems no reason why one may not accept it if he chooses. Our purpose, then, is not to advocate the acceptance of this theory, but merely to give an outline of it and to sketch briefly the arguments on which its author relied and his answers to the objections urged against it.

best theologians, although it had to pass through a baptism of fire before it was admitted as a tenable opinion. Its classic exponent and defender was a Jesuit Cardinal Cienfuegos, who, in his *Vita Abscondita*, published two theses on the Blessed Eucharist; the first deals with the sensitive life of Christ our Lord in the Sacrament of the Altar, while the second asserts that the abiding presence of our Lord within the worthy recipient of the Eucharist is to be explained by the indwelling of His soul. This latter opinion we shall briefly sketch and shall defend it as a view which may quite reasonably be accepted and turned to practical account; for the arguments of the learned Cardinal seem to have very strong force—though perhaps they are not absolutely convincing.

We shall better understand this opinion if we trace its historical development. Men were faced with our Lord's promise cited above—"He that eateth my flesh and drinketh my blood, abideth in me and I in him; as the living Father hath sent me and I live by the Father, so he that eateth me, the same also shall live by me." All were agreed that this union at least includes the notion of proximity or physical contact between the Sacred Species and the body of the recipient. But no one asserted that this was the special effect of the Sacrament, for such nearness is had even in the case of those who receive unworthily; in itself it is nothing more than the contact between the ciborium and the Hosts therein contained. Likewise all admitted that this union promised by our Lord in such explicit terms at least implied a union by affection and love, that there was given an increase of sanctifying grace and of the virtues of faith, hope, and charity—those supernatural elicitive principles which theologians call "habits".

Here, however, opinions were divided. Was this union by affection and love whereby we shared in God's choicest gifts, the abiding presence of our Lord which He mentions in the sixth chapter of St. John? Did such an explanation go far enough to account for the fulfilment of the promise, "he abideth in me and I in him"? For many years the view found favor that Christ's promise meant nothing more than this moral union. But though all admitted that the Blessed Sacrament produced this effect in us, it gradually became clear to not a few thinkers that this description of the indwelling of Christ our

Lord was not quite satisfactory, since it failed to attribute to the Blessed Eucharist a special grace which was not to be obtained in any other way. For this moral union consists essentially in sanctifying grace and all the sacraments confer this gift. They either introduce the soul to the friendship of God or strengthen and intensify that friendship, and thereby effect that same union of love, that same indwelling of God, which is produced by the Eucharist; whereas the words of our Lord naturally refer to some union which is peculiar to the Blessed Eucharist; for of no other sacrament does He say: he that receiveth this sacrament, abideth in me and I in him. And besides, the Council of Florence states that one of the special effects of Holy Communion is that it "unites with Christ". Therefore it is hardly a sufficient explanation of this union to say that it consists in sanctifying grace.

And there was another reason why, at the time of the Reformation, Catholic theologians objected to interpreting in a spiritual or mystical sense the word "he abideth in me and I in him"; for it gave the Reformers an easy ground of attack against those who attached a literal meaning to the promise of the Blessed Eucharist made in St. John, chapter six. Catholics, insisting on the literal meaning of the words "he that eateth my flesh", rejected the spiritual interpretation, according to which we "eat" Christ when we are united to Him by grace. "Why then," the Calvinist might naturally urge, "do you put a spiritual or figurative meaning upon the second part of the sentence? The words are, 'he that eateth my flesh . . . abideth in me and I in him'; on what principles do you assert that 'he abideth in me and I in him', must not be taken to mean a real presence, while 'he that eateth' can only mean a real eating? Be consistent and interpret the first clause spiritually, since you so understand the latter part of the sentence."

Influenced by considerations of this nature, Cardinal Mendoza about the year 1570 rejected the spiritual interpretation of the words "he abideth in me and I in him," and defended a real and permanent presence of Christ within the soul of the worthy communicant. He propounded his views in a sermon, and being attacked by his contemporaries for discarding a time-honored opinion and for introducing a novel and unheard-of view, he set out his theory more fully and clearly in book

form. His teaching was later adopted by Vasquez, who modified it somewhat and illustrated it by a comparison which we shall also introduce. Briefly the view is this. So long as our Lord remains beneath the consecrated Species, there is a real substantial union between His sacred flesh and the body of the recipient; and when, upon the Species ceasing to be any longer those of bread, Christ is no longer bodily present, there remains a real union between Him and the person who has worthily communicated; this union is something more than one of affection and love such as exists, let us say, between a mother and her son; as a result of it our Lord rightly regards the body of the communicant as being in some real sense His own; marriage affords an illustration of such an abiding union: for by the perfection of the marriage the husband and wife become "one flesh", so that no power on earth can untie the bond that joins them: new and stronger obligations result and each party regards the other as belonging to himself or herself in a very special way. "So also men ought to love their wives as their own bodies. He that loveth his wife loveth himself" (Ephes. 5:28). In like manner the soul was espoused to Christ by faith, was wedded to Him in Baptism, and this union was completed by the worthy reception of the Blessed Eucharist. In some true sense the Divine Lover and the worthy communicant have become "one flesh" and are in consequence permanently and really united. Hence we have the realization of the promise "he abideth in me and I in him". We can sum up this theory in one short sentence: there is a real substantial union between the flesh of Christ our Lord and that of the worthy receiver; this union lasts as long as Christ remains present under the Species; after these are changed there is a moral permanence of this real presence.

Although a number of theologians of great repute can be cited for this opinion, it is explicitly and unreservedly rejected by Cardinal Cienfuegos for the following reasons. In the first place it is impossible to conceive of what is meant by a real substantial union existing temporarily between the sacred flesh of our Lord and that of our bodies. For, though we receive Him under the form of food, His body does not thereby become part of us as does the natural food we eat; since before they are assimilated by the system, the Species of bread are changed,

and therefore our Lord is no longer bodily present under them. And again, we cannot admit a real substantial union between two things, unless these form one whole—be this one person, or one nature, or one continuous substance, as when water is added to water; but any such unity formed between ourselves and our Lord Jesus Christ is quite inadmissible. On these grounds Suarez labels the idea as “not only improbable and absurd, but also more than ‘rash’”.²

In the second place, such a union cannot be put forward as an explanation of the abiding presence of Jesus Christ within the communicant; for on this theory the union is not by any means permanent. Moreover it does not of itself sanctify, and therefore is not as precious as habitual grace, and accordingly cannot be the chief effect of the Blessed Eucharist.

Thirdly, the analogy of the union which results from the perfection of a marriage does not explain matters; for when it is analyzed it leaves us merely with a moral union, or one of affection and love; but as this is produced and fostered by grace, we have not differentiated the primary effect of the Eucharist from that which is common to all the sacraments.

To conclude, then, we find that this second explanation of the Master's promise, ‘he that eateth my flesh and drinketh my blood, abideth in me and I in him’, is not only inadmissible in itself but does not account for the permanent character of that real presence which seems to be meant by the words He used; moreover on this view the Blessed Eucharist produces no effect peculiar to itself.

We now come to the once famous theory of Cardinal Cienfuegos. He bases his view on the text cited above, and on the verse which follows it in the sixth chapter of St. John, namely, “As the living Father hath sent me and I live by the Father; so he that eateth me, the same also shall live by me”, and thirdly on St. Paul's words “I live, now not I, but Christ liveth in me”. This latter text, however, he uses only as a confirmatory argument, in that on his theory it bears a very real and beautiful sense if it is taken as spoken by St. Paul with reference to the Blessed Sacrament.

By way of clearing the ground, we premise the following remarks. First, our Lord is clearly indicating an effect which

² 3 partem, D 64, Sect. 3.

is peculiar to the reception of Holy Communion, when He says "he abideth in me and I in him"; secondly, His words must be taken in their literal meaning since we assert that He is thus speaking literally when He says, "he that *eateth* my flesh"; thirdly, this real presence of which He speaks, is permanent and lasts as long as the soul remains His friend; fourthly, no image or metaphor will help us to explain how His body can remain constantly with us: for our faith knows of no bodily presence except that which is connected with the Species of bread or wine: hence when these are destroyed or changed, His bodily presence ceases; and finally, though only the soul of Christ our Lord descended into Limbo after His death, He Himself can truly be said to have gone there; for as St. Thomas notes, the Second Person of the Blessed Trinity, who is the Person of Christ our Lord, was united hypostatically to His human soul, and hence He descended into Limbo as Man, though not with His complete Humanity.³

Let us now briefly outline the theory and then explain the arguments that are used in its defence. The soul of our Lord Jesus Christ, which together with His body is received in Holy Communion, remains really present after the Species of bread have been changed or destroyed. Thus, though His body is no longer with us, His soul is still present; and as this soul is ever hypostatically united to His Person, He can truly be said to remain with us. This is our explanation of the words, 'he abideth in me and I in him'. But we must go further and show how that other promise is fulfilled, 'he that eateth me, the same also shall live by me'. This we do by saying that the soul of our Divine Lord is within us not, as it were, passive and inert, but in some real sense owns our bodies, is united with them, and acts in and with us; thus He concurs with our every action and in particular with those which are supernatural; He guards us; He sanctifies us; He is the pledge of our bodily resurrection, for His soul has a claim that, if this friendship is preserved till the end, those bodies which it used as its own be not allowed to die for ever. Such a union with the Word of God by means of our Lord's soul, is not an hypostatic one, for we still retain our personality. Neither do we say that His soul and ours bears the same relation to our body;

³ S. T. 3. Q. 52. A. 3.

for ours forms with the body one nature, whereas the soul of Christ does not so "inform" our body; we conceive of His soul being united to our body in some such way as that in which we should understand an angel being united to a body, if he assumed corporal form; the angel would be more than the principle of movement within that body, else he would not be represented by it; some kind of real union is required. What this exactly is we do not feel ourselves bound to explain; for we are sufficiently vague in our knowledge of how our own soul is united to our body.

This marvellous conception of Cardinal Cienfuegos naturally elicits a few remarks before we discuss the proofs on which he relies. In the first place, is the view safe? Is it not extravagant to think of such stupendous familiarity between Christ our Lord and us? Did this opinion ever come to the notice of those who were qualified to condemn it authoritatively, or is it merely a view found in the works of an obscure author who did not gain enough notoriety to have his theories censured unfavorably? A glance at the old tome will reassure us. Its title page bears the legend, "Rome 1738": it has a long and flattering approbation from one "Fr. Mattei á Pareta, Consultor of the Congregation of the Index, Qualifier of the Supreme and Universal Inquisition, Minister General of the Order of Friars Minor of St. Francis"; then follow other approbations of the Jesuit professor La Reguera—also a "Qualifier" of the Inquisition—of Galiani, a theological professor and Procurator General of the Celestines. This surely removes all doubt as regards the orthodoxy of the book; for a "Qualifier" of the Inquisition was not likely to err on the side of tolerance, if there were any question of a novel or untenable doctrine.

But is the opinion at all likely? We shall leave the reader to judge what value can be put upon the reasons adduced in its favor. In the meantime we note that a theologian is not aghast when he hears the doctrine defended that the soul of Christ our Lord really and physically abides with one who has received the Blessed Eucharist worthily, and remains until, through mortal sin, God's friendship is forfeited. In fact it is exactly what one would expect, who realizes how closely God is knit with our very life, how He works together with us,

how He gives Himself in all His gifts. The sacramental system, grace—that strange and wonderful quality whereby we become “sharers in the divine nature”—the infused powers of eliciting acts which are utterly beyond our natural ability and which are intrinsically connected with the beatific vision—all this makes it quite easy for us to believe that God’s love would find a way of being Himself united to us; and this we say He does through the soul of Christ which owns our bodies and acts in us and with us.

Neither can it be urged that, because this doctrine is not absolutely certain, it cannot be turned to practical account. For our conviction that “I live, now not I, but Christ liveth in me”, may well tend to a purity of conscience that ever grows more delicate; it may well help to make prayer easy and more constant; and above all else, it should increase our devotion to the Blessed Sacrament, even though it is only by reason and not by faith that we believe that the soul of Christ lives within us. For let us suppose that through some God-given power a mother knows what is passing in the mind of her blind child who is in the next room, and that the child speaks to its mother as though she were present, avoids evil because she would witness it, and is patient because this pleases her. What harm is done if the child is mistaken in believing that its mother is in the room? The good resulting is the same to the child, and the mother’s love is warmed by the child’s action, despite the wall between them. So too in our case. Our prayer is not unheard, even though perhaps the soul of Christ is not within us. But as we shall now show, we have good grounds for believing that we too may say with St. Paul, “Christ liveth in me”.

In the first place we examine our Lord’s assertion, “He . . . abideth in me and I in him”. We have already seen that to these words there must be given a meaning as literal as is given to the phrase “he that eateth my flesh”; therefore in some literal sense our Lord remains really and permanently in the worthy communicant, and moreover, in a way which is a result peculiar to the Blessed Eucharist. But this promise is not verified by the fact that the Godhead remains united to us, for our Lord is speaking of Himself as Man; neither is the promise fulfilled by our being united to God by grace, for

in the first place all the sacraments either produce or intensify such a union, and secondly, the words, "he that eateth *my* flesh . . . abideth in *me* and *I* in him", refer in a special manner to Christ as Man and not directly to the Blessed Trinity; nor, finally, is the promise carried out by our Lord being permanently united to us in His complete Humanity, for His bodily presence within us ceases when the Species are changed or destroyed.

There is left, then, only one way in which He can remain really with us, and that is by means of His soul. This we conceive of as abiding within us and by means of actual grace working in us. Thus we can say that the Word of God, by means of the soul of Christ, assumes us—not indeed hypothetically, but in a way closely resembling such a union. The argument is really a "proof by exhaustion"; for the conclusion at which we arrive seems to be the only one which saves the literal meaning of the words, "he abideth in me and I in him".

As a corroborative argument we adduce the text, "as the living Father hath sent me and I live by the Father; so he that eateth me, the same also shall live by me" (John 6:58). This, be it noted, seems to refer closely to the promise contained in the preceding verse ("he that eateth my flesh . . . abideth in me and I in him"), and it therefore speaks of Christ as a real and abiding principle or source of life. If we say that Christ is speaking only of the life of grace, we are in difficulties; for the Arians stressed this meaning of the words and concluded that the union of the Son with the Father was only a moral or affective one due to grace, since Christ asserts a similarity between His union with us and with the Father. Hence we prefer to interpret our Lord's words as promising a *real* union between Him and ourselves. We would analyze His comparison thus: the divine life of the Father is communicated to the Word, and in a personal union this Word is united to the Humanity of Jesus Christ. Hence when He says, "I live by the Father", He refers not only to the eternal generation of the Word but also to the real union between His Humanity and His Divinity; if then He likens His union with us to that between His Humanity and His Divinity, He must mean some real permanent and physical union, by means of

which He Himself acts in us and with us. Such a union is something more than the bond of sanctifying grace; for if He is our life only in so far as He gives us this created gift by means of which we can elicit supernatural acts, His comparison is inexact; since in Him the Father is present *really*—not merely figuratively or spiritually by grace. From all this we argue that, since His body and blood do not remain with us, it must be His soul that is united to us. If this is so, then His words are fully realized, “as I live by the Father, so he that eateth me, the same also shall live by me”.

Undoubtedly we have not done full justice to the arguments of Cardinal Cienfuegos; we have merely outlined two of the many reasons which he develops at great length through seventy-four folio pages. There is not space to discuss further the basis of this inspiring and suggestive theory; we offer however the following disjointed remarks which may help us to understand this opinion better and to answer the objections which may be brought against it.

1. The theory is not a novel one; for, as Cardinal Beluga remarks in his preface to the book, this doctrine is found implicitly in the teaching of the Fathers; their language is so emphatic, when they speak of our abiding union with Christ our Lord through the reception of the Eucharist, that they seem certainly to have had in mind a real and immediate union; and it is this union which Cienfuegos claims can be explained only by the permanence of Christ's soul within us.

2. Though one worthy reception of the Blessed Sacrament permanently unites the soul of our Saviour with us, and though this privilege is ours so long as we remain in the state of grace, yet it does not follow that no further benefit is obtained by repeated Communions. For, on the one hand, by frequent Communion we become more responsive to the action of Christ within us, He owns us more completely, and the union of His soul with us becomes more vital; and on the other hand, every Communion pours into our souls fresh streams of sanctifying grace which ennoble us and endear us to God.

3. There seems no difficulty in admitting the multi-location of our Lord's soul apart from the body; for it is not impossible that this should be the case, while at the same time His soul in

heaven is united to the body. It may perhaps be urged that a soul has not complete beatitude unless when united to its body, and that therefore on our theory the soul of our Lord while apart from His body, is deprived of that complete happiness to which it has a right. But the objection is more specious than real. It is solved by remembering that the soul of Christ which remains with us after Communion is identical with that soul which in heaven has all its claims to happiness fulfilled; it therefore always retains the pleasure which it has in heaven from its union with the body. Furthermore, the mystery of the Blessed Eucharist would seem to show that there would be nothing heterodox in asserting that Christ could be really present here on earth, without the completeness of that happiness which in heaven He has from the use of His body; for it is probable that in the Blessed Sacrament He has not the use of all His bodily senses, *v. g.* that of feeling, heat, and cold.

4. It might be objected that our theory is implicitly opposed to the teaching of the Council of Trent; for in speaking of the Blessed Eucharist that Council sets up a natural connexion between the parts of our Lord's Humanity, in virtue of which connexion the whole Humanity is present wherever there exists one of the parts. Thus, for example, where the body is, there also is the soul; where the body is, there also is the blood: where the blood is, there also is the body; whereas the theory of Cardinal Cienfuegos holds that Christ's soul is present without His body. We can reply that the Council does not assert the natural connexion between soul and body as a principle which excludes a miracle of God's love whereby Christ's soul remains with us when His bodily presence ceases; for Trent is merely urging that, since in the Blessed Eucharist there is present the body and blood of that Christ who now lives in heaven, the whole Humanity is present when by the words of consecration the bread becomes His body, or the wine becomes His blood: for there is a natural connexion between all such parts. Cienfuegos, on the other hand, holds that our Lord's words imply a permanence of His soul within us, though His bodily presence ceases. Surely, to assert such an effect of God's love is not to throw over Trent's principle of "concomitance"; for why may not Christ our Lord will His soul to remain by itself, despite the fact that in heaven it is united

to His body? Again, there are theologians who hold that the Precious Blood still remains upon some of the relics of the Passion, and that such blood is worthy of our adoration because still united to the Person of the Word; but these theologians do not assert that Christ's sacred body is present with those particles of blood. Hence, just as these latter thinkers are not charged with running counter to the principle of "concomitance" which is applied by Trent, so also Cienfuegos may escape the same accusation when he defends the multiplied presence of Christ's soul apart from His body.

5. This wonderful conception of our union with God through the soul of Christ our Lord affords a tempting explanation of a doctrine which is met not infrequently in the great mystical writers of the sixteenth and seventeenth centuries. Men like Louis de Blois (known to us in the pages of Rodriguez under the name of "Blosius"), St. John of the Cross, and his fellow saints of Spain, extol the practice of living in the presence of God by constant acts of faith in His real presence within the soul: and they seem to mean more than a belief in God's ubiquity. Again, St. Teresa tells us that it was at times given her in prayer to feel God within her and to come into immediate contact with Him dwelling in her soul; she says that she asked a learned confessor how this could be, and that he replied it was God's presence by grace of which she was made conscious; not being satisfied with this explanation, she consulted another theologian; this man told her that it was not God's grace that she felt, but God Himself, and that it was His own presence in her soul that He allowed her to perceive. Now of course this latter assertion does not necessarily imply the truth of our theory, but at least it squares very naturally with such teaching; for on this view, we should say that Teresa was given the experimental knowledge of St. Paul's burning words, "I live, now not I, but Christ liveth in me".

H. B. LOUGHNAN, S.J.

Dublin, Ireland.

CLERICAL AID FUNDS AND SOCIETIES.

THE writer of the following observations on clerical relief in the United States was a member of a committee in the Diocese of Fort Wayne, in 1919, appointed to revise the by-laws of the diocesan relief society. It was not the object of the committee to revive a dying society. Its business was to suggest ways and means by which a vigorous society might become more useful to its members in the increase of the monthly allowance for total disability and retirement from fifty to seventy-five dollars. The Fort Wayne society was organized in 1871. It has never defaulted on a valid claim for benefits. It has done better than that—its financial condition has enabled it to pay some claims in the last fifty years that might have been rejected justly if the directors had elected to be squeamish in applying rigidly the by-laws governing the grant of allowances. Encouraged by what the society had accomplished in a half century, the members voted at the last general meeting for the revision of the by-laws to provide for a larger allowance in total disability, if these changes were not of a radical nature and were kept in line with the regulations under which the society had functioned so well over so long a period. The records of the society were gone over and analyzed, some actuarial formulas were obtained, deductions made and tested in preparation of the preliminary report to the members. The committee in its ignorance of conditions in the matter of clerical relief in other dioceses, had taken it for granted that most dioceses could boast of solidly established societies for the care of infirm and retired priests in their respective boundaries. The committee was not anticipating any intense work in formulating its report, as it had presumed that the main element of its labor would be the forwarding of requests for information to other dioceses, and on the answers thereto its report would be built. As they say, not many miles from where *Ben Hur* was written, the committee did not "reckon correct".

There was some hesitancy in sending out letters in search of information as to the provisions that had been made in other dioceses for clerical relief. These requests were made, as a rule, to the chanceries. A few answers were returned promptly

with full and complete data. On the average it required three letters to coax an answer from a high per cent of the chanceries and from other sources of information to which we were referred. One of the members of the committee was of a philosophical turn of mind and practised in the art of deducing, and his comment was this: "I believe that it would be easier to get out of jail in this Hoosier State than it is to get an answer from many a chancery". The efforts of the committee to acquaint itself with conditions elsewhere produced some valuable results, but not in the volume and of the character expected. The main reason of this disappointment was that not every diocese had a clerical society as the committee in its provincial outlook had thought. Some of the largest and most progressive dioceses in the country, much to the surprise of the committee, were in a rudimentary stage in their provisions for the care of the needy and the infirm clergy. There was almost an insuperable barrier between the committee and correspondents who were at all interested in the question, and this argued an indifference that was indeed striking. There seemed to be no books, nor articles, which covered the matter by rendering even a summary of the methods employed or of the organization engaged in this work. The *Catholic Directory* was available with its lists of diocesan societies and funds and the officers thereof, but here again the committee found that officers of an organization are not necessarily willing correspondents. Uniformity of method and similarity of organization which had been presumed were lacking. This was not true, of course, in relation to dioceses that have a clerical fund, administered as a detail of chancery work under the supervision of the bishop. This method is followed in many dioceses. In others, societies had been founded, but for varying reasons they had made their bow and passed out. Insolvency is written in their death certificates. Prosperity attended others for a time, and an opportune revision of their laws and methods saved them from disaster. Strong keels were laid beneath other societies, and these have been of incalculable benefit to their members, and give promise of resisting the winds and the waves that have thrown upon the shores of many dioceses the battered hulks of organizations that had been launched under the most promising auspices. These are some of the outstanding features of clerical relief in this country at the present time.

The investigation revealed a rather chaotic state of affairs and a wide diversity of method in the administration of relief to the needy, the aged and the infirm secular priest. In dioceses where a society had been established, while the aim of the societies was the same, the approach to this aim through by-laws and other regulations was by different routes. There can be no objection to a variety of methods so long as the society achieves its object of affording relief to its members under the conditions specified. Some of these societies were succeeding in a notable degree; others were weak; and still others were gasping in their death agony. It is indeed regrettable that all of them did not rise to a high place of strength and prosperity. This last assertion may be called into question on the ground that the general law of the Church assures maintenance to the cleric who has been forced from active duty by age, illness, or even by moral delinquency under certain restrictions. A reference to the seemingly exhaustive character of these laws carries us almost to the conclusion that a relief society might be an ornament to a diocese but not an essential. On the bishop falls the obligation to respond to a call for help when his clerical subjects are in temporal distress. The new Code goes beyond the bishop in this matter of relief and instructs the deans to succor with spiritual and temporal assistance the priests of the deanery in case they are in want in either or both ways. The Code does not describe the source from which this temporal assistance is to be obtained. Practically, we know that the church over which the priest presided would assume the expenses contracted by the dean in alleviating the priest's needs, and if there was any hesitation on the part of the church to reimburse the dean, the bishop would advance the cost of the assistance rendered. The law seems to make the diocese through the bishop responsible. The Third Council of Baltimore is more or less vague as to the manner in which the bishop is to dispose of this responsibility. In the third section of its decrees we find: "*Statuimus ut in singulis nostris dioecesisibus Episcopi quamprimum constituent modos mediaque opportuna, quibus ad decentem sacerdotum (infirmorum) sustentationem elargienda presto habentur. Quem in finem ab Episcopo aerarium vel gaza instituantur, imposita taxa singulis paroeciis, quae opportuna vide-*

bitur." The responsibility is clear in this decree, and a general method is pointed out. The Third Council says in another place: "Singulari quo infirmos istos confratres prosequimur amore ac veneratione commoti, summopere desideramus optima qua fieri possit ratione providere, ne inopiae afflictione urgeantur, neque adhuc temporali sollicitudine premantur." There is much latitude in a set of "the best possible means".

Without entering more deeply into legislative acts or the prescriptions of canon law, it may be stated that the bishops in the United States are held to the obligation of caring for their clerical subjects whenever poverty in the wide sense of the term takes hold of them. There is no attempt to be accurate or technical in the above statements, but the substance is correct in respect to the actual handling of such matters in this country. There may be a canonical debate as to whether the bishop is held *ex justitia* or *ex caritate* to go to the relief of his subjects under the circumstances described above, but the fact remains that he does go, and does not linger long over the question as to how he is satisfying an obligation, whether in justice or charity. The important thing is that he performs the act, regardless of the exact motive contained in the general law. No matter, then, how much debate or conjecture there may be as to the incidentals of the question, under present legislation and practice the responsibility for the care of the infirm and needy priest attaches to the bishop, and cannot be avoided by him. It would appear, therefore, that a clerical relief society, as distinguished from the episcopal fund, is, under this practice and legislation, superfluous.

To add strength to the above contention, there does not seem to be much complaint as to the administration of these clerical funds under the bishop's distribution. In the average diocese, having merely a clerical fund and no society, maintenance is usually provided in some institution. We are speaking of the Middle West only. In the answers that the committee received there were some strictures on the measure of benevolence exercised, but on the whole the criticism was more comic than serious. In one of the dioceses outside of Indiana, an informant told us, a clerical fund existed to which the priests contributed more or less at their leisure. As a sort of *obiter dictum*, in regard to the beneficiaries of the fund, it was re-

marked that any priest "who got anything out of the 'old man' was a 'daisy'". A correspondent from another unnamed diocese, in response to the question as to what were the conditions before an application for relief would be honored, wrote that an applicant for relief had to produce a burial contract with his undertaker, to be fulfilled within sixty days, before episcopal sympathies would be aroused. These accounts are figurative in their language, let us hope. There was no severe appraisal of this method, and there was no enthusiasm found concerning it. Even if it had many friends throughout the country, the reasons for a society as apart from a mere fund, lose none of their cogency and attractiveness. We may veneer the fact as thickly as we wish, but it continues a fact that the recipient of benefits from these funds is in the general estimation an object of charity. Citing the laws of the Church and her provisions in regard to the matter may increase our knowledge, but it does not change our feeling and attitude that there is a compromise of some kind involved. At its worst, either in a first or last analysis, a clerical fund is a township trustee fund; and when the needy cleric is assigned through its assistance to some institution for shelter, his *terminus ad quem* may be described as an ecclesiastical soldiers' home, or a poor-house. Under the best view, the assistance from the fund is charity, and the implications of charity are always present. The acceptance of such benevolence is usually coupled with a number of conditions that have a tendency to confirm the aided cleric in his suspicion, or his conviction that, regardless of the noble and efficient work that he may have performed in the diocese, he has become its ward and is now supported by its bounty. The solicitude about temporal things, of which the Third Council speaks, has been removed in letter, if not in spirit, and in its place has arisen a more disquieting state of mind—the impression that one is dependent upon charity. A coarse, stupid person would not be depressed by this distinction, but the spiritual and intellectual development of the average priest, and his long years of association with culture and refinement are pledges that his conscious moments would be harassed by the thought that charity was supplying his needs. The moral delinquent who has run afoul of some law or monition may not, and usually does not, care a fig

about the sources of his support, but in any diocese his number is so negligible that his attitude does not affect the question one way or the other. In the letters that are on file in the office of the treasurer of the Fort Wayne society, it is not exceptional for beneficiaries to stress this point—that they are pleased to accept the society's benefits because they feel they are recipients in justice. I do not think it extreme to repeat that the majority of priests look upon assistance from the diocese as plain charity, and would reject it if they could.

The necessity of a society that dispenses its benefits in justice is made more obvious by the consideration that, if a needy priest is averse to charity toward himself in old age, or sickness, affiliation to a clerical aid society is the only agency through which he can escape the odium. There are exceptions to this, of course. One might be fortunate in the inheritance of a competency. Another might accumulate a sufficient amount through the days of his active ministry to assure him financial independence in the autumn or winter of his career. A third might make investments that would yield generous returns. It is at once clear that these methods are not of universal application. Most priests come from families of moderate means, and that rules out of the calculation an inheritance. To advise that a priest try to divert an adequate portion of his income into a fund for support when old age has overtaken him, or in the days when illness weighs him down, is to cause him to be unduly concerned about temporal things—a condition that is vetoed directly by the spirit of his calling and the laws that are set down for reaching a common measure of perfection in it. Investments (*hinc illae lacrymae*) do not solve the problem. The profitable retention of sacerdotal names on the mailing lists of oil concerns whose wells flow five hundred barrels a day only in the advertisements destroys hope of a solution in this direction. Another method of securing oneself against the financial inroads of a long term of sickness, or assuring a maintenance in the evening of life, is insurance. Nowhere in this article has it been stated that a clerical aid society could provide to the fullest limit for the needy or retired priest. The yearly dues in such an organization would be prohibitive. It has been assumed that a priest lays aside something for the inevitable rainy day in money or insurance, and, thus supple-

menting his benefits from the society, be able to spend his days free from solicitude about temporal concerns, the removal of which the Church so much desires. Insurance may assist in relieving the worry as to support to a certain degree, but it cannot be turned into a satisfying substitute for the clerical aid society. Benefits from sick and accident policies are available only for a limited period, and the premiums thereon are usually higher than the dues paid into a clerical aid association. One of the old-line companies, and probably all of them, now sells an attractive policy with disability features. By way of illustration, a policy of six thousand dollars is offered for a yearly premium of \$182.76, at the entrance age of thirty-five. In the event of total and permanent disability one-tenth of the face is paid annually. On this particular policy there would be a return of six hundred a year, or fifty dollars per month. Some priests in the Middle West were quite enthusiastic about this form of policy until they discovered that disability was determined, not in relation to one's profession, but from the medical standpoint; and, in addition, there was no freedom in the interpretation of the clause, permanent and total disability. Not alone the high cost of the policy, but the fact that one might be sick a year and yet draw no benefits under the provisions of this policy caused it to drop below par in the opinion of those who had claimed that it made a special appeal to clerics. If there is in the United States an insuring association that will accept members from any certain profession, on the easy conditions that obtain in the average clerical aid society, at any price per year, and safely guarantee to give its members fifty dollars per month in repeated illnesses that have been determined on a superficial test, and further pay to members fifty dollars monthly when they are disabled merely in relation to certain demands of their profession, the committee could not locate such a company, and had many antecedent reasons for suspecting that their search would unearth nothing of the kind. The average, solvent aid society is superior in its benefits to any insurance that can be purchased. Hence, the suggestion that a priest could rely solely on insurance to "carry on" financially to the end is valueless, unless we agree that old age is always to be a term of total and permanent disability, judged from the medical standpoint.

It is equally futile to attempt to protect oneself against the expenditures of a long siege of sickness through the medium of insurance. Insurance may supplement the benefits of the clerical aid society, but cannot take its place.

Many will still persist in the contention that there is nothing inherently wrong in the efforts of a priest to set aside a sum each year to insure a competency in old age, or meet his needs in sickness, if avarice can be avoided in the operation. Economy promises success in the enterprise, we are told. Salaries and perquisites are now high and take the barbs out of the fence that held us back from the rich pastures of success heretofore. No one will deny that conditions have changed in our day in the matter of clerical remuneration when compared to an earlier period of church history in this country, and as a result there is a difference in the ability of the average clergyman to save up against the days when his earning power will have ended or have been suspended through the passivity of old age, or the attacks of illness, against which he has no immunity at any stage of his career. There are few priests in the United States, except perhaps in the South or South-Western territories and in parts of the North-Western jurisdictions, who do not receive a full salary and whose perquisites are small enough to be ignored. From the stray bits of information that one picks up here and there it is known that, at least since the war began, perquisites have been more freely given, and in a larger amount, than in pre-war times, owing without doubt to the fact that in the country districts farm products were sold at a high figure and in the industrial centres wages had risen to an unusual level. Even at that it would be going too far to say that the yearly aggregate from this source in these times of free and easy money exceeds by a wide margin the total obtained by the clergy of a generation or two ago. The laity no longer judge the clergy as a class upon which the burden of poverty bears down, or whose retiring thoughts are tinged with melancholy because of the starvation that may lie hidden in the bosom of to-morrow. As a result the generosity of the laity has been warped, especially when we consider that the laity of the present time is richer in the world's goods than the laity of the 'seventies or the 'eighties of the last century. When the priest went from place to place

and had the character of a missionary, it is familiar history to all that, while the salary did not enter largely into the priest's calculations touching to-day or to-morrow, the purses of the laity were shared liberally with the priest. He had no constant salary on which to lean, and an indulgence in any of the little luxuries to which even the most captious could not have said nay as being out of joint with sacerdotal holiness, was not his, in the common view. In the question of offerings we may prepare to close the debate and agree that the score is about even as between the pioneer priest of forty or fifty years ago and his successor among us. This may not be true in parts of the country, and no opinion is ventured on the general situation. In the Middle West dioceses, in that territory that Meredith Nicholson has so aptly named the Valley of Democracy, the history which has been handed down by word of mouth from the days when the pastor with many stations and charges was abroad in the land and the experiences of those who are now pastors with "lines on all four sides of them"—experiences that are also reserved for transmission "*non in scriptis sed ore tenus*"—this history and these experiences confirm one in the belief that there is not a notable difference in the offerings made to the clergy in the two opposed periods. The balance swings toward the clergy of our time in the matter of a constant, dependable salary. The annual, financial report of a parish opens on the side of expenditures with the item of salary, and if the word "deficit" appears at the end of the report, it does not work back far enough to affect the salary substantially. This is no reflection on the pastor or the practice. It is adverted to only to certify the reception by the clergy of a constant salary in the comparison that has been made.

We may proceed, then, in the conviction that the average secular priest in the country is adequately recompensed in order to satisfy the demands that are made upon him for a living that conforms to the spirit of his calling, or, in language that is more familiar and technical, for a living that is decent and congruous. To the specific allowance, or salary, that is supplied from the parish funds must be connected the items of a residence, light, fuel, water, and sundries of small amount and import. The old worry that arose over one's inability to

purchase the ordinary creature comforts no longer exists. This "*perturbatio mentis*" has vanished, and in its stead there is sometimes an anxiety as to whether the old four-cylinder motor should not be supplanted by a six, or a V-type eight, so that Father will not squander so much time in going to his missions once a month, or in being prompt at the bedside of the sick and dying. The writer confesses that he is somewhat facetious in the above sentence, but in spite of that it is more than probable that there will be unanimity on the point that poverty is not robbing us of our vitality and efficiency in these days that are fairly prosperous and propitious. For the fear that the above may be interpreted badly and the reader rush to the conclusion that the secular clergy in the United States no longer envy the ancient king who could turn mud into gold, it must be kept in mind that the contention does not run beyond the sufficiency of the income to warrant a decent and congruous living. The charge that extravagance is possible under the income is not made or insinuated. There may be exceptions where the bounds of a decent and congruous living are exceeded, and where, along with the appearance of luxury, its substance may also be found. Luxury, however, has not become the badge of the secular priest—at least not in this section of the country. This is so obviously true that the writer has scanned the horizon, with much watchfulness and frequency, for the appearance of a commentary on the new Code that would inform us, not only as to a law therein entitling the pastors to a vacation of two months each year, continued or interrupted, and even to be lengthened at the discretion of the bishop, with no subtraction of time devoted to a retreat, but a commentary that would lead us out of the darkness of mind under which we have been suffering as to how this annual vacation, continuous or interrupted, is to be enjoyed at all, in view of the limitations placed on ecclesiastical incomes in the United States at the present time. It requires no prophetic gift to foretell that the clergy conferences in this country will not, for some decades in the future, be engaged in anything so academic as a debate on which form of vacation the Code favors—one of the continuous variety, or one of the interrupted kind that loses its identity from week to week and fails to persist from its beginning to its ending throughout a period

of two canonical, consecutive months of thirty days each. Tradition has it that when the new Code was issued, a Middle West clergyman asked a Middle West bishop how a vacation according to the plans and specifications of the new Code could be financed under present incomes. The Middle West bishop responded to his Middle West questioner in this wise: "Take a long walk in the early morning, when the air is pure and invigorating, and if you have not found an answer to your difficulty at the end of your promenade, cease to think about it." That gem of advice did not throw much light into the recesses of the puzzle, but it was about as practical as could be given.

Going forward from the adequacy of the allowances in providing fittingly for the present needs, we are confronted with another question, and the main one: Is the allowance large enough in company with the perquisites to take care of the present needs, and at the same time enable a priest to set aside a sum to finance his wants when the infirmities of old age overtake him, or when a long illness strikes him at an earlier period? This is the heart of the problem for the secular priest, and for its unravelling there are no fixed formulas at hand. I am of the opinion that the common answer to this question would be negative—that it would be a difficult thing, verging almost on the impossible, to extract from present incomes a margin to provide with some degree of assurance for financial independence in old age or a continued attack of illness. An income of one thousand dollars a year would afford only an ordinary living at the present level of prices, and even if pre-war prices return and money is not much reduced in its purchasing power, a thousand dollars per annum would not be a fabulous income under the scrutiny of the wildest imagination. To secure an income of those proportions, one must have resources of twenty thousand dollars, with an annual earning power of five per cent. Taxes, losses and other contingencies demand that the amount set aside be larger if the income is to remain unfailingly at one thousand. The priest who can command resources of twenty thousand dollars at the age of sixty or sixty-five is a rare, unusual and unique personage in the northern half of the commonwealth of Indiana; and elsewhere, the presumption is that his number is not legion. The priest who can sustain himself against a long siege of sickness, ac-

accompanied by an operation or two (and it now seems good form to have at least two), hospital bills, and the equally high cost of convalescence, without incurring debts that are to be liquidated after a return to health, is again an emphatic exception in these parts. Life insurance, payable after death, in some instances raises the value of a clerical estate to the above figure, but the probate courts in the counties of Indiana are not choked with such estates. What then is to be done? Rely on the "*solvitur ambulando*" method of preparation for the day of need, or Micawber-like, wait for something to turn up? There would not be much prudence in that. Increase the allowances so as to guarantee the saving of twenty thousand dollars at the age of sixty or sixty-five? No group of priests would commend a program of that kind. They would angrily resent it as filching from the priesthood its high and fine dignity and debasing it to the level of a mere commercial avocation.

To arrange for old age, for a period of superannuation (a word that is as familiar to the Protestant minister as the Trinity, because he guards in advance the period of his superannuation by supporting vigorously the societies for that purpose), and to provide against enduring visits of sickness, the conclusion is inevitable that a relief society to which the clergy contribute in money and personal interest is the only method of achieving these ends, and at the same time relieve the recipient of benefits of the odium that rightly or wrongly clings to the issuance of benevolence from the diocese. This conclusion remains an abstraction until it can be shown that a society in the proper sense of the word is practical. It is not practical, of course, if one takes the word to mean an organization that at the outset promises large benefits under easy conditions, on the small payment of an annual membership fee, or one that will succeed automatically after its establishment. If it is stipulated that the benefits, in the early years of its foundation, shall be proportioned to the gradual and definite accumulation of a store of assets, and the annual payment shall be more than nominal, there is hope for the growth and stability of the society. The by-laws should be definite and concise, especially in regard to the applications for benefits. If the annual collection for the infirm priests, or an equivalent collection, or the surplus thereof, could be diverted into the treasury of the

society, the chances of success are enhanced. To model a clerical aid society on an insurance company is impossible and absurd and the attempt explains the failure of many societies. In the average clerical aid society affiliation to the diocese is, under the necessities of the case the main test for membership, and in the insurance company, one's physical fitness. This difference alone makes the construction of the clerical society on the same plans as an insurance company another effort to make bricks without straw. In the matter of the annual collection it is more than improbable that the bishops would accede to the suggestion that it be given to the society entirely under existing legislation on the subject of clerical aid. The Ordinary has an obligation to maintain the secular members of the clergy in his diocese when their condition demands it, apart from their affiliation to the diocesan relief society. Until new legislation is enacted, or present laws are modified, to permit the bishop to mandate every secular to join the diocesan society under pain of being denied relief, it is hard to see how the bishops could turn over the whole collection to the relief society. The disposition of the surplus of the collection, after the canonical obligations of the bishop have been satisfied, depends upon the will of the bishop. Voluntary non-membership in the society is a "rift in the lute" that promises discords and failures. The way things are at the present a secular priest may or may not be a member of the diocesan society in some places, and in others where a statute or a synodical decree has been issued against non-membership, the decree or statute often fails to obtain results because the recalcitrant cleric knows that in an extremity he can fall back upon the bishop or the diocese for maintenance, and his failure to join the diocesan society will be no bar to his relief under a strict interpretation of the law. This not only encourages non-membership, but has the more deadly effect of chilling the enthusiasm of others. These others feel that by paying a certain sum into the society each year they are not better fortified against poverty than the non-member, except in the distinction that lies between charity and justice in the satisfaction of one's needs. No plea is being made here for new laws forcing secular clerics into the society, but it is urged that one who freely remains outside the society ought to be told in advance and in equity that, when the winds

and rains of poverty buffet him about, the dean will not rush so quickly to his side, and that the bishop might be engrossed in other cares. Thus we have a general scheme of a society for clerical relief, a sort of composite and free-hand drawing of the societies in this country. To take the good features of existing societies and combine them into a glorified picture is not leading to a conviction that an individual society in a particular diocese would attain the ends described in the previous paragraphs. On, then, to a living, convincing proof.

There are many successful societies in the United States, and an illustrative list might be given. It is not in a boasting manner, nor in a Cicero "*pro domo sua*" spirit, that we instance the society in the Diocese of Fort Wayne. It is put forward by way of illustration for the reason that it has, so far as the committee could ascertain, the largest sum of assets of any clerical society, and, after 1 October, 1920, it will be unique in the United States in the payment of seventy-five dollars for total disability, regardless of the temporary or permanent character of the disability. The Roman Catholic Benevolent Association of the Priests of the Diocese of Fort Wayne, Indiana, which is not an essay, but the title of the diocesan society, was organized in 1871. The objects of the Association as defined by its founders, are the maintenance of superannuated and infirm clergymen of the Diocese of Fort Wayne. It is diocesan only in the sense that its membership is confined to the diocesan priesthood. It is managed from within, and has always received the warmest encouragement from the Bishops of the Diocese. Bishop Luers was a charter member, and Bishop Alerding is now arranging to make the future of the society more fruitful and secure. There is no physical test for membership. Ordination, or incardination into the diocese, and the payment of \$140.00 in slightly varying sums for twelve years, are the only conditions for membership. An illness of three months was required on a claim for benefits, but if the application was approved, it became retroactive to the first day of illness at the rate of fifty dollars per month for total disability, and a graded amount for lesser degrees. In retirement, a member was given fifty dollars per month. It was implied at least that salary was not to be drawn during the continuance of the full benefits. The by-laws were rather elastic, but a

high regard for the treasury and a fairly close scrutiny of claims by the directors enabled the Association to add each year to its store of assets. Bishop Luers, who presided over the diocese when the Association was founded, ordered that the annual collection for the infirm priests be turned into its treasury. The annual collection hovered around a thousand dollars for forty years. A few bequests of no magnitude were willed the Association. In the 'eighties the treasurer was unfortunate in some of his investments and the Association lost some fifteen thousand dollars. This loss was replaced by some stocks to the value of twelve thousand and, after a period of inactivity, these stocks began to produce and the dividends therefrom were about seven hundred dollars per annum greater than the treasury loss would have yielded at five per cent. In planning the Association the founders could not have taken this unusual item of income into their calculations to assure the future of the society. It does not follow that the Association's uncommon success has been accidental. While no one could have humanly foreseen the acquisition of these fertile stocks, the treasury loss plus a continuation of payments by members beyond twelve years, or an increase in the low yearly rates prevailing at the time, would have offset the unusual earnings of these certificates of stock. The absorbing interest that the officers have taken in the Association's welfare was its main asset. In this connexion it may be observed that the rates for membership were dangerously low. In any prudent calculation a total membership payment of \$140.00 in twelve years is strikingly insufficient if the normal expectancies in the matter of income and outgo are closely studied. As in the conditions for membership the Association demands no medical examination for benefits. To members who have retired from parish work the Association has paid regularly fifty dollars per month. One member, who became classic in the annals of the organization for longevity, was on the list of beneficiaries for almost twenty years and drew from the Association about twelve thousand dollars. Another benefited to the extent of nine thousand, and a third, seven thousand six hundred. Members who have received around one thousand are numerous. The value of a diocesan society is surely emphasized by these figures. The average number of priests on the benefit list for the last sixteen years has been

three for full benefits, and the yearly disbursements in the same period for total and partial disability has been in the neighborhood of thirty-two hundred dollars. The assets of the Association are \$72,000.00 in well-covered notes to ecclesiastical institutions and high-class securities, mainly first mortgage real-estate certificates on account of their safety and ease in handling. Annual payments will be resumed this year, and will be twenty-five, thirty, and thirty-five dollars for three classes of members. The minimum period of illness for benefits will be two months. The benefits for total disability will be seventy-five dollars monthly. After 1 October, 1920, the Diocese of Fort Wayne will be singular among all the dioceses of the country in possessing a clerical aid society whose allowances for disability go beyond fifty dollars per month. If the committee's investigations can be relied on, the Fort Wayne Association is the richest in well-secured assets, and with the resumption of annual payments by all the members it is not rash to predict that it will have accumulated in the next decade or two a fund amply large enough to guarantee the monthly allowances without any dependence upon membership fees.

THOMAS M. CONROY.

Crawfordsville, Indiana.

OUR LADY AND THE SACRAMENTS.

THE question is sometimes proposed in theology or by teachers of Christian doctrine, whether Our Blessed Lady was baptized. The answer varies. Those who absolutely deny that the Immaculate Mother of Christ was ever baptized assign the reason that she was free from original sin and adorned with sanctifying grace from the first instant of her conception. Hence she had no need of Baptism, which is intended for the spiritual regeneration of those only who have inherited the stain of sin contracted by our first parents. Those who argue that Our Lady received Baptism cite with more or less assurance the example of obedience to the precepts and practices of the ecclesiastical institutions of their time, which characterized the actions of our Lord and His holy Mother, as shown in the Gospels. The divergent views on the subject suggest the question, "Which of the Sacraments of the New Law did the Immaculate Mother of Christ receive?"

Sacred Scripture and divine Tradition furnish no certain answer. Our knowledge of the subject is limited, for the most part, to conclusions drawn with more or less demonstrative force from the teachings of theology regarding the sanctity of Mary, and the nature and effects of the Sacraments. There are, it is true, a few traditions which purport to throw light on the matter, but the value of these is very questionable. Some of the older theologians, as Suárez and de Vega, and, among modern authors, Lépiciér, Herrmann, Terrien, Pesch, and Oswald, have considered the matter of sufficient importance to give it a place in their theological writings, and their opinions furnish us with arguments of at least extrinsic probability.

The plenitude of grace possessed by the Blessed Virgin was very different from that of her Divine Son. From the first moment of His mortal life, the human soul of Jesus Christ, on account of its hypostatic union with the Word, was endowed with the highest degree of sanctifying grace that the ordinary power of God can bestow. For this reason, and also because from the beginning He possessed the Beatific Vision, our Divine Saviour was capable of no increase in sanctity. The progress referred to in Luke 2:52 was merely an external manifestation of spiritual growth. But the sanctifying grace of Mary was capable of increase, and she did, in fact, advance in supernatural perfection and beauty from the first rational act of her life until the last moment of her earthly exile. Her fulness of grace, proclaimed by the Angel Gabriel, was only relative. Moreover, she did not, habitually at least, enjoy the Beatific Vision. Hence every deliberate action that Mary performed, vivified as it was by the most sublime charity and prompted by actual grace, enhanced her abundant store of supernatural merit. Besides this mode of growth in holiness—*ex opere operantis*, as it is called—some theologians teach that on certain extraordinary occasions (e. g. the Incarnation) Mary was the recipient of special outpourings of divine grace, transcending in degree the merits of her dispositions. But, in addition to these two means of sanctification, it was fitting that Mary, who passed the last years of her life under the New Law, should partake also of those copious sources of grace, the Sacraments instituted by Mary's Divine Son in order to bestow supernatural blessings *ex opere operato* upon the souls of men.

Did then the Blessed Virgin receive the Sacrament of Baptism? Oswald¹ answers in the negative; but the affirmative is held by Suarez,² de Vega,³ Lépiciér,⁴ Terrien⁵ and others. And in fact, examining the question on intrinsic grounds, we find very little reason for the negative side. We may even go further and assert that she was bound to receive this Sacrament by the universal law of Christ: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."⁶ The fact that Mary was never defiled by either original or actual sin offers no very cogent argument for the opposite opinion. For, among the proper effects of Baptism are comprised some which Mary was capable of receiving—the increase of grace, incorporation in the Church, and the capacity to receive other Sacraments validly. A somewhat analogous case is that of those Jews who were converted to Christianity on the first Pentecost. They had been cleansed from original sin under the Old Law (doubtless some of them were in the state of grace), yet they were obliged to receive Christian Baptism. Of course, Christ, the Supreme Lawgiver of the New Testament, could have dispensed His Mother from this obligation; yet we have no convincing reason to believe that He did so. If it was not derogatory to His dignity to receive Circumcision and the Baptism of St. John, surely it was not unbecoming that His Mother should receive the Baptism of grace, for which Circumcision and St. John's Baptism were merely a preparation.

Whether Mary received Baptism from Christ Himself or from one of the Apostles, is a matter of conjecture. Suarez and de Vega in the passages cited above mention a tradition that our Lord with His own hands baptized His Mother and St. Peter. Suarez tries to reconcile this with another tradition that only the Prince of the Apostles received Baptism from Christ Himself. Since, however, the antiquity and accuracy of these traditions are very doubtful, they afford no definite information on the subject.

¹ *Sacramentenlehre*, Part II, Chap. 4.

² *De myst. vitæ Christi*, Quæst. 37, Art. 4, Disp. 18.

³ *Theol. Mariana*, Vol. II, Cap. 20.

⁴ *De B. V. M.*, Par. II, Cap. I, Art. 5.

⁵ *La Mère de Dieu*. Livre VII, Chap. III.

⁶ John 3:5.

In connexion with Baptism, it may be interesting to state that Mary probably received in infancy the *remedium naturae*, the means which the Old Law provided for the cleansing of the souls of females from original sin, just as circumcision effected the sanctification of males. As John the Baptist, although justified before birth, and Christ the spotless Lamb of God, were circumcised, so Mary, although preserved from original sin, very likely received the corresponding *remedium naturae*, which produced in her an increase in grace. Even if Joachim and Ann were supernaturally enlightened regarding the singular privilege of the Immaculate Conception bestowed upon their daughter, they would nevertheless observe the prescriptions of the Jewish Law in the same spirit of humility and obedience which Mary herself manifested later on by submitting to the law of Purification from which her virginal maternity excused her.

Few will hesitate to admit that Mary received the adorable Sacrament of the Holy Eucharist. If the fervor of the early Christians inspired them to partake of this Heavenly Food every day,⁷ surely she from whose immaculate flesh the body of the Word Incarnate was fashioned, would ardently yearn to participate in this Sacred Banquet. Christian art is wont to portray the Beloved Disciple administering Holy Communion to Mary, thus fulfilling in the most sublime manner the sacred duty entrusted to him on Mount Calvary. If the fruits of one Communion worthily received are so abundant, what incomparable treasures of grace must not the soul of Mary have derived from her frequent reception of the Sacrament of Love! Lépiciér⁸ ventures the opinion that Mary received her First Communion from the hands of her Divine Son on the very night when He instituted the Holy Eucharist.

The Acts of the Apostles furnish a very probable argument that Mary received Confirmation. To be more exact, she, like the disciples, received the effects of Confirmation in an extraordinary manner, without the application of the ordinary matter and form. On that first Pentecost, when Mary and the dis-

⁷ Acts 2:46.

⁸ *De B. V. M.* Pars II, Cap. I, Art. 5.

ciples were assembled in the upper room at Jerusalem, the Holy Ghost descended upon them in the form of fiery tongues, enriching them with the plenteous outpouring of His sevenfold gifts. This visible mission of the Holy Spirit is rightly considered the Confirmation of Mary and the disciples, for in its general features it bore a striking analogy to the Sacraments of the New Law. It was a visible sign, effected by Christ, for the production of supernatural grace. Moreover, the proper effects of the Sacrament of Confirmation were produced in the souls of those who were favored by this extraordinary visitation of the Paraclete. Even the indelible character of Confirmation was given on this occasion. Such, at least, is the teaching of Suarez,⁹ who says that Mary received the character, the grace, and the abundance of the Holy Ghost, which are the effects of this Sacrament. St. Thomas favors this opinion by stating¹⁰ that the Apostles received the *res Sacramenti sine Sacramento*; and the decree of the Council of Florence for the Armenians adds weight to this view by comparing the effects of the Sacrament of Confirmation to those wrought in the souls of the Apostles by the descent of the Holy Ghost.

There are good reasons, therefore, for believing that the Blessed Virgin received at least three of the Sacraments of the New Law—Baptism, Holy Eucharist, and Confirmation (in the sense explained above). Of the remaining four, there are two—Penance and Holy Orders—which she certainly did not and could not receive. An essential requisite for the valid reception of Penance is the confession of sin committed after Baptism; and the immaculate purity of Mary's soul was never tarnished by the slightest trace of actual sin. She was incapable of receiving Holy Orders, because this Sacrament can be conferred validly only on a person of the male sex.

There is ample room for discussion regarding the question whether Mary could (and consequently, in all probability, did) receive Extreme Unction. The answers given by different theologians depend largely on their attitude toward another disputed point—what is the principal effect of this Sacrament. Those who regard Extreme Unction as primarily intended

⁹ *De myst. vitæ Christi*, Qu. 37, Art. 4, Disp. 18.

¹⁰ *Pars III*, Qu. 72, Art. 2.

for the remission of sin, or the remains of sin, logically conclude that Our Blessed Lady was as incapable of receiving this Sacrament as she was incapable of receiving the Sacrament of Penance. If, however, we accept the view, so ably championed by Fr. Kern, S.J.,¹¹ that the purpose of Extreme Unction is to provide the soul with perfect spiritual health and procure its immediate entrance into glory (unless the restoration of bodily health be more expedient), we shall have good reason to believe that the Immaculate Mother of God at the close of her mortal life received the soothing Sacrament of the dying. According to Fr. Kern¹² the *primary* effect of Extreme Unction, by which this spiritual health is produced, is the strengthening of the soul of the sick person, and, although in the case of earth's ordinary children this effect is usually accompanied by the undoing of the ravages wrought in the soul by sin, it is not necessarily so, and provided the person is capable of the primary effect, the Sacrament can be validly received. In the light of this opinion, it seems in no wise repugnant to Mary's sinlessness and plenitude of grace to hold that she could receive this Sacrament, deriving from it a spiritual vigor, (not that she was in danger of sin in that last hour as ordinary Christians are) to elevate her to the final degree of supernatural grace destined for her by Almighty God, and thus prepare her beautiful soul to meet her Divine Son in His eternal kingdom.

This opinion is not without its difficulties. The form of Extreme Unction, "*Indulgeat tibi Dominus quidquid deliquisti*," at first sight seems to offer a serious objection. A sacrament cannot be validly administered unless the form is verified; and how could the form *quidquid deliquisti* be verified when applied to her who was sinless? It may be answered that some of the ancient forms of Extreme Unction differ widely from that used by the Latin Church at the present day. Some, for example, make no mention of sin, but refer only to the healing or strengthening effect of this Sacrament.¹³ If we presume that Extreme Unction was administered to Mary under one of these forms, the difficulty vanishes. However,

¹¹ *De Extrema Unctione*, p. 82 sq.

¹² *Ibid.*, p. 227.

¹³ Kern, p. 240.

prescinding from this historical explanation of the difficulty, the objection may be answered directly by interpreting the meaning of *quidquid deliquisti*. Suarez¹⁴ paraphrases the form in a conditional sense, thus: "May God give thee grace which of itself is sufficient to remit all guilt, *if any such be present*, and strengthen thee against the remains of sin, *if it be necessary*." If we accept this explanation, we can see how Mary, although free from sin and the remains of sin, could validly receive Extreme Unction, and derive therefrom graces which, while in themselves capable of healing spiritual infirmities, would produce in her immaculate soul a different effect, namely an increase of supernatural merit.

Another objection to Mary's receiving Extreme Unction is based on the common teaching of theologians that she, like her Divine Son, was immune from sickness. How then could she be a *subjectum capax* of this Sacrament, which can be validly conferred only on those who are in probable danger of death from sickness or a wound which is actually afflicting them? The reply may be given that the term *sickness*, when set down as a necessary condition for the reception of Extreme Unction, is used in a wider sense than when considered as derogatory to the exalted dignity of Mary. We attribute to the Mother of God immunity from every malady that would tend to corrupt or injure her virginal body, which was the dwelling place of the Word Incarnate. But when referring to sickness as a necessary condition for the valid reception of Extreme Unction, we include also any cause, acting upon the human body, either from within or from without, which will probably produce death. Thus, for example, the debility resulting from old age, although not a sickness in the first sense, may render a person capable of receiving Extreme Unction. Now, if we hold with Suarez¹⁵ that Our Blessed Lady died of an intense love for God which gradually diminished her bodily strength until her soul took its flight, we can regard this decrease of vigor as a sufficient condition for the reception of Extreme Unction.

It is very improbable that Mary received the Sacrament of Matrimony. Her marriage with St. Joseph was the sacred

¹⁴ Disp. 42, sec. 2, no. 10.

¹⁵ *De myst. vitæ Christi*, Qu. 38, Art. 4, Disp. 21.

but non-sacramental matrimonial contract of the Old Law. Since the elevation of Matrimony to the dignity of a sacrament did not take place until some time in Christ's public life, or perhaps even not until after the Resurrection, while, according to the common tradition, St. Joseph died before Christ's ministry began, we have a well nigh convincing argument that Mary did not receive this Sacrament. Even if St. Joseph arose from the dead on Easter Sunday, and remained on earth until the Ascension of Christ, the case would not be changed, for the marital bond is severed by death. If however St. Joseph actually survived the institution of Matrimony, and was baptized, then it is very likely that the marital union of Mary and Joseph became *ipso facto* a sacrament, even without the renewal of consent, just as to-day a legal marriage, i. e. contracted by two unbaptized persons, very probably becomes a sacramental union as soon as both receive Baptism.

To sum up. It is very probable that Mary received at least three Sacraments of the New Law—Baptism, Holy Eucharist, and (in its effects) Confirmation. Penance and Holy Orders she surely did not receive. It is at least probable that she received Extreme Unction, but it is very improbable that she received the Sacrament of Matrimony.

The fact that Our Immaculate Mother received some of the Sacraments will serve to increase our appreciation of these wondrous gifts of our Redeemer. Even she who surpassed in sanctity the highest choirs of angels derived an increase of grace and merit from the use of those material signs which bestow upon us the salutary effects of Christ's Precious Blood. The realization of this will surely inspire us with a love for the Sacraments and the determination to make use of them in such a way that we, like Mary, shall partake abundantly of their precious fruits.

FRANCIS J. CONNELL, C.S.S.R.

Mt. St. Alphonsus, Esopus, N. Y.

A METHOD OF MISSION SUPPORT.

TEN million dollars a year for missions! This is the goal which the American Board of Catholic Missions has set itself at the beginning. As compared with our past achievements in this direction the sum seems large, but the real fault to be found with the Board's expectation is that it is entirely too small, one might almost say meagre. We have, at a conservative estimate, 20,000,000 Catholics in the United States, and our Board is content to ask fifty cents a year each for Church extension in all its phases. Obviously they either do not intend to carry out a program which is worthy of so great and so influential a body as we are, or else they fear lack of adequate coöperation and have consequently been timid about asking a really worth-while sum. The former alternative is unthinkable, for both the Board itself and its advisory committee are wide awake and know what is to be done. Why should they be so fearful of support?

Neither our clergy nor our laity are really well informed as to missions and missionary needs, otherwise they would be more missionary-minded than they are. And it is necessary to convert the clergy to the missionary viewpoint before we can bring the matter to the laity, for they look to the clergy for leadership and are even now awaiting it. The Catholic Students' Mission Crusade is helping by educating our students in this direction and the contributions of its members now exceed two dollars per capita for missionary purposes.

Our people are anxious to give to the support of missionary work and do give most generously when they know anything about it. The writer can testify to that from personal experience. In his earlier days in the Catholic Church it was his pleasant task to present the cause of "home missions" to Catholic audiences. He found no trouble in securing the cordial approval of the bishops in whose dioceses he worked. They all gave him most cordial letters to their clergy commending his mission. Where he was able to secure the coöperation of the parish priest he found that the people responded readily and generously. In but one parish out of the scores that he visited did he meet with absolute failure to secure immediate contributions to the cause, and many of those

whom he first interested are still making regular contributions to it. But the difficulty was in securing a hearing, in being allowed to address the people—in short, in winning the approval of the priests. Many, indeed, had the vision and welcomed outside assistance in bringing before their people the great work in which they had themselves an abiding interest; others gave permission for the lectures, announced them and were present at them, lending their moral support, but had little hope that any good would result. They were generally astonished at the readiness with which their people responded to the appeal presented to them. But there was also a third class (fortunately small), who seemingly could not think outside the confines of their own parishes, and who opposed any and every effort to learn themselves or to let their people know that there was anything beyond in which they should be interested. Such an attitude, of course, belies the very name of Catholic and is so utterly unsocial that it is difficult to see how it can have obtained credence in a body so devoted to social welfare as the Church has been from its very beginning. It only goes to show the faultiness of the human vehicle through which she must carry out her plans; it helps to explain why the Board of Missions is content to ask ten million dollars from twenty million Catholics, while the plans of the "Federal Council of Churches," representing a united constituency of only about 21,000,000, is planning to raise the stupendous sum of \$1,300,000,000.

This paper offers no method of converting the clergy. It purposes to deal with the best means which a priest who sees the need for adequate missionary support may use to bring the matter to the attention of his congregation and to carry out a system of accomplishing this end. The writer has already pointed out, in *THE ECCLESIASTICAL REVIEW* for February, the need of a Priests' Missionary Union to serve as a stimulating force and to furnish the necessary organization for welding the clerical body together. Plans for such a Union have already been formulated and it will soon be an accomplished fact; but it is not expected and cannot be expected to be the mainstay of missionary support. This must come from the laity, and to make it worth anything we must have all our people interested.

In the Catholic system the clergy are the recognized leaders, as they should be; but we have sometimes left so much to them that there is danger of a sort of clerical monopoly which is destructive of any proper advance. It is much easier for a layman to urge upon his fellow-laymen the duty of church support than it is for the pastor to be calling attention to the fact that both the precepts of the Church and common charity demand that he receive a living. The same thing is true of missionary giving, for both go hand in hand. I would urge, therefore, the use of laymen in this connexion. We must have a plan and the clergy must be fully conversant with it and should be the power back of it; but the laymen should carry it out.

The plan is this. Let due preparation be made by means of sermons and addresses on the subject of missions—not harangues for money, but discourses full of missionary spirit and inspired by missionary zeal, discourses which make their appeal to the Catholic instinct of the people and which will create in them the desire to share the blessings of their religion with others less fortunate than themselves. At first, little or nothing should be said about money; this can come later and in its proper place. In the meantime let the pastor, together with some of his most trustworthy and most intelligent laymen, work out a comprehensive budget for parochial expenses and an estimate of what the parish ought to do for missions and extra-parochial charities, making in a business-like way their plans for the ensuing year. By the time the last of the preparatory discourses has been delivered, this budget should have been so thoroughly planned and put into shape that it is practically perfect.

During this same period too the pastor should gather together his laymen and they should have been drilled in the matter of presenting both parochial and missionary needs to the people. This is what the world calls “salesmanship” and most business men are well acquainted with it. It has been found useful to hold a dinner or smoker or some similar gathering in order to get the men well acquainted with one another and to give them a chance to discuss informally all the aspects of the work which they are undertaking. They should be carefully schooled in presenting the arguments for their cause and

in meeting the objections that will be urged against it. These fall into but two main classes—"don't believe in missions" and "can't afford to give". The first should have been already practically forestalled by the preparatory sermons, and the fact that the "drive" will be one for parish expenses as well as for missions gives an entrance that cannot be denied. The second objection is offset by starting in with asking for a cent a week: the contributor will generally end by giving much more.

Sunday has been found to be the best day for making this "every member canvass"; and after all preparations have been completed the announcement is made that on that day a team will visit each household to solicit a pledge for parish support for the ensuing year and also one for the support of missions. Everyone is asked to remain at home until the canvassers have seen them. The rest of the plan consists in the teams going forth and doing their work. These teams consist of two men each and the automobile has made it possible to complete the canvassing of even widely scattered parishes in a single day. The teams all meet in the evening and check up on the results. They are usually astonishing. Pledges for parochial support usually increase anywhere from seventy-five per cent up, while missionary giving increases all the way from three hundred to ten hundred per cent. And every man who has served on one of the teams has been given an outlook on religion which is worth more than any increased pledge that he might give. He can henceforth never be indifferent to the needs of the Church at home or abroad.

Someone will say, How are we going to keep the people from forgetting these pledges and from falling off in their giving after the first enthusiasm has worn off? This is done by means of a mere mechanical device called the "duplex envelope". This is an envelope divided into two compartments—one for parish support, and the other for extra-parochial offerings. These are so arranged that they can be torn apart, in order that separate accounts can be kept for each. The envelopes are bought in packages dated for each Sunday in the year and each numbered (which number is recorded against the giver's name in the treasurer's book). If desirable, extra envelopes for the holidays of obligation can be purchased and inserted in their proper place when the order is given.

The supply of envelopes should be on hand when the canvass is made and a package left for each person making a pledge, the number being recorded by the team. Every member of every family can be reached, even the children, and a special small envelope of contrasting color is made for them. The little ones take to the plan wonderfully and even penny-a-week contributions soon mount up.

Different persons should keep the separate accounts. This will lessen the temptation to "borrow" from one account for the benefit of the other—a process which almost inevitably results in robbing the missions, for no one ever heard of "borrowing" parish funds to give to the missions! It is well if printed quarterly statements of both accounts are sent to each contributor, not only to the delinquent but to all, so they may know exactly how they stand. This has a good psychological effect and stimulates regularity of giving. It is understood when the pledge is given that, while it normally holds for a year, should anyone find himself really unable to continue the amount, he is free to reduce it by simply saying so, and nothing will be said about it. In like manner no objections will be offered to his increasing the amount if prosperity comes to him.

The advantages of this scheme are numerous. To mention a few. First, it does away with the constant harangues about money which disgrace so many of our parishes, and take up time which the people are really entitled to have used in preaching the Gospel to them. Secondly, it does away with the taking up of special collections, which are at best a nuisance and which, because they tend to decrease parish income, are usually given but grudging support by both pastor and people. Thirdly, it gives system to the matter of church support and places it among the worth-while things. And fourthly, but by no means least important, it gives something very real and very vital for the laity to do in a sphere that ought to be pre-eminently theirs.

This is no new and untried scheme. It is almost universal in the Episcopal Church and in many other non-Catholic bodies, while not a few Catholic parishes have already adopted it in whole or in part. When it was first suggested, there was much opposition to it and some refused to try it. The Epis-

copalian Board of Missions had such faith in it that they offered to furnish the envelopes free for one year to any parish that would give it a fair trial and carry it out in its entirety. The results generally converted the most obdurate. The writer has used it under widely different conditions and can testify to its workability. If the Catholic Church in this country would as a whole, adopt it and become filled with the missionary spirit which it generates, we would be raising not a paltry ten million dollars but a hundred million for missions. Then could we make some impression on the neo-paganism with its debasing characteristics which threatens our own land, and do our share, so long neglected, in bringing the whole world to the knowledge of our Lord and of His Church.

FLOYD KEELER,

Field Secretary, Catholic Students' Mission Crusade.

PROPERTY RIGHTS OF PARISH PRIESTS.

A PARISH priest has a double personality. He is a physical person and when he became a parish priest he retained the rights and duties of other physical persons in as far as they are compatible with his office as a parish priest. Among other rights he retained the natural right of owning property. He may be the owner of lands and houses, and he may have large sums of money invested or safely deposited with his banker. The fact that he is now a parish priest does not prevent him from adding to his wealth. He may succeed to the wealth of relatives by inheritance; he may accept bequests, gifts and presents; he may earn money by writing for the press. The stipends which are offered him for Mass are his own property by the immemorial custom of the Church, and the new Code of Canon Law forbids the bishop to levy any tax on manual or funded Masses (Can. 1506). He has, moreover, a right to decent support from the income of his parish, even if he has money of his own (Can. 1473). He is not bound to serve in the army of the Church at his own expense; and if he chooses to live frugally and save something out of what he might without blame have spent on his decent maintenance, his savings in this way become his personal property. The parish

priest may dispose of his personal property just as he pleases, provided that he acts honestly. Of course he must pay his debts; but when he has done that, he may do what he likes with his own.

A parish priest has also a moral personality by virtue of his office; it is his duty to represent his parish and to act as the guardian and administrator of its property. The new Code is very explicit concerning the right of the Church to own property.

The Catholic Church and the Apostolic See have an inborn right freely and independently of the civil authority to acquire, retain, and administer temporal goods for the attainment of the ends proper to themselves. (Can. 1495.)

This is true not only of the universal Church but also of particular churches, as the second section of the same Canon lays down.

Individual churches and other moral persons which have been made juridical persons by ecclesiastical authority have the right according to the sacred canons of acquiring, retaining, and administering temporal goods.

The Church also has the right, [we read in Can. 1496] independently of the civil power, of exacting from the faithful what is necessary for divine worship, for the decent support of the clergy and other ministers, and for other purposes proper to itself.

Besides having the right to levy contributions on the faithful, the Church can acquire property like other persons, physical and moral, by all just means whether of natural or positive law, as is laid down in Canon 1499. The same Canon tells us who the immediate owner of church property is. It is not the Pope, although the Holy See has the supreme authority of administration over it; but the owner of church property is that moral person which lawfully acquired it. The Catholic parish, then, is the owner of the church property which it has lawfully acquired in the past or which may be given to it in the future. Nowadays the Catholic parish is seldom the owner of broad acres or of real estate to any considerable extent. Still it is usually the owner of the parish church, of the presbytery, of the Catholic or parish schools, and often even of the ground

on which they are built. It is not uncommon for the parish to own a farm or two, or a house or two besides the church buildings. But most of the parish property will usually consist of the offerings of the faithful. The general principle is that according to ecclesiastical law and the intention of the donors all offerings made by the faithful for church purposes and not for the personal benefit of the parish priest are church property. We may mention especially collections made at the offertory, bench or pew rents, collections at special sermons like school sermons, outdoor collections, whist-drives, concerts, to which Dr. Smith adds picnics and excursions in the United States.¹ Of all such parish property the parish priest is the administrator by ecclesiastical law, unless some modification of this plan has been sanctioned by competent authority. Canon 1182 of the new Code bears on this point.

§ 1. While what is prescribed in Canons 1519-1528 must be faithfully observed, the administration of property which is destined for the repair and decoration of a church and for the maintenance of divine worship in the same, unless otherwise determined by special title or lawful custom, belongs to the bishop and his chapter, if there is question of the cathedral church; to the chapter of a collegiate church, if there is question of a collegiate church; to the rector, if there is question of another church.

§ 2. The parish priest or the missionary also administers the offerings made for the benefit of a parish or mission, or of a church situated within the limits of a parish or mission, unless there is question of a church which has an administration of its own distinct from the administration of the parish or mission, or unless a special law or legitimate custom determine otherwise.

§ 3. The parish priest, missionary or rector of a secular church, whether he be a secular or religious, ought to administer these offerings in accordance with the sacred canons and render an account of them to the Ordinary of the place in accordance with Canon 1525.

In canons 1519-1528 referred to above, rules are given for the guidance of the administrator of church property in the discharge of his office. The parish priest is subject to them, but we need not give them here. It will be sufficient to call attention to what is prescribed in Canon 1523, 4°: "With the

¹ *Compendium jur. can.*, n. 972.

consent of the Ordinary the administrator ought to invest for the benefit of his church any money belonging to the church which remains over after expenses have been defrayed, and which can be invested profitably."

A parish constitutes the parish priest's benefice, which is thus defined in Canon 1409.

An ecclesiastical benefice is a juridical entity, constituted or erected in *perpetuum* by competent ecclesiastical authority, consisting of a sacred office and of the right to receive the income from the dowry annexed to the office.

According to Canon 1410 the dowry of a benefice consists of either goods the ownership of which lies with the juridical entity itself, or fixed payments due from some family or moral person, or fixed and voluntary offerings of the faithful which belong to the rector of the benefice, or stole fees, as they are called, within the limits of the diocesan tax or of lawful custom, or choral distributions, with the exception of a third part of them if all the income of the benefice consists of choral distributions.

Canon 1473 has already been referred to above. It provides that, although a beneficiary may have other property which does not come from his benefice, he may freely use and enjoy the fruits of his benefice which are necessary for his decent support, but he is under the obligation of spending what is over and above on the poor or on pious causes.

A rather delicate question emerges from the careful consideration of these Canons. According to Canon 1410 stole fees may constitute the dowry of a benefice. If they do, they are ecclesiastical property which the beneficiary has a right to use for his decent support and maintenance, but he must give to the poor or to pious causes anything that remains over and above what he requires for his personal support. This is the opinion of Canon Bargilliat in his recently issued book, *Droits et Devoirs des Curés* (p. 398).

Aux termes du Canon 1410, tout ce que le Droit appelle *jus stolae*, c'est-à-dire, ce qui revient au curé en raison de son titre curial, est considéré comme revenu du bénéfice, et rentre par conséquent dans les biens dont le superflu ne doit pas être laissé aux héritiers, mais

doit être employé au soulagement des pauvres ou à l'entretien des œuvres pies.

On the other hand, by common law before the issue of the new Code stole fees belonged to the parish priest. The Sacred Penitentiary on 9 August, 1824, replied in answer to a question that the offerings of the faithful were not to be regarded as the fruits of a parish priest's benefice. In the Second Council of Westminster among the rules concerning ecclesiastical property occurs the following: "The proceeds derived from [stole fees] should be ordinarily considered to belong to the priests; though they are distributed in different ways in different places. That distribution seems to be the best which is most conducive to alleviate the burdens of the mission." Of the United States Dr. Smith writes: "Bishops in this country are exhorted to establish with the advice of their priests an equitable way of apportioning these offerings among the priests residing in the same house, taking into consideration the chief claim as well as the graver duties of the pastor."²

Is this latter view, that stole fees are the perquisites of the parish priest, to be shared or not by him with his assistant priests according to custom and diocesan regulations, rendered obsolete by the new Code of Canon Law? I think not. On the contrary, Canon 463 seems to confirm it. That Canon is as follows:

§ 1. The parish priest has a right to the dues (*praestationes*) which either approved custom or lawful taxation in accordance with Canon 1507, § 1, gives him.

§ 2. One who exacts more is bound to make restitution.

§ 3. Although a parish duty may have been fulfilled by another, nevertheless the dues belong to the parish priest unless it is certain that the intention of the donors was different concerning the sum which exceeds the tax.

§ 4. Let the parish priest not refuse free ministrations to those who cannot pay.

It is clear from the context of this Canon that it refers especially to stole fees. This is also plain from Canon 1507 § 1, which is quoted in the first section. There it is prescribed

² *Elements of Ecclesiastical Law*, I, n. 606.

that the amount of the taxes to be paid on occasion of the ministration of the Sacraments and Sacramentals must be fixed by the provincial synod, or by a meeting of the bishops for the whole province, with the previous approbation of the Holy See.

Canon 463 then lays down the general rule with regard to the disposal of stole fees. It assigns them to the parish priest, but leaves details to be determined by custom or by lawful authority.

Canon 1410, quoted above, does not contradict this provision. It supposes that as a rule the dowry of a benefice will be provided from other sources; but if there are no other sources or not sufficient for the decent support of the parish priest, then this may be supplied from the stole fees which ordinarily are the perquisites of the parish priest.

T. SLATER, S.J.

Liverpool, England.



Analecta.

SAORA CONGREGATIO DE RELIGIOSIS.

DUBIUM.

S. Congregationi de Religiosis propositum fuit sequens dubium circa declarationem quoad Decretum *Inter reliquas*, datam sub die 15 iulii 1919, videlicet:

“ Utrum in Congregationibus seu Institutis Religiosis, in quibus ex Constitutionum praescripto post Novitiatum vota annualia emittuntur, Alumni servitio militari adstricti, absolute Novitiatu, admitti valeant ad professiones annuales ”.

S. Congregatio, re mature perpensa, respondendum censuit:

“ *Affirmative*: ita tamen ut vota annualia cessent si Religiosi ad servitium militare vocentur, et eo die quo militiae effective adscripti et disciplinae militari subiecti evadant ”.

Facta autem de his relatione Ssmo D. N. Benedicto Pp. XV, in audientia diei 30 novembris 1919, ab infrascripto Secretario, Sanctitas Sua eandem resolutionem approbare dignata est et publici iuris fieri mandavit.

✠ Maurus M. Serafini, O.S.B., *Secretarius*.

L. * S.

SACRA CONGREGATIO DE PROPAGANDA FIDE.

EPISTOLA AD UNIVERSOS SACRORUM ANTISTITES DE STIPE
COLLIGENDA PRO NIGRITIS IN AFRICA.

Illme ac Revme Domine,

Summus Pontifex Leo XIII, gloriosae recordationis, nigritarum in Africa miseratus aerumnas, qui, in servitutem abducti, supremam animi atque corporis patiebantur iacturam, per encyclicas Litteras, ad universos sacrorum Antistites catholici orbis die 20 novembris 1890 datas, eorum caritati summopere commendavit opus a Se susceptum pro nigritarum in Africa tuenda libertate, iisque ab ethnica superstitione eruendis. Qua super re provide constituit ut, *quotannis, qua die in quibusque locis Epiphaniae Domini celebrantur mysteria, in subsidium memorati operis pecunia stipis instar corrogetur.*

Non defuit Summi Pontificis desiderio pia fidelium voluntas, eleemosynisque ad id collectis non mediocriter sacrae Missiones in Africa recreatae sunt. Verum, labente annorum decursu, evenit ut apud nonnullas dioeceses excidisse videatur pontificii mandati memoria aut languidiori studio iussa servantur, dum, e contra, aliis multis in locis, adnitente Episcoporum zelo, inducta praxis, etiam flagrante bello, stetit hactenus ac vigit.

Quapropter haec S. Congregatio, cui dicti operis demandata est cura, opportunum censuit per praesentes litteras apud universos Praesules enixe instare ut velint, in propria quisque dioecesi, sacro Epiphaniae die, iuxta pontificia praescripta, pecuniam pro Africae nigritis in singulis ecclesiis et sacellis colligendam curare, iis additis hortamentis, quibus fidelium studia ad tam nobile opus excitentur.

Qua quidem occasione commemorandum etiam venit, eiusdem Pontificis iussu constitutum esse ut *pecunia, praedicta die collecta in ecclesiis et sacellis, . . . Romam mittatur ad Sacrum Consilium christiano nomini propagando*, cuius munus est eam pecuniam inter singulas Missiones aequa proportionem partiendi.

Itaque, sine speciali Apostolicae Sedis dispensatione, non ad particulares quaslibet pro redimendis captivis constitutas Societates, sed ad hanc ipsam Sacram Congregationem Fidei Propagandae corrogata, festo die Epiphaniae, ad id operis pecunia mittenda est.

Porro, cum tot ac tantis, praesertim post immane bellum, sacrarum Missionum necessitatibus consulere oporteat, non dubito quin Amplitudo Tua, quod ad dioecesim sibi commissam spectat, suas partes libenti animo expleat.

Interim Deum ex corde precor ut Te diu sospitem reddat.

Romae, ex aedibus S. Congregationis de Propaganda Fide, die 29 septembris 1919.

Addictissimus

G. M. CARD. VAN ROSSUM, *Praefectus*.

L. * S.

C. Laurenti, *Secretarius*.

PONTIFICAL APPOINTMENTS.

1 July, 1919: Monsignors James Savage and Ernest Van Dyke, of the Diocese of Detroit, made Domestic Prelates.

5 July: Monsignor Morgan Joseph P. Dempsey, of the Diocese of Detroit, made Domestic Prelate.

19 January, 1920: Mr. Francis A. Wellesley, of the Diocese of Southwark, made Commander of the Order of St. Gregory the Great (civil class).

29 January: Mr. John K. Barrett, of the Archdiocese of Winnipeg, made Knight of the Order of St. Gregory the Great (civil class).

30 January: Monsignor John J. Blair, of the Archdiocese of Winnipeg, made Domestic Prelate.

3 February: Monsignor Patrick C. Hayden, of the Diocese of Natchez, made Domestic Prelate.

7 February: Monsignor Boleslaus Puchalski, of the Diocese of Brooklyn, made Privy Chamberlain, supernumerary.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

S. CONGREGATION FOR RELIGIOUS solves a doubt concerning the taking of annual vows by religious conscripted for military service.

S. CONGREGATION OF PROPAGATION OF FAITH addresses a letter to the bishops about the collection for negroes in Africa.

ROMAN CURIA announces officially some recent pontifical appointments.

THE LITURGICAL CHANT MOVEMENT IN THE UNITED STATES.

To those of us who have shared the eager desire for a renewal of the ancient glory of the Sanctuary to which the late Sovereign Pontiff, Pius X, gave official expression in his ordinances regarding the restoration of the liturgical chant, the announcement of a great International Gregorian Congress, in the city of New York, is the herald of a new and assured hope. The first three days of June will present the unique spectacle of the solemn services of Mass, Vespers and Complin, being chanted by a congregation of five thousand, in St. Patrick's Cathedral. The first day is to be given to the children, whose trained voices will combine to render the Ordinary of the liturgy; on the other days adult singers will chant the invariable parts, as an object-lesson of what the "ecclesia sanctorum laudes Domini cantans" is meant to do everywhere throughout the land where zeal is adequate to the offer of coöperation.

Whilst the Congress convenes under the auspices of the Pontifical Institute of Sacred Music, in New York, the principal direction has been entrusted to the great champion of Gregorian restoration, Dom Mocquereau. To those who have followed the struggles and achievements of the last quarter of a century in the history of sacred music, Dom Mocquereau's name is synonymous with the best traditions of the Benedictine school; and that school traces its origin back to the very days

of Pope Gregory the Great, *divino in carmine pollens*, who, himself a son of St. Benedict, taught his monks the divine harmony of the pastoral ministry.

The forthcoming Congress is but a token of the work done by zealous American Catholics. It directs attention to what might otherwise escape those who earnestly seek to coöperate in every movement that makes for the greater glory of God through Holy Church. It will bring about the formal approbation, if not also the direct assistance, through pastoral encouragement and diocesan legislation, of our Bishops in purifying the liturgical atmosphere of our churches.

What is of far greater importance than the temporary success of the Congress is the understanding, on the part of our priests, and of the teaching religious communities, and the choirmasters and singers in our churches, of the actual achievement, and the service offered, by the Pontifical Institute of Sacred Music, and by the College of the Sacred Heart (Pius X Chair of Liturgical Music) in New York.

It is difficult to imagine a more perfect organization of the *Normal Courses in School Music*, as set forth in the program issued by the Religious of the Sacred Heart (Convent Avenue and One Hundred and Thirty-third Street, New York) for the coming summer vacation, covering three grades. These courses aim at making each student a capable and successful teacher of elementary music. They explain how to impart the knowledge to children in a vivid way which is calculated to engage their attention and enable them to grasp and acquire a practical knowledge of music, even with a minimum of natural talent. All this is done in the least possible space of time, and without assuming any previous knowledge. The courses last, each, twelve days, and include voice-placing, sight-reading, ear-training, rhythm, elementary harmony, musical form, composition, and musical pedagogy. Those who desire it will be helped by periodical visits to their schools by one of the staff of expert teachers at the College. Apart from travelling expenses the fees for teaching are purely nominal. Thus we have for the first time in the history of art the service of well educated leaders ready to go into the schools and teach all who are willing how to render more beautiful the worship on earth of Him whom we are to praise and love eternally.

Space does not permit our giving here fuller details of what pastors can do to aid their school sisters in this matter, by putting them in contact with the above mentioned church-music school, and by themselves becoming members of the Pontifical Institute of Sacred Music (18 East Tenth Street, New York). The membership fees go to the Holy Father for the support of the Pontifical Institute of Sacred Music at Rome, which is the soul of the movement for reform throughout the world.

MARYKNOLL MISSION LETTERS. XII.

To the pioneers of our American Foreign Missions (Maryknoll) have been allotted four districts in the southern province of Kwangtung, China.

Three of these districts had been abandoned at the beginning of the World War. The fourth, known as Kochow, the only well-appointed district in the entire mission, has been placed under the direction of Fr. James E. Walsh (of Cumberland, Maryland), who is assisted by Fr. William F. O'Shea (Newark Diocese, New Jersey) of the second group of Maryknoll missionaries. Father Walsh has "sized up", for his Superior at Maryknoll, the newly assigned district, and our readers will find the account the more interesting since it was not prepared for publication. Fr. Walsh writes:

LETTER FROM FR. WALSH TO FR. SUPERIOR.

CATHOLIC MISSION, KOCHOW, KWANGTUNG, CHINA.

December 17, 1919.

Geographical Features. The city of Kochow is on the Ng Chuen River, a sizeable stream which takes small boats all the year round, and which floods the city of Kochow annually, the mission not excepted. The average inundation is said to be about six feet of water in our house and chapel, although we are fairly elevated. There are other small rivers throughout the sub-prefecture. There are no high mountains, but the country is much broken up with small ones.

Commerce, Culture, etc. Rice is the great article of production. Also sweet potatoes and peanuts are largely grown. Not much tea is grown, but what there is is of superior quality. Bananas and oranges and other fruits are plentiful. Lime and

bricks are made locally. The exports are: rice, oil, tea, salted vegetables, bamboo, firewood, lumber, etc.

History of Mission. When Bishop Chausse (second Bishop of Canton) was the missionary at Shekshin (west) in 1861, he sent a catechist to work in Kochow. The catechist made some converts, but nothing much was done until Fr. Chausse himself came eleven years later in 1872. He gave things a spur, and in 1874 Father Mioux, who succeeded Fr. Chausse at Shekshin, also visited Kochow and helped things along. It was not until 1883, however, that Kochow became a separate mission, at which time Bishop Chausse split it off from Shekshin, and sent Fr. Fleureau to Kochow as its first resident missionary. From then on the incumbents have been: Fr. Fleureau (1883-1895), Fr. Gauthier (1895-1898), Fr. Leichtman (1898-1899), Fr. Baldit (1899-1901), Fr. Fouque (1901-1903), Fr. Rault (1903-1907), Fr. Lemmoine (1907-1909), Fr. Mollat (1909-1918). During this time Kochow had the usual history of a budding Catholic mission in China—trouble of all sorts, running the gamut from apostacy of the converts to the serious persecution in 1884 occasioned by the French war in Tonkin. The territory has always been infested with pirates, and this has been a cause of much difficulty. In regard to the incumbents named above, it may be worth nothing that it was Father Rault who built the chapel and house at Kochow. Father Lemmoine died here and is buried in the chapel. He was twenty-five years of age, having been ordained and on the mission only two years.

Present Status. The Christians. When Father Mollat left here in April, 1918, to return to the Paris Seminary as a professor, he had on his books six hundred Christians in round numbers. These Christians are scattered about in seventy-eight different villages, so that the missionary has seventy-eight points of call. These villages are anywhere from two miles to two days from the residence. In the city itself there are only seven Christians, but as it happens our best village, a place called Naam Foo Tong, is only two miles from the city. Here we have fifty Christians, the largest number in any one place. There are in addition forty catechumens at the present time.

The Plant. The mission plant is in the city of Kochow. It consists of a chapel, a residence, a small school for boys, a reception hall for the village Christians, and several small houses for the catechists, domestics, etc. The property is small and cramped. Outside of the ground occupied by the buildings, there is nothing but a small courtyard in front of the house, and a few square feet of garden in the back. We can extend without any difficulty, however, for there is a square acre of vacant land directly in back of the house, and it is for sale. In regard to the buildings, they are all well built, attractive, and in good condition. The annual inundation, however, takes its toll every time of both the appearance and the solidity of the buildings.

The Personnel. We found here the following staff, which had been kept going by the Bishop after Fr. Mollat left: two men catechists, two women catechists, one school teacher, one cook, and one general caretaker. The bill for this crowd is \$40.00 per month. We have retained them all, and hope to add greatly to the number of the catechists and teachers, for there is much work for them to do. We expect to hire at least ten, as soon as we have made a visitation of the district. This would make the regular monthly salary bill for this mission about \$100.00 per month, which is the least we ought to spend, if we are going to reach out after the people.

Revenue. Some of the former missionaries invested money in rice fields, so that the mission receives a large quantity of rice every year. This is just about enough to take care of our own staff, most of whom are supported by the mission, in addition to their salaries. Also there are needy Christians to be helped occasionally out of these stores, and, of course, various charitable demands in general to be met. The Christians are all quite poor, and provide practically nothing for the support of the mission. It might be mentioned here that Fr. Mollat planted a lot of coffee trees, which supply the mission and then some. It is excellent coffee, especially when brewed black and strong and more especially when improved by a dash of cognac. There is plenty of coffee for export to America, if anybody should be interested.

Parish Life. It is too soon to speak of the degree to which real Catholicity has penetrated among the people, but if one

can tell anything from appearances, or from the *a priori* consideration that this mission has had unbroken attention from a long line of devoted missionaries, then it seems that the condition of the Christians is all that could be desired. As for their exterior devotions, the best they can do is to come to the Chapel four times a year (Christmas, Easter, Pentecost, and Assumption), according to the general custom among the missions in this locality. The Christians are so scattered and at such distances that this is all that can be counted on as a regular thing, but individually almost all of them visit the Mission more often, taking advantage of any occasion they may have to journey to this neighborhood. The visits of the priest must make up to them for the rest. Almost all of them confess and receive on the four big holidays, and very many more often, taking advantage of every visit of the priest to do so.

Bona Mors Society. Apart from the four yearly meetings at Kochow, there is nothing of a corporate nature except the Society which has been formed among them and which they term, "Good Life and Happy Death Society". Each member contributes \$2.00 on entering, and is guaranteed that at his death the Society will have two Masses offered for his soul. With the capital that is thus acquired, the Society invests in rice fields, and uses the interest on its principal to provide meals for the Christians when they visit the Mission, as well as banquets on the large feast days. It also employs its money at times to pay the priest's traveling expenses, provide his meals, etc., on certain occasions. It is a good thing. The people take great interest in it, and it binds them more closely together.

Kochow City. Back in 1888, Fr. Fleureau wrote that Kochow had 60,000 people. If that was true then, certainly now one could hardly find one-third of that number, and it will be doing Kochow full justice to credit it with a population of twenty thousand. It is very important politically, being the seat of the "To Wan". This dignitary's position and duties are hard to describe, but he is of some importance as may be seen from the fact that there are only five such in the entire province. This man has jurisdiction over seven sub-prefectures, the same number as comprises the American Mission, though the particular sub-prefectures are not identical.

Kochow, however, from the point of view of Chinese politics is much the most important place in the American Mission. As for the commercial prospects of the city, they do not seem to be great. It is so far from the sea on the south, and from the West River on the north, as to be pretty well isolated, and will certainly have to wait for the railroad before it can expect any big development. When such time comes, however, it should grow, for it is the market place for an extensive region. There is coal near Kochow; in fact, some "returned" Chinese are operating a mine right now at a point about ten miles from the city. The people of the city are always busy with their buying and selling, and apparently have no time to hear the claims of religion. No impression was ever made on them by any of the missionaries. In social intercourse they are a cordial and friendly set of people, and seem well disposed toward foreigners.

Possibilities. It is early to speak about that, but a mission of this importance will demand a certain development, irrespective of whether or not it is ever made a centre. Thus, there is no orphanage in the town, although some hundreds of babies are exposed every year. Again, the Mission should have two first class schools at the central mission, where the boys and girls could get a little more education than the rudiments of the catechism. Catechumenates and a school for catechists could be thought of. Among the seventy-eight villages, at least ten of them should have their own chapel and school. A small hospital would fit in splendidly here, as there is yet no Protestant effort in that direction. The Presbyterians have a mission here, and up to this year it was conducted by a resident American minister and his wife, but they have left, and they do not intend to locate anybody here until sometime in the indefinite future.

A QUESTION OF INTERPRETING RUBRICS:

Qu. Would you kindly solve these two questions for me?

1. Which was the first unimpeded day of the first week of Lent, allowing a Missa quotidiana de Requie? In other words, can the Vigil of St. Matthias, occurring on Tuesday, the 24 February, be said to be the "prima dies officio duplici non impedita"?

2. The privilege granted the Diocese of Buffalo by the Sacred Congregation of Rites excepts, among others, the "Feriae Quadragesimae". Does that mean that said privilege of celebrating a *Missa quotidiana de Requie* may not be exercised on any weekday of Lent? Or does it mean that it does not extend to those days of Lent on which the ferial office is prescribed?

Resp. 1. In the *Rubricae servandae ad normam Constitutionis Apostolicae Divino Affiatu*, Tit. X, n. 2, we read: "In Feriis Quadragesimae, Quatuor Temporum, II Rogationum et in Vigiliis" [take notice that there is here no distinction made between privileged and non-privileged vigils], if a double (except doubles of the first or second class) or a semidouble feast occurs, the private Mass may be of the feast or of the ferial; but private votive Mass or private Requiems are forbidden, except during Lent, when a private Requiem (not a private votive Mass) may be celebrated on the first day of each week that is *free* (semiduplex or inferior) in the calendar of the church in which Mass is celebrated. Now in the week after the first Sunday of Lent Monday was a *double*, Tuesday was a *vigil*, Wednesday was a *double II cl.*; hence Thursday was the day in that week on which a private Requiem could be celebrated.

The words "free in the calendar of the church in which Mass is celebrated" are significant. Thus if, on Tuesday, I celebrate Mass in a church where Monday was the first *free* day, I cannot celebrate a private Requiem, even when my own Ordo designates Tuesday as the first *free day*. On the other hand, if in my church Monday was the free day in the calendar of my church and I celebrated a Requiem, I can celebrate another Requiem Mass on Tuesday, if said Tuesday is the first free day of that week in the church where I celebrate on Tuesday. This privilege is, therefore, *local*, not *personal*, and can be made use of only during Lent.

2. In the opinion of eminent liturgists the ferial Masses of Lent are the most beautiful, the most elegant in form and devotional in the Roman Missal. Pius X desired to restore them to their pristine honor and dignity. Some of the consultants proposed that the Masses of all double and semidouble feasts should be forbidden during Lent. But, since *in medio stat virtus*, the option was given to celebrate the Masses of the

feast or the ferial. Indeed, the reason that more ferial Masses might be said was one of the motives why the Masses of the Instruments of the Passion during Lent were expunged from the Missal. Most authors recommend that the ferial Masses be preferred to the Masses of the feasts, and it is on this very account that private votive Masses and Requiems are forbidden, except on the first *free* day of the week.

If we understand the import of the Buffalo privilege correctly, it means that the priests of that diocese have the faculty, by indult, of celebrating private requiems on days not granted in general to priests, and an *exception* to this privilege is the *feriae Quadragesimae*. Considering the wish of the Church as described above, and the words *feriae Quadragesimae*, which are identical with those employed in the Constitution *Divino Afflatu*, where they mean *every day of Lent*, we conclude that the general rules of the Church with regard to Lent are to be observed, and that the phrase *feriae Quadragesimae* includes both feasts and ferials.

A QUESTION OF VALIDITY OF MARRIAGE.

Q. A Protestant, asking to be instructed in the Catholic faith, makes the following statement which he is prepared to declare under oath as absolutely true.

To the best of my knowledge I, Titius, was never baptized.

On 31 December, 1905, I was married to Caja at Argenta, Arkansas.

Caja always said that she belonged to no church, which expression I took to mean that she was never baptized.

A little over a year after our marriage we had a girl who is now with me.

Having found my wife untrue to me, I divorced her in March, 1911.

She is now married to X. But I do not know where she is; nor whether she be living or dead.

I wish now to marry a Catholic girl and enter the Catholic Church.

I ask that my former marriage be declared null and void, or that the Pauline Privilege be applied to me.

Resp. It is quite impossible to gather from the evidence submitted whether or not Titius and Caja had been baptized

previous to the ceremony at Argenta. The sworn deposition of Titius that he had never been baptized will not of itself be sufficient to show that he had not received infant baptism. In like manner Caja's statement that she belonged to no Church, does not furnish proof of non-baptism. When there is question of establishing the fact of non-baptism, moral certainty will be demanded by the ecclesiastical courts, to which the affair must necessarily be referred. If possible, *direct* certainty is to be furnished, that, namely, which is afforded by competent witnesses or authentic documents. In default of such certainty, *indirect* certainty must be supplied by means of satisfactory presumption.¹ A partial list of these presumptions is given in the response of the Holy Office to the Bishop of Savannah, 1 August, 1883.²

If Titius desires to secure a declaration of nullity, he will be compelled either (a) to prove that the marriage was invalid on account of the impediment of disparity of worship, or (b) show title to the benefits of the Pauline Privilege by reason of non-baptism of himself and Caja.

According to the terms of the former legislation, by which the present case must be judged, marriage between two parties, one of whom had been baptized and the other had not been baptized, was invalid owing to the impediment of disparity of worship. Serious difficulties arose, however, in connexion with doubtful baptism. Opinions were divided concerning the status of marriages contracted with such doubts, once the doubt had been dissipated. Some authors, v. g. Gasparri and Santi-Leitner, taught that if previous to marriage doubt existed either as to the fact or validity of baptism, such baptism was to be considered, with a presumption *juris et de jure*, as valid for the purpose of marriage, even though it was thought best to administer baptism conditionally. Consequently, when marriage had been contracted with a doubt concerning the baptism of one of the contracting parties, the marriage was valid from the beginning, provided the other party had been certainly or only doubtfully baptized. As a result, the marriage continues to be valid, if after marriage the doubt disappears and it is

¹ Putzer, p. 391.

² Cf. III. Plen. Council Balt., p. 247.

demonstrated that one party had been certainly baptized and the other party had certainly not been baptized. Others,³ on the contrary, maintained that in case of doubt the baptism and marriage were presumably valid with a presumption *juris tantum*. This presumption, however, yields to certainty. Wherefore, if it is afterward discovered that one partner had been baptized and the other partner had not been baptized, the marriage must be held to have been invalid from the very start. Lehmkuhl struck a sort of middle course, viz. that if in case of doubt as to baptism, the marriage was contracted with a dispensation from the impediment of mixed religion, subsequent discovery that one of the parties had been baptized and the other had not been baptized, would not affect the status of the marriage. It is the second opinion which has been adopted by the Code (Canon 1070, § 2). We are not on that account justified in concluding that it was also the true opinion under the pre-Code legislation. For this reason, whenever doubts arise affecting the nullity of marriage of this character contracted before Pentecost 1918, said doubts will have to be submitted to the Holy See.⁴

In order to avail himself of the Pauline Privilege, Titius must furnish evidence that both he and Caja had never been baptized. As mentioned above, Titius will be required to furnish more satisfactory evidence than that which is contained in his deposition.

Notwithstanding all that has been said, we may add that the procedure would be rendered comparatively easy, provided it could be shown that Titius had never been baptized and that the fact of non-baptism was not doubtful at the time of marriage. Under such circumstances it matters little, so far as the present case is concerned, whether Caja had been baptized or not. For one of two contingencies must be present, viz. either (a) the marriage was invalid on account of disparity of worship, or (b) the marriage was a valid (*legitimum*) one between two unbaptized persons; in which event application may be made for the Pauline Privilege under the usual conditions.

³ V. g. Wernz, and De Smet.

⁴ Putzer, p. 394.

CATHOLICS ADVISING PROTESTANT BAPTISM.

Qu. A nun teaching in a Catholic boarding school asks the following: A Protestant lady—Catholic at heart—has with us a child three years old, whom she is anxious to have baptized by a priest. But her husband is strongly opposed to this, and has made her promise that she would not have the child baptized privately by the priest.

Would it be advisable to have the child baptized by the minister of the mother—an Episcopalian bishop? Or should she baptize her child herself? Or should she wait until she can have this child baptized by a priest?

May any Catholic advise Protestant parents to have their children baptized by their minister or anyone else, with the knowledge that the children will be brought up Protestants?

Resp. The mother has a God-given right to have her child not only baptized but reared in the religion which she believes at heart to be true, and which she herself is anxious to embrace and profess in a way which would not jeopardize the peace and charity to which as wife and mother she is pledged.

A promise verbally given to the contrary, because exacted by an external authority which she could not withstand without breach of domestic union, is nevertheless contrary to the law of God and the interests of the child. Hence it cannot have binding power in conscience, though prudence may dictate its observance in order to prevent greater evils, such as removing the child from all religious influence and causing permanent distrust between husband and wife.

In conscience the mother is nevertheless free to have the child baptized. And in order to insure the salvation of her child she is bound to do so at the first opportunity, even against the known wish of the father, and by a priest, if this can be done without endangering the obligatory peace and charity of the home.

Since, however, she cannot have it done publicly by a priest, without jeopardizing the domestic order, should she not have it done by the minister, the Protestant bishop who, whilst not of the Catholic faith, is sure to perform the sacramental rite properly and therefore validly? For thus the child would at least secure the baptismal promise of eternal life. To this we must answer that, whilst the child thus baptized would

indeed receive the grace of Baptism, which is invaluable to its spiritual life, and which carries a promise of eternal salvation, that very promise would be hindered in its fulfilment. For the child is simultaneously with its baptism made to embrace the profession of the Protestant religion which rejects the Catholic faith as true. The act would be a solemn declaration that the child is being reared in a religious belief which denies the Catholic faith as the one established by Christ as a condition of eternal salvation. Such only could be the meaning of this public profession on the part of its mother. It would be different if the child were in danger of death, since then there is no other way of securing the grace of baptism necessary for salvation, and the danger of perversion by the pledge taken in favor of the Protestant faith is for the moment assumed not to exist. But in every other case the Protestant ministration of baptism would be a profession of a false religion. It would be doing a serious wrong on the part of the mother, though she desires only to attain a good end, namely the baptism of the child; and it is never lawful to do wrong or commit a sin (such as the denial of the true faith by an open act of heretical worship necessarily implies) in order that good may come of it. The end cannot justify the means. Hence a mother, convinced of the Catholic truth, may not deny it by accepting the Protestant ministration for her child.

Let us suppose, however, that the father himself were to insist on having the child baptized by the minister. In that case the mother may remain passive, since her rights over the child are limited by those of the father as the family's head. But beyond this she cannot consent to an act of religious worship which she knows or is convinced to be a denial of the truth taught by Christ.

May she not baptize the child privately herself? If necessity, such as danger of the child's death, called for it—yes. But *private* baptism implies a *necessity* which excludes the possibility of a solemn profession of faith and the reception of those special graces attached to the sacrament instituted by Christ. Hence the exercise of private baptism is justified only by certain circumstances which render its public performance impossible. Baptism, like other sacramental rites, is to be performed by the rightly constituted representatives of the sacra-

mental ministry in the Church. These are the priests. Hence to them must we go when the opportunity offers itself.

Here the objection occurs that the child is in the meantime being deprived of the graces that come to a baptized person. How far this is true can only be known to God who also supplies grace. The desire of the mother for the child's baptism, which is withheld only by circumstances which she cannot control, supplies, according to some theologians, the wanted grace. Her wishes, her prayers, the prayers of the Church for such neophytes, are likely to supplement what is otherwise wanting to make the child pleasing to God and eliminate the penalty of original sin by vicarious offering.

"May any Catholic advise Protestant parents to have their children baptized by their minister or anyone else, with the knowledge that the children will be brought up Protestants?" This question must be answered with a distinction. If the circumstances under which such advice is given, plainly indicate that the Catholic who urges baptism does not approve as true the religious teaching that goes with the ministration in a Protestant church, then the advice is equivalent to teaching a Protestant the true value and necessity of baptism in the Catholic faith. The advice would always be justified in the case of imminent death. But if we were to urge baptism in the Protestant faith knowing that the false tenets of the parents or guardians are likely to frustrate the very faith which needs to be cultivated in order to become duly fruitful, then the advice would be doing good with the probable result of evil through training in a false religion. That is contrary to God's purpose and will in making Baptism the gate of the true Church, and a means of eternal salvation.

REQUIEM ANNIVERSARIES ON DOUBLE FEASTS.

Qu. There appears to be a doubt about the right to celebrate Requiem Anniversary Masses, as well as those said on the third, seventh and thirtieth days. The rubrics at the beginning of the Ordo place these Masses under the heading of "*Missae solennes vel cantatae*". Must they then be sung, in order to enjoy the privilege over feasts of the duplex order?

In the *Rubricae servandae ad normam Constitutionis Apostolicae Divino Aflatu*, Tit. X, n. 5, it is distinctly stated that the rules with regard to Requiem Masses *in cantu* remain unchanged (1 November, 1911). Since that date no change has been made in this matter. To enjoy the privilege of a Requiem on the third, or seventh or thirtieth day, or on the anniversary, on a day above the rite of a semiduplex feast, the Mass *must* be *in chant*, either *solemnis* or *cantata*, i. e. with or without a deacon and subdeacon respectively. These days may be counted from the day of death or of burial. With us at least, the third day is preferably counted from the day of burial, for the third day after death and that of burial might otherwise coincide. Only one Mass may be celebrated for an individual or group of deceased persons in the same church. Of course several Masses may be celebrated for different individuals or groups. On the third, or seventh, or thirtieth day the second formula, *In die obitus*, is used with a special oration, Secret and Post-Communion. On the anniversary day the third formula, *In anniversario defunctorum*, is used. All these Masses have only one oration and the *Dies irae* must be said. On days which admit the *Missa quotidiana*, these Masses (not only one, but as many as are desired) may be *low* Masses. If these days fall on a day which prohibits the privileged Mass, its celebration may either be transferred to the *first free* day following them, or may be anticipated on the *first free* day preceding them. If the *first free* day *before* or *after* them is disregarded, they cannot be celebrated, except on days which allow the *quotidiana*.

AUTHORSHIP OF THE "MEMORARE".

The historian Bishop Hefele is apparently responsible for the definite ascription of the popular prayer "Memorare, o piissima Virgo" to Claude Bernard, whose apostolic charity made all France ring with praises of his religious zeal during the early part of the seventeenth century. His devotion to Our Blessed Lady as the "Consolatrix Afflictorum" led him to carry the appeal for her intercession into prisons and hospitals, and was the continuous theme of his preaching to the poor and the afflicted in the churches and streets of Paris. His

favorite prayer, copies of which he scattered and left behind him in his missionary tours everywhere, was the "Memorare", known as the *Prayer of Saint Bernard*. It "was an error", writes Hefele, "which substituted the name of Saint Bernard for that of Père Bernard".¹

That this statement is itself an error appears from a number of copies of the prayer, discovered since Hefele wrote, both in printed folios and in manuscripts of a date more than a century before we hear anything of the holy priest of Dijon, Claude Bernard, who died in 1641. Schrantz in his article on the latter in the *Catholic Encyclopedia* mentions this fact, but gives no particular reference. The Roman *Raccolta* does not assign any authorship to the prayer; but P. Joseph Hilgers, S.J., in his comments on the *Raccolta*,² writes: "This prayer has recently been attributed to the saintly French priest known as 'le pauvre prêtre, père Bernard', (1588-1641), thus discrediting its former ascription to St. Bernard of Clairvaux. But as the prayer is found in a MS. of the fifteenth century in the possession of the university of Heidelberg, the view which ascribes the authorship to the Saint may be regarded as still probable, since the 'Memorare' is substantially at least found in the writings of the latter." The same opinion is expressed by Vacandard in his *Vie de S. Bernard*.

Among the noted incunabulae of 1489 mentioned in the *Repertorium bibliographicum* is a volume entitled "Liber meditationum ac orationum devotarum qui antidotarius animae dicitur.—Argentinae 1489." It was published under the auspices of the Cisterian abbot Nicolaus Salicetus, at one time a noted physician and author of *De Arte Moriendi* and *Speculum Peccatoris*. In the *Antidotarius* we find on fol. 54, the text of the "Memorare" with a very slight change from the present indulgenced version. The most popular prayer book of the Middle Ages was one known as *Hortulus Animae*. It was first printed in 1498, and copies in the various European libraries show at least thirty editions before 1523. Here also we find the text of the "Memorare". In a later volume published under the title *Precationum piarum Enchiridion*, the prayer is found with an accompanying marginal note "B.

¹ *Kirchenlexikon*, 1882, art. Bernard, Claude.

² *Ablaeasse*: Beringer, edit. 1915.

Chrys. In Hortulo Animae secundum Usus Coloniensem". This note has given rise to the suggestion that the prayer might be attributed to St. Chrysostom, the more so since Simon Verrepæus, the compiler and editor of the volume, states on the title page that he collected his material from the writings of the Fathers of the Church: "Ex Sanctorum Patrum et Illustrium tum veterum tum recentiorum authorum scriptis et precationum libellis, diligenti cura, studio et labore concinnatum". We suspect that the marginal "B. Chrys." was originally or actually "B. Clrvs." and should be read Bernardus Claravallensis. When we remember that we are here dealing with a collection of prayers, made in and for the use of the Cistercian monks, of whom St. Bernard was in a sense the Founder, we can readily understand the favorite ascription of the popular prayer to the Saint of Clairvaux. Such it appears to have been according to common tradition, when the devout Claude Bernard took it up and popularized it under the name which to him had a special significance as representing his favorite patron.

It is therefore not merely a vague conjecture which attributes the "Memorare" to St. Bernard. Tradition had placed him in possession, as Hilgers intimates, long before anyone thought of ascribing the authorship to Claude Bernard. As in the case of older literary documents, such as the Mosaic Pentateuch, we are entitled to hold fast to an immemorial tradition regarding the authorship, until some definite and positive evidence appears to the contrary. It is true that the prayer cannot be actually found among the extant writings of St. Bernard; yet internal evidence furnishes every argument in favor of the ascription. His authentic sermons on the Blessed Virgin abound with echoes of the prayer.³ Nor need we wonder that a prayer like this should have become popular in the mouths and hearts of the faithful, without its having become part of the written collections of the Saint's works. His preaching, his spirit, and therefore his mode of praying pervaded the popular atmosphere. People adopted his expressions of devotion as they adopted his hymns. Digby Wrangham, au-

³ "Advocatam habere vis? Ad Mariam recurre. Exaudiet utique Matrem Filius. Potestne Filius repellere aut non audire Matrem? Neutrum plane." *Serm. in Nativ. B. V.*

thor of the *Lyra Regis*, quotes Trench as approving a general ascription to St. Bernard of any poems of merit belonging to that period, of which the authorship was uncertain, and adds: "Hymns translated from or founded on St. Bernard's will be found in almost every hymnal of the day." What is true of the hymns may be said equally of the formulas of prayer. We are not venturesome then in sustaining the older tradition which ascribes the "Memorare" to St. Bernard, at least until some definite proof to the contrary is found.

RAISING THE PEW RENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

The three papers on "Church Support" in the March number of the REVIEW offer many excellent suggestions. This question is of such a practical nature that I am led to present my method of meeting the situation, and I am doing so with the hope that my experience may be of some little value to my fellow priests.

While working on our parish financial statement for the year 1919, my directors and I met the same difficulty as confronts other pastors, namely the grim truth that we should have more funds to care for our church needs in these days of the small dollar. In our attempt to secure the necessary fixed income for the future, we hit upon the plan that is practically as old and immutable as the church, and that is the increasing of the pew rent.

We started at the head of the list and added from ten to twenty-five per cent to the amount each pew renter had been paying. We were progressing nicely and were making money rapidly, on paper, when finally one of my directors said: "Father, I think we are going to have trouble collecting this additional money. We raised the pew rent before, and every time we did so, some of our people 'kicked,' and I am afraid they will be opposed to it this time too." "Very well," I replied, "if that is the case, *we* are not going to raise anybody. I shall place the matter before our people next Sunday, show them our needs and ask them to take it upon themselves to raise *their own* pew rent. This method will eliminate all chances for argument, and if anybody then has a complaint to make,

he will have to blame himself, not us." On motion the meeting adjourned, and on the following Sunday my people heard these observations:

To-day you are receiving the financial report of our parish covering the past year, and therefore the most opportune subject I can speak upon this morning is the question of church support. The discussion of finances, which brings the question of money into religion, is something that every priest would avoid entirely if it were possible. There is one way by which a pastor might be relieved of the disagreeable duty of speaking of money in church, and if you, my people, will answer these questions, I assure you that you will never again hear "money talks" from me. You all understand very well that it is a pastor's duty to build churches, schools, and residences for nuns and priests. Does any of you assume that a pastor can do these things without money? After the buildings are erected, do you know of any pastor who furnished and equipped those buildings without money? Suppose some fairy did erect a complete set of parish buildings and furnished them all from cellar to garret, tell me, please, how will you light and heat those buildings, how get insurance on them, and how keep them in good condition—how is all this to be done without money? Go still farther, use your imagination in all its wildest flights of fancy, find a way in which all these things can be done without the aid of funds, and then tell me, how is the pastor himself going to procure food, clothing, books and the thousand other things he needs, how is he going to supply all these demands and do it without money? If any of you can solve these problems and show me how to avoid mixing money with religion, you have my promise that you will never again hear me announce, "The pew rent for the first quarter is due, pay it promptly because we need the money".

In managing a parish, the money question has given me considerable anxiety, and I have devoted a great deal of thought to the matter. Religion is like other things. Those who get the benefit are expected to support it. In this country we are not taxed by the State for church purposes, as people are in other lands. Here we do not fine nor threaten any one if he refuse to meet his church obligations. We must rely on the generosity of our people and have them give what

they think is a fair and just return for all their religion gives to them.

At this stage of my remarks, no doubt you are beginning to ask questions. You are saying to yourselves: "I wonder what Father is aiming at? I wonder if he is going to ask us to raise his salary? Of course *we* are getting more pay, but we hope *he* does not ask us to give him higher wages." Rest easy on that subject, my dear people, I am not speaking for myself personally. It is not a question of increasing the salary at all. In the Church authority comes from those above us, not from the people. The bishop fixes the amount of salary which a pastor draws, and the people have no vote in that matter. Up to this time our Archbishop has not raised our salary; perhaps it is because he does not realize how difficult it is for us pastors to make ends meet.

Although the question of the pastor's salary is settled, the question of adequate church support remains, and the answer devolves upon you, my dear people.

Did you ever ask yourselves: What is my religion worth to me? To *me*, remember? Do not ask what is the value of religion to John Doe or to Jane Pitcoe? Do not inquire what is religion worth to my father or to my mother? Never mind the value of the Church to others. You and I have a soul of our own to save, and we depend upon the Church to get us to heaven, and therefore our religion is a deadly personal matter to every one of us. Let me show you what it does for you:

Mr. John D. R. has abundance of money; he has so much of it he does not know how to spend half his income. Suppose Mr. R. came to you to-morrow and made you this proposition: "Mr. Grady, you belong to the Catholic Church? Yes. You go to Mass every Sunday, or every day if you wish? Yes. You may receive the sacraments as often as you please, is that a fact? It is. You are bringing up your children as Catholics too, are you? Yes, of course. You expect your pastor to be at your beck and call any time. When you are sick you want him to come and see you, and when you are dying you would rather see him than any other man in the world—am I right, Mr. Grady?" "You are that, sir, and it seems to me Mr. R. you are asking a lot of foolish questions.

No matter how careless I might be during life about my religion, I do not want to die without seeing a priest." Suppose Mr. R. went on and asked you furthermore: "Mr. Grady, what will you take to give up all that? How much do you want to induce you to give up your religion and keep away from your church the remaining days of your life, how much? Would you take \$1000.00 and be done with your priest?" Some good-for-nothing hypocrites might, but thanks be to God, I believe we have not a single Catholic of that stamp in this parish. Suppose Mr. R. became more generous and offered you \$10,000.00 for your faith, would you be ready to live and die without having anything further to do with your religion? I do not think you would. Suppose the big rich man kept on bidding higher and higher for your faith, and as a last appeal he would urgently say to you: "I will give you one million dollars if you abandon your religion and live and die without ever again being seen inside a Catholic church." Would you accept that enormous offer? The temptation would be a severe test to your faith, and yet, if I know anything about our staunch Catholic people, I believe every one of you would tell Mr. R. to keep his million dollars and you would stand by your Church and be true to your God. No, you would not sell your faith for a million—I have that much confidence in every one of you, and I think I am right.

Now let us get back to the original question. What is my religion worth to *me*? Do you know the answer? Let me tell you. Personally I would give up my Church for just so much as my soul is worth. It is difficult for any man to estimate the value of a soul; but we can judge what God must think of the human soul when He demanded nothing less than the Precious Blood of His Divine Son as the price of souls. Christ died amid the agony of the cross for souls, for your soul and for mine, and the whole world with all its millions is not as valuable in the sight of God as is one single soul. Our Saviour tells us this truth very clearly. He says: "What shall it profit a man, if he gain the whole world, and suffer the loss of his soul?" What good would Mr. R.'s millions do us, and those of Mr. C. and Mr. M. in the bargain? With these millions we might live like a king for a few years, but if we lived without religion we would be buried in hell forever.

If, then, we are not ready to *sell* our religion or to give it up for any price, the next question is this: What are we willing to give to our Church each year in order that we might enjoy the many blessings our religion brings to us? Right here let me impress upon you the great truth that there is no such thing as *free salvation* for us. *Somebody* must build churches and furnish them, and *somebody* must support the pastor who makes it possible for you to enjoy what your religion gives you, and if *you* do not do *your* duty, somebody else is paying your way. Such people might slip through life alright, they might even ride in the car that somebody else furnishes and get as far as the golden gate of heaven, but right there, there will be a halt.

Any reasonable man can see that if we fail to support our Church, we are placing a double burden upon other people, and we are not giving our neighbor a square deal, to say nothing of our smallness toward Almighty God. This fact applies not only to pew rent: it is true of Sunday collections and all church dues. The Sunday collection could be and should be a source of main income to every parish. Why is this not always true? Because the collection basket is about the only place where we place our smallest coin. We are willing to pay higher prices for cigars, for ice cream, for shows. The collection box receives the same coin it got before the war, during the war and since the war. Strange that we take a big view of life in all things except the Church. For candy, cigars, pool games, movies, dances, gasoline, clothes, etc. we spend money lavishly. All week long we let it go like the waters over Niagara Falls, and on Sundays we scrape our pockets to find a penny for the church. Surely the church seat ought to be more important than a seat at the movie, and we ought to give at least the same amount to the church on Sunday morning as we give the "Star" on Sunday night.

In our day we hear much about the high cost of living. Prices have soared and the top has not been reached yet. We cannot talk about the high cost of religion, however. As a matter of fact most of our people will not buy *cheap* food and *cheap* clothes; they do not want such things even when they can get them at a lower figure. But they do want *cheap* religion. The same facts apply to work. We no longer will work for

low wages. Last week a director told me his bank is paying the cashier \$250.00 a month, \$3000.00 a year. The patrons of the bank think nothing of that; in fact they do not want a cheap-salaried man to take care of their money. If a pastor were to ask \$3000.00 a year, it would seem like a scandal.

Consider the matter in its true light, brethren, and tell me this: Which is the more important, your money or your soul? When your days are numbered and you discover that your end is near, what do you imagine you will be thinking about during your last conscious hours—your bank or your church? your money or your religion? your cashier or your pastor? I have been present many times on such occasions, and I know that when Catholics realize that they are dying, it is their priest they want and not their banker. Should we wait until we are on our deathbed to appreciate our religion? Those who think rightly will say no.

Brethren, I might go on and discuss money and the church support question for another hour, but it is needless. If every one of you who is a wage-earner is not yet convinced that you are bound to do your bit in supporting your church, there is no need to waste any more time with you.

Now for a few practical conclusions. We must have more money. How are we going to get it? The best answer is to be found in the pew rent; we must increase it to meet our demands. How much are we going to raise it? That depends on your good will. I am putting the decision squarely up to each of you individually, and ask you to raise yourself as much as you conscientiously feel you ought to pay.

Ask yourself once more, what is my religion worth to me? What am I ready to contribute to my church each year for all she does for me? Answer those questions to-day as you one day expect to answer them before the judgment seat of God. You know what the world thinks of the miserly man, the man who will not contribute to any good cause. We do not want to be of that class. Moreover generosity in matters of religion or charity brings God's blessing, His rewards.

Think over these facts. Decide what amount of pew rent you will pay in future, and stay right here in church after Mass, and let me write down your answer before you leave.

This talk was effective with two entirely different congregations, once in my home church and again in my mission church. Not only did the appeal raise the pew rent, but it led every working boy and girl in the parishes to pay their share, whereas many of them had never done so before; and it induced the others to raise their pew rent from 25 to 150 per cent, averaging a net gain of 75 per cent.

N. J. LENTZ.

State Centre, Iowa.

WEEKLY ENVELOPE COLLECTIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The articles on "Church Support" published in the March number of THE ECCLESIASTICAL REVIEW are most timely. The writer of this article (who has had experiences as a "pastor" for thirty-two years) is convinced that, so far as his parish is concerned, the question of church support has been solved not only beyond the most sanguine expectations of pastor and trustees, but also—and this is of far greater importance—to the eminent satisfaction of practically all of the members of the parish. The solution has been found in the "weekly envelope system."

Years ago, after abandoning the antiquated pew-rent method, we introduced the more equitable graded assessment plan, according to which all the revenues necessary for the current expenses and for necessary improvements were levied by assessment that was to be paid quarterly by all heads of families and by all wage-earning young men of the parish. Our plan, although it brought a revenue in excess of sixty per cent over the old pew-rent device, still had two serious defects:

(a) chronic fault-finders objected to any kind of "assessment";

(b) the number of financial slackers was not appreciably diminished; for, in a large number of cases, the quarterly dues were not adequately provided for in the family or individual budget, with the result that payment of quarterly dues was put off to the end of the year, when but too frequently the accumulated payments could not be met.

The "monthly envelope" plan was also given a fair trial for several years, but did not come up to expectations for the principal reason that the amounts asked for seemed rather large in many individual cases.

Learning that the Protestant churches of our city, although in regard to membership far inferior to our parish, were successfully raising all the required revenues through the weekly envelope system, the writer decided to give it a fair trial. The experiment was inaugurated four years ago.

Incidentally it may be remarked that the writer of this article could never see the *raison d'être* for limiting the observance of the fifth precept of the Church to the males of the congregation. All the other precepts of the Church bind all Catholics who have attained the age of reason; why make an exception in the case of the precept touching church support? Since many of our young women and married women are wage-earners and since practically all of them have ample money for the frivolities and vanities of the world, why should they not be required to make a financial or monetary offering for the sake of religion? The making of financial sacrifices is a tolerably reliable test of a living, active faith.

The weekly offerings by all the faithful has the sanction of St. Paul. In his letter to the Corinthians (1 Cor. 16: 2) he says: "On the *first day of the week* let every one of you put apart with himself, laying up what it shall well please him. . . ."

Taking these considerations as a guide, I decided to open the avenues for the exercise of practical Catholicity to all members of the parish, young and old, male and female. After giving several sermons on the Fifth Precept of the Church and explaining the new proposal of the weekly envelope collections, the envelope sets were sent out to every individual, including the school-children, beginning with the kindergarten department. It was explained that all of the revenues for the parish were to be raised in this manner, and that all other money-making schemes (fairs, bazaars, picnics, etc.) were permanently abolished.

The success from the beginning was most gratifying, and although we have passed the experimental stage our income is steadily increasing. Our revenue for the year 1919 was one hundred per cent greater than ever before and this without

an appreciable burden on the former regular contributors. It is chiefly the former slackers that are swelling the fund.

What is the secret of the success of this weekly envelope offering plan? It is the frequent and regular giving of small amounts. It has been truthfully said that we are a nation of spendthrifts. Too few of our people realize the value of small coins. Children will readily give five or ten cents a Sunday, who would be very reluctant to part with twenty-five or fifty cents a month. The same is true of the adults.

1. The school children are asked to give from one to five or ten cents each Sunday according to grade and financial ability.

2. All wage-earners (married men, young men and women) contribute the equivalent of one hour's wage every Sunday.

3. Each married woman gives the equivalent of one-half of one hour's wage made by her husband.

4. Farmers, merchants and professional men are rated on a basis of approximately two per cent of the annual (gross) income, and their wives one half of that amount.

The financial support of religion in this country in the future will depend largely on the proper training of the young in regard to their observance of the Fifth Precept of the Church. I am convinced that the weekly envelope offering, when introduced with the school children, will be a solution of this problem. Let the children feel that the making of financial sacrifice is an essential part of their religious service. When once accustomed to giving weekly their small mite, the habit will be formed of giving proportionately larger amounts when they grow older.

The bishop has taken a keen interest in the working of our plan. Several months ago he sent the following encouraging words to the writer of this article: "It has been a source of great satisfaction to me to learn that your 'Weekly Envelope Offering System' is proving to be such an unqualified success. As bishop it devolves upon me not only to watch over the spiritual interests of the dioceses but also the material and financial interests of each parish. Your Weekly Envelope Offering appears to me to be one that deserves special commendation, inasmuch as it is a very equitable plan and one that brings the largest returns with the least burdens to the in-

dividual members; it appears to me to be the most just plan, as it distributes the burden of raising the finances of the parish on all the members of the congregation. To make the system thoroughly effective, let everyone do his or her share so that the Fifth Precept of the Church regarding church support will be observed by every individual."

A very gratifying result of the system has been a decided increase and more regular attendance of our people at the Sunday Masses. Some people seem to labor under the impression that their absence from Mass may be noticed if the envelope fails to appear in the collection basket. Be this as it may, the device enables the pastor to "keep tab" on his members in quite an effective manner.

SANS SOUCI.

P. S. The firms which furnish these sets of weekly envelopes do not make provision for holidays of obligation, so far as I know. As the financial offerings should be a real part of the service, it would be advisable for the makers of the envelope sets to supply this defect. The collections taken up on the six holidays of obligation could be devoted to special purposes.

S. S.

CHURCH INCOME TAX.

To the Editor, THE ECCLESIASTICAL REVIEW.

The reasons advanced in the March and April numbers of the REVIEW in favor of raising revenue for religion by the assessment or income tax plan seem to me to be convincing. The financial report which "Prosit" presents and analyzes has prompted this letter, in which I wish to confirm, though from another angle, his argument for an annual assessment for church support.

There is before me a parish calendar which gives the names of subscribers and their subscriptions to the monthly collection for March, in a church in one of the big Eastern dioceses. The list shows that \$5.00 was the highest individual offering, and that twenty several contributors gave that amount; three subscribed \$3.00 each; forty-two gave \$2.00 each; and 258 are

credited with \$1.00 each. Thus a total sum of \$451.00 was collected from 325 persons. Doubtless others, perhaps fifty or sixty, gave a dollar apiece, but are unrecorded for the reason that they did not give their names. This would raise the collection to, say, \$500, and the number of givers to 375.

According to the census there are within this parish some 3000 souls and 616 families. It is beyond dispute that the adult male wage-earners in the parish are more than 375, which is the number of listed and unlisted contributors of one dollar and upward. Then there are the junior wage-earners to be reckoned in. Obviously, there are in this congregation several "dead-heads". As a matter of fact, not every family is represented on the list.

One who is somewhat familiar with the conditions and persons in this parish, will find, as he scans the list of names, that among the dollar contributors there are men of means side by side with domestics and day laborers. If he takes those who gave \$5.00 apiece, he will see the subscriber to thousands of dollars' worth of Liberty Loan Bonds lined up with the salaried man who was taking all the Bonds he could possibly afford when he subscribed to a few hundred dollars' worth.

There seems to be a tradition to give so much and no more, no matter what the individual's income may be, whether it is counted in five or four figures; no matter whether his family is large or small, grown up or growing up. There is neither justice nor system in this basis of offerings for the support of religion. It is wretchedly inequitable and needs a thorough overhauling. The annual budget system, with its assessment feature or church income tax, offers a plan that has been found to be workable, just, and adequate. It is calculated to round up the dodgers for their share of church support, do away with the go-as-you-please, everybody-for-himself system of church finances, and make a riddance of the bugbear of talking, pleading, preaching money at divine services.

ASSESSOR.

HOW TO ADDRESS RELIGIOUS.

Qu. What is the proper title to use when writing to a Mother Superior? Is it "Reverend" or "Venerable"? I have always disliked "Reverend", but many say that form demands it.

Resp. The Constitutions of many religious orders prescribe the particular style in which a superior is to be addressed by her immediate subjects. It is but good form to accommodate oneself to this usage, even if one be not a member of the order, all the more when the title of address given in the Rule is sanctioned by the authoritative approbation of the Holy See. Usage has made the "Reverend" sufficiently conventional to be correct form in writing to religious superiors, whether they call themselves "Mother" or "Sister". It seems to be preferred to "Venerable", which term suggests in ecclesiastical terminology the initial process of Beatification. The envelopes of written messages may be directed in the same way, although in Ireland, and to some extent in England, the custom is to address nuns as we do married women with the title of Mrs., or, as the French do, by Madame. The English Benedictines are addressed as "Dame", just as "Dom" is used for the priests of the order. The Superior of Benedictine nuns is styled "Lady Abbess."

MEDITATING ON THE MYSTERIES OF THE ROSARY.

Qu. In the recitation of the Dominican Rosary it is required that we meditate on the different mysteries, in order to gain the indulgences. Is the method of just announcing the mystery at the beginning of the decades, as is ordinarily done, sufficient for this purpose?

Resp. It would be sufficient for the gaining of the indulgences, if the persons reciting were thereby induced to reflect on the respective mysteries. As a matter of fact the efficacy of the method in general is to be doubted. Many priests have the custom of inserting the title of the mystery after the name of Jesus in the Ave Maria, e. g. "Hail Mary . . . and blessed is the fruit of thy womb Jesus" (who carried His Cross for us to Calvary), varying the invocation immediately before the congregation takes up the response "Holy Mary," etc. This method is much more helpful to meditation, and assures the

gaining of the indulgences, even if it takes a few minutes longer.

**THE VOTIVE MASS OF THE SACRED HEART ON THE
FIRST FRIDAY.**

Qu. In a church where there are two or more priests, only one Mass being allowed as the Votive Mass of the Sacred Heart on the First Friday of the month, the question arises, who is entitled to this privilege. May, by any interpretation, each of the priests say the same Votive Mass?

Resp. The decree of Leo XIII (28 June, 1889) permits one Mass as specially privileged in the manner of a solemn votive Mass. That Mass is one at which (before, during, or after) devotional exercises in honor of the Sacred Heart are to take place. When, at what altar, and by whom this Mass is to be said, belongs to the pastor to decide, or whoever legitimately takes his place in the parish or local functions.

Ecclesiastical Library Table

A SURVEY OF THE PRESENT CONDITION OF PHILOSOPHY.

(Concluded.) *

6. Modern Attempts to reconstruct Metaphysics. In spite of all its efforts, modern philosophy cannot get away from subjectivism. Constant criticism has completely wrecked the foundations of metaphysical thought. There is no road from the phenomenal reality to the metaphysical background, since the principle of causality, the key to metaphysics, has been utterly discredited. The inevitable result is that the metaphysics of to-day, or what goes by that name, bears no relation to reality. It remains a foreign element. Hence, its abstract, unreal character. It is either absolutistic²⁵ or pluralistic,²⁶ but never dualistic in the traditional Scholastic sense. The ultimate synthesis to one is a context of experience,²⁷ to another a logical construct,²⁸ to a third a kind of a dream realizing itself or pluralism of many entities.²⁹ Even mysticism is not without its champions (H. H. Slesser, *The Nature of Being*).

The theory of a finite God is quite popular among the Pragmatists and is held by Dr. F. C. Schiller and Dean Rashdall, Dr. D'Arcy attacks the theory of a limited deity, but substitutes for it an equally untenable Absolute. Between the Absolutists and the Pragmatists a fierce discussion is going on as to the question whether one mind can contain another. This problem

* Begun in January number.

²⁵ Bosanquet, *The Principle of Individuality and Value; The Value and the Destiny of the Individual*. The Gifford Lectures for 1911 and 1912. New York, The Macmillan Co.

²⁶ W. James, *Essays in Radical Empiricism*. New York, Longmans, Green and Co. 1912.

²⁷ Boodin, *A Realistic Universe*. New York, The Macmillan Co. 1916.

²⁸ J. S. McKenzie, *Elements of Constructive Philosophy*. New York, The Macmillan Co. 1917. "If God is taken to mean a being, distinct from the Cosmos, creating and guiding it, it would seem that the existence of such a being is neither established nor rendered probable" (p. 478). "Still, the general view of the Cosmos that we have been led to take appears to have a certain affinity with that implied in Brahmanism" (p. 476).

²⁹ E. G. Spaulding, *The New Rationalism*. New York, H. Holt and Co. 1918. "God is the totality of values, both existent and subsistent, and of those agencies and efficiencies with which these values are identical. He is also at once the multiplicity of these entities and the unity of their organization in that they are related. . . . Yet God is not all" (p. 517).

assumes various forms. In the Problems of Science and Philosophy (*Proceedings of the Aristotelian Society*) it is discussed under the heading "Can Individual Minds be included in the Mind of God?" But it is also well known as the problem of the inclusiveness of consciousness or that of the relation of finite centres of consciousness to the Absolute.

6. **Perverted Conception of the Nature of Consciousness and the Initial Act of Knowing.** The difficulty arises from a wrong notion of consciousness, for this is no longer defined as an activity, but as a relation or a givenness.³⁰ According to C. A. Strong, consciousness is a mode of relation between existing entities, the relation namely of givenness. It is only when thus explained, that the above mentioned question can at all arise.

At the bottom of all the modern confusion about the problem of knowledge lies a similar radical error. It is this, that the act of knowing is an act of differentiation. Now this is true of the judgment, but it is not true of the first and fundamental act of knowledge. The first act of knowledge is one of plain and simple apprehension. This may seem very old-fashioned, but unless we go back to this old idea we will never find our way out of the epistemological muddle. This fundamental misconception logically leads to a philosophy of pure experience or of Absolutism, because in that case every judgment has as its subject the whole universe. This is quite apparent in *Prof. J. Ward's* article in the July number of *Mind* (1919), where he claims that the "it" to which we refer our first sense impressions is not a definite something, but the environment as a whole. Prof. N. O. Lossky³¹ takes the same stand. In every judgment there is a whole background of reality and this ever extending background is the subject of the judgment, and that background, in the end, is the universe in its entirety.

Though modern philosophers usually fail in the constructive part of their work, they are remarkably strong in the criticism of opponents. Pragmatists play havoc with the contentions of the Absolutists. Thus Dean Rashdall delivers some crush-

³⁰ C. A. Strong, *The Origin of Consciousness. An Attempt to conceive the Mind as a Product of Evolution.* London, Macmillan Co., 1918. E. B. Holt, *The Concept of Consciousness.* 1914. Same publisher.

³¹ *The Intuitive Basis of Knowledge: An Epistemological Inquiry.* London, Macmillan & Co. 1919.

ing blows to Prof. Pringle-Pattison's ³² system. If God is conscious at all, Dean Rashdall contends, and man is conscious, man cannot be a part of God. Similar instances of judicious and destructive criticism we find in many other cases, which makes us think and hope that modern philosophy by a process of self-criticism will eventually arrive at the truth for which it is so sincerely striving.

7. **A Return to Realism.** Recently a tendency toward realism is becoming manifest, leading to a split in the camp of the Pragmatists, who are now divided into an extreme left and an extreme right. But this realism is yet very far from what we are wont to regard as realism. The *Neo-Realism* ³³ is reflected in the writings of Perry, Russel, Spaulding, Macintosh and C. E. M. Joad. The group gathered about Prof. J. Dewey ³⁴ clings to the more consistent interpretation of Pragmatism.

A strong case has been made out for *Theism* by Dr. W. R. Sorley in his *Moral Values and the Idea of God*. In many respects this is a remarkable work, virile in tone and timely in its message. Its optimism is inspiring and its logic very powerful. Yet, we are aware that this is not the road that leads to a firm conviction of the existence of God. Still a work of this kind renders valuable service in the orientation of the world of thought. The Rev. C. J. Shebbeare likewise breaks a lance in defence of the theistic world-view. His book, *The Challenge of the Universe*, is a brave attempt to restate in terms of modern science the old argument from design. Though the

³² *The Idea of God in the Light of Recent Philosophy*. Gifford Lectures for 1912 and 1913. Oxford University Press. "More than once the conclusion has been forced on us that, if we are to reach any credible theory of the relations of God to man, the traditional idea of God must be profoundly transformed." See the author's answer to Dr. Rashdall in *Mind*, N. S., 28,109: "The Absolute is the self-contained and internally organized whole, whereas God is the self-communicating life. Yet the finite selves have real otherness."

³³ *The New Realism*. Coöperative Studies in Philosophy by six Realists: Professors E. B. Holt, W. T. Marvin, W. P. Montague, R. P. Perry, W. B. Pitkin, E. G. Spaulding. New York, The Macmillan Co., 1912. D. C. Macintosh, *The Problem of Knowledge*. New York, same publishers. R. B. Perry, *Present Philosophical Tendencies*. A Critical Survey of Naturalism, Idealism, Pragmatism and Realism, together with a Synopsis of the Philosophy of William James. New York, Longmans. Frank Thilly, *A History of Philosophy*. New York, H. Holt & Co.

³⁴ *Creative Intelligence*. Essays in the Pragmatic Attitude. By J. Dewey, A. W. Moore, H. C. Brown, G. H. Mead, B. H. Bode, H. W. Stuart, J. H. Tufts, H. M. Kahlen. New York, H. Holt and Co., 1917. *Studies in Humanism*, by F. C. S. Schiller. London, Macmillan and Co.

author holds that optimism may take a non-theistic form, it will more naturally issue in theistic conclusions.

What the Scholastics called *Philosophia Naturalis* or Cosmology hardly exists at present as a separate philosophical discipline. It has been absorbed by science. And this is one of the reasons of the abstract character of modern philosophy. Cosmology was the bridge for the Scholastic by which he passed from experience to abstract speculation and by which he returned from his boldest speculation to reality. Hence, he never lost vital contact with reality. Whatever one may say of Scholastic philosophy, it certainly cannot be called abstract in the sense of being remote from reality. The Scholastic always had both his feet planted on solid earth. Modern philosophy, having as a rule discarded cosmology and leaving it to the scientist, has also lost its hold upon reality. It is unreal and popular with neither the scientist nor the man of the street, who has no use for airy speculations. The place of cosmology is taken by such discussions as are contained in Dr. J. S. Haldane's volume, *The New Physiology and Other Addresses*. His thesis is "that the attempt to analyze living organisms into physical and chemical mechanism is probably the most colossal failure in the whole history of modern science". Vitalists, however, will gain scant comfort from his book, for, speaking of entelechies he declares: "We neither need, nor will have any ghosts in physiology."

8. **Lack of a unifying Principle in Modern Psychology.** *Psychology* holds the foremost rank in modern philosophy; but here also a trend toward empiricism and materialism is noticeable. This is most apparent in the attitude of *Behaviorism*³⁵ which approaches the problems of psychology entirely from without, reducing psychology to a species or a branch of biology, if not physics. Practically all psychologists to-day are one in rejecting the soul. The result is that there exists no longer a unifying principle. Miss Calkins³⁶ criticizes this way of treat-

³⁵ "The Presuppositions of a Behaviorist Psychology", by H. H. Bawden, in *The Psychological Review*, May, 1918; "An Attempted Formulation of the Scope of Behavior Psychology", by J. B. Watson, in the same review, July, 1917.

³⁶ Mary Whiton Calkins, *An Introduction to Psychology*. New York, The Macmillan Co., 1908; by the same author, "The Case of Self against Soul", *Psychological Bulletin*, July, 1917; and *The Self in Recent Psychology*, April, 1919. "This study, therefore, culminates in one insistent conclusion: The soul must go."

ing psychology, but has little to offer in its stead, for she also has no use for the soul. The immortality of the soul has been attacked lately by Dr. Leuba³⁷ in a particularly insidious manner. A questionnaire sent to a number of college men brought some very sad revelations, showing that a large percentage of these men do believe neither in a personal God nor in individual survival. The attempt to substitute psychological tests³⁸ for the old-time examinations is another indication of the drift toward materialism. *Ward's Psychological Principles*, though good in its way, draws its inspiration from evolutionary ideas and will not remedy the essential defect of modern psychology. The study of the subconscious³⁹ has engaged much attention, and the most fanciful theories have been built on it. It has also served as a provisional explanation of spiritistic phenomena. But here we are no longer in the realm of science.

9. *Value of the Study of Modern Philosophy.* Meagre and inadequate as this summary is, it shows the everlasting striving of the human mind for the possession of truth.⁴⁰ From all these herculean efforts we can learn something. It shall be, therefore, our task to follow the main currents of human thought and to enrich and to keep vitalized through contact with them our own philosophy, which if completely isolated might be in danger of stagnation or of hypertrophy of certain parts. Symmetrical growth of a system is possible only through continual correction by other systems. For every false philosophical theory owes its being to a wrong emphasis or an over-emphasis of a phase of truth. Error serves truth as a corrective. By

³⁷ *Beliefs in God and Immortality.* G. A. Coe, *The Psychology of Religion.* Chicago, The University of Chicago Press, 1917. "There is little evidence that many men desire immortality for themselves as mere individuals" (p. 296).

³⁸ Hollingworth, H. L., and Poffenberger, A. T., *Applied Psychology.* New York, D. Appleton and Co. "Tests of General Intelligence", by L. L. Terman in *Psychological Bulletin*, May, 1918. Ruger, G. J., *Psychological Tests.* A Bibliography. New York, Bureau of Educational Experiments.

³⁹ Holt, E. B., *The Freudian Wish.* New York, H. Holt and Co. Frink, H. W., *Morbid Fears and Compulsions.* New York, Moffat, Yard and Co. Freud, S., *Wit and its Relations to the Unconscious;* same publishers.

⁴⁰ Balfour, A. J., *Theism and Humanism.* Gifford Lectures for 1914. New York, G. H. Doran Company. R. Eucken, *Grundlinien einer Neuen Weltanschauung.* Leipzig, 1913. *The Life of the Spirit*, transl. by F. L. Pogson. W. H. Mallock, *Is Life Worth Living?* New York, Putnam.

contact with hostile philosophies, our own philosophy acquires a surer poise, a finer symmetry, and a fuller internal development. And besides there is nothing more interesting and stirring than the gigantic struggle of the human mind against the fascination of error. When we see men, in spite of brilliant talents and an heroic expenditure of personal energy, lapse into what seems to us gross errors, we will be the more appreciative of the truth which has fallen into our laps like a ripe fruit without almost any exertion on our part.

C. P. BRUEHL.

Overbrook, Pennsylvania.

RECENT HYMNOLOGICAL ITEMS.

Praise is lavished by *The Expository Times* (Edinburgh) ¹ on the religious verse of Donald Johnson, a convert to Catholicity, who lost his life in the Great War. In 1914 he won the Chancellor's Medal for English Versification at Cambridge and two years later fell in France: "A trench had to be held at all costs, and the Germans prevented from advancing. Johnson without hesitation undertook the task but bade his friends good-bye, fully certain that he should not return. The poems written during the war are very different from the early poems. Not that they are either bitter or realistic. They simply pass from play to performance, from indifference to responsibility. Some of them are absorbingly religious. In the 'Ode on the Resurrection' there is poetic power as well as piety. 'Victor Victima' . . . at once finds a way into our hearts and may yet find a way into our hymnals."

VICTOR VICTIMA.

O sov'reign Body broken on the tree,
 Mine is the traitor kiss that hangs Thee there:
 Yea, and the garden of Thy pale despair
 My heart's Gethsemane,

That garden where, upon the darkling sward
 Drunk with the greed of hell, the wage of death
 Stealing upon Thee, with her treacherous breath
 My soul betrays her Lord.

¹ November, 1919.

Lo! mine the anguish of Thy piercèd side,
 My malice is that spear that woundeth Thee;
 Yet for Thy recreant lover, Lord, for me,
 In silence Thou hast died.

Still move Thy gentle lips to love and rue,
 While round Thee mock the children of Thy pain,
 "Forgive them, Father, for their hearts' disdain,
 They know not what they do."

Breathe now, dear Jesus, as Thy darkness falls,
 The peace no terrors quench, no pains dismay;
 Bring me, all crucified, with Thee to-day
 Into Thy Father's halls.

The poem is pathetic and lovely in every way, and is full of Christian unction and piety. The anticipated early death of the singer adds poignancy and deep sentiment to his verse. But all of these things hardly combine to make it suitable for hymnal purposes. Divorced thus from its surroundings of personal piety and youthful meditation, as well as from its peculiar appropriateness in its present setting in view of its author's untimely death on the field of battle, it might seem touched rather with sentimentality than with sentiment.

There have been indeed many echoes, in hymnody, of the heavenly homesickness. The Polish Jesuit Casimir's fine hymn, *Urit me patriae decor*; the love-song of the unidentified "F. B. P." in the Tower of London during the Elizabethan persecution, which describes with Apocalyptic yearning the glories of the Heavenly Jerusalem, and which concludes, like the great book of St. John, with a cry like his own "Come, Lord Jesus!"—

Hierusalem my happy home
 Would god I were in thee
 Would god my woes were at an end
 Thy joyes that I might see;

St. Peter Damian's fine hymn, and the many hymns that have found their inspiration in sources like these—all would seem to justify, against the accusation of sentimentality, the beautiful and gracious *Sursum corda* of the young Englishman's poem. But a hymnal, while it should properly give space to hymns dealing with Heaven and its overpowering attractive-

ness, has meanwhile to consider the practical side of human aspirations. Ecstatic longings for pain or persecution for Christ's sake are very personal things. Strong expressions and abundance of exclamation-points will not induce sublime yearnings in other hearts than those of the singers. And not infrequently a fairly acceptable hymn becomes almost ludicrous when sung under certain conditions. We recall hearing a church-full of very young boys shouting with unintelligent energy, the words—

Take me, my Jesus, to Heaven,
To the land of unchangeable love;
Let wings to my spirit be given
To soar to my country above.

That might pass. But the limit is exceeded when we come to the words:

I am weary of life, and would fain
All its joys and its sorrows to leave;
I would flee from this valley of pain
Bliss eternal from Thee to receive.

One thinks of Wordsworth's pathetic poem, *We are Seven*:

A simple child
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?

After laboring for twelve years on the compilation of a Catholic hymnal, Mr. Nicola Montani, Choirmaster of St. John the Evangelist's Church in Philadelphia, is issuing the completed work. He is widely known as the Conductor of The Palestrina Choir, the only organization of its kind in the United States. His long and ardent service in the Music-Reform movement, the high standard of musical appropriateness which he has consistently advocated in *The Catholic Choirmaster*, of which he is editor, and his wide culture within and without the musical field, serve to assure us of a noteworthy volume. The Latin section will contain motets (liturgical) and Masses in plainsong and in modern music. The English section is made attractive by the careful selection of fine translations of liturgical Latin hymns, together with long-approved original texts in English. Some of the texts are new to the hymnal

world; for instance, a hymn in honor of Joan of Arc (to be canonized in May), set to an old French and Catholic melody; a new rhymed translation of the *Adeste Fideles* constructed with a view to having the homologous lines of absolutely equal syllabic length and accentuation. An attempt has been made to gather into one volume the finest specimens of hymn tunes from genuine Catholic sources. A number of Slovak melodies are to be found in no other English hymnal, while there is representation of such widely different national types in melodic composition as the French, Italian, Austrian.

While (as the author writes me in an interesting letter), "the general adoption of a system of music in the Parochial Schools, such as the Ward method, is bound eventually to affect the taste of our children and that of their instructors", some respect must meanwhile be paid to tunes which have won their way to the hearts of generations of Catholics, although of inferior merit from a purely hymnal standpoint. Representation is therefore accorded to such melodies in the new hymnal—and (as I venture to think) very properly. The title of the forthcoming volume is *The St. Gregory Hymnal*.

The Macmillan Company has issued a biography² of Franklin S. Spalding, Episcopal Bishop of Utah, who was killed by an automobile in September, 1914. His hatred of war caused him to revise some of the hymns used by his denomination, in order to get rid of metaphors based on war and its ideas. His biographer tells us that, after the Great War had broken out, the bishop's "first sermon, on his return [from Salt Lake to Manoa] was on Peace. When he visited the Uintah country and saw the soldiers drilling at the fort, he wrote, 'what a waste of money it is, learning to kill'. Closer acquaintance with our soldiers on the reservation disgusted him with their drunkenness and idleness. Spalding repudiated the whole idea of a military establishment. When militarism revealed itself in August, 1914, he at once prepared a lecture and sermon on peace, and gave them both in every town he visited in August and September" (p. 285).

² *Franklin Spencer Spalding: Man and Bishop*. By John Howard Melish. New York: The Macmillan Company. 1917. 297 pages, 8vo.

On 11 September of that year, the bishop wrote: "When one thinks of the horror of war and realizes that the soldier is a sort of survival of a savage barbarous age, surely we ought not to dignify the idea by use in the worship of One who said, Blessed are the peacemakers." He accordingly thought that the words, "Fight manfully under His banner" in the baptism service should be changed into "Work faithfully for His cause" or into "something which doesn't suggest war". "In the Indian country", he said, "where soldiers are many of them drunkards and all of them lazy, what decent idea of the Christian can the soldier possibly give to the Indian child?" (p. 286).

He accordingly changed Baring-Gould's famous hymn, 'Onward, Christian Soldiers' into 'Onward, Christian Workers' and continued the process throughout:

Baring-Gould

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go.

Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod.
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Crowns and thrones may perish,
Kingdoms rise and wane;
But the church of Jesus
Constant will remain.
Gates of hell can never
'Gainst that church prevail;
We have Christ's own promise
And that cannot fail.

Spalding

Onward, Christian workers,
Laboring for peace,
By the love of Jesus
Making strife to cease.
Christ, the lowly toiler,
Tells us what to seek;
Wretched are the mighty,
Blessed are the meek.

Like a mighty workshop
Is the Church of Christ,
Making all that's needed,
Everything unpriced.
Working all together,
Free from greed and hate,
Competition ended,
All cooperate.

Wealth and dollars vanish.
Riches rise and wane,
But unselfish service
Cannot be in vain.
Selfishness shall never
Make our love grow cold;
Christ's "well done" is better
Than a world of gold.

There are two more stanzas, but the illustration given will suffice to show the strong anti-militarist spirit of the good bishop. In one respect, at least, the change should be considered an obvious improvement. For surely nothing could be more ludicrously untrue than Baring-Gould's lines affirming the unity of the Establishment which is so notoriously a "house

divided against itself". "We are not divided", sings the hymnodist, "All one body we"!

So, too, Laurence Tuttiett's hymn, "Go forward, Christian soldier", is metamorphosed through four stanzas, of which only the first shall be given here:

Tuttiett

Go forward, Christian soldier,
Beneath His banner true.
The Lord Himself, thy Leader,
Shall all thy foes subdue.
His love foretells thy trials,
He knows thine hourly need;
He can, with bread of heaven,
Thy fainting spirit feed.

Spalding

Go forward, Christ's explorer,
His strength shall make you bold;
Through deadly, torrid jungles,
To polar regions cold:
Wherever on this planet
The feet of men have trod,
Your brothers must be followed
With Christ's good news from God.

A final illustration is the change of George Duffield's "Stand up!—stand up for Jesus!" into a hymn of which only the first four lines shall be quoted here:

Duffield

Stand up!—stand up for Jesus!
Ye soldiers of the cross;
Lift high his royal banner,
It must not suffer loss.

Spalding

Stand up, stand up for Jesus,
Ye thinkers true and brave,
Face every problem frankly,
The truth alone can save.

Doubtless the hymns which are thus altered—or (some may think) parodied—are so popular with our separated brethren that the biographer thought it quite unnecessary to print them, as has been done here, for purposes of comparison with the curious versions of the bishop. Doubtless, too, it was this very fact of popularity that led the bishop to face so courageously the double menace of anger (on the part of those who dislike changes in hymns for the purpose of avoiding the war-metaphors) and of ridicule (by those who could scarcely avoid thinking of the wonderful changes wrought in old folk-songs by Alice in Wonderland).

Assuredly it was the irony of fate—although the bishop's biographer does not seem to have noticed it—that at the funeral of the bishop, which occurred a fortnight after he had written his letter inveighing against the hymnodal use of warlike metaphors, "the combined choirs of St. Mark's and St. Paul's" (p. 294) should sing over his silent form:

The *strife* is o'er, the *battle* done,
The *victory* of Life is won.

H. T. HENRY.

Catholic University of America.

Criticisms and Notes.

THOMAE HEMERKEN A KEMPIS, Canonici Regularis Ordinis S. Augustini Hortulus Rosarum, Vallis Liliorum, Consolatio Pauperum, Epitaphium Monachorum, Vita Boni Monachi, Manuale Parvulorum, Doctrinale Juvenum, Hospitale Pauperum, Cantica, De Solitudine et Silentio Epistulae. Adjectis Epilegomenis adnotatione critica, indioibus tabulis photographiis ad Oodicem Mss. editionumque vetustissimarum fidem edidit Michael Josephus Pohl. Vol. IV tractatum ascetiorum partem extremam complectens. Friburgi Brisgov.: sumptibus Herder. 1918. Pp. 692.

Frazer Thomas Hemerken of Kempen on the Rhine, whose *Following of Christ* men have read for nearly five centuries with a reverent confidence in its divine power to direct the soul, second only to that of the inspired Gospels which are its pattern and spirit, has written many other books, not so well known, yet breathing the same exalted and withal simple wisdom. One of his brothers in religion, who guarded the monastery library at Zwolle where Brother Thomas died at the age of ninety-one, counted some forty volumes as the work of his seventy years spent in the seclusion of Agnetenberg. Most of these were printed at Nuremberg as early as 1494 by the Carthusian Peter Danhausser under the title *Opera et libri vite fratris Thomae de Kempis*.

Leaving apart the *Following*, we know of no collection by any one ascetical writer, since the time of St. Bernard, that offers such an alluring interest to the spiritual-minded reader as this single volume prepared by the critical and erudite editor Dr. Joseph Pohl. The "Garden of Roses" opens the pathway through flowerbeds rich with the bloom and scent of religious virtues, whilst the "Valley of Lilies" takes us down the sloping meadow to the plain of humility where the Spouse of the Canticles meets her lover Jesus. The life of the true religious is pictured in rhythmic clauses, often with the accompaniment of music, for Thomas was fond of melody, and often sings his lessons in melodic verse.

Monachorum est orare ;
Gemiscere et plorare :
Pro suis defectibus.
Linguam refrenare ;
Aures obturare,
A vanitatibus.
Oculos custodire ;
Pedes praemunire
Ab excursibus.
Manibus laborare :

Labiis exultare,
Corde jubilaré
In Dei laudibus.
Prompte obedire,
Nunquam contraire
Suis majoribus.
Libenter servire,
Cito subvenire
Infirmis fratribus.

There is no string of the religious and priestly life which he does not touch, provoking a clear note, with a certain arpeggio effect that thrills and invites harmonious response. The *Manuale Parvulorum*, whilst it plays upon the theme of Christ that "the kingdom of heaven belongs to little ones", is not a pedagogical treatise, but an invitation to emulate the heroes of humility, St. John, St. Francis of Assisi, and the childlike of heart. Our behavior to the poor, the help of solitude and silence to a godly life, form the staple of the remaining treatises. The eminent Jesuit Fr. Clemens Blume (in the *Stimmen der Zeit*, February, 1920) directs attention to the poetical gifts of the highest order in Thomas à Kempis, as exhibited in his *Cantica*. Of these, the present collection contains over one hundred, most of them in Latin, and some in a mixed dialect such as was no doubt in use among the friars of Agnetenberg monastery. A goodly number of these have been gathered through the industry of Dr. Pohl, although Father Blume's critical judgment does not admit all of them to be legitimately ascribed to Brother Thomas. Up to the beginning of the seventeenth century there were only five *Cantica* known as belonging to the author of the *Imitatio Christi*. But the French Jesuit Henri de Sommal discovered several Mss. in a monastery of Louvain that are undoubtedly genuine. The number of twenty was increased further by a find at Zwolle where Brother Thomas lived, and the Brussels Royal Library confirmed the previous discoveries by duplicates in musical setting. All these compositions prove Thomas à Kempis to have been, as P. Blume writes, one of the best hymnodists of the fifteenth century. And there is prospect that further search into the monastic library treasures of his old home will confirm this verdict of the critics.

SALVE MATER. By Frederick Joseph Kinsman. Longmans, Green & Co., London, New York, Bombay, Calcutta, and Madras. 1920. Pp. 302.

Dr. Kinsman, whose name has been prominently before the ecclesiastical public as a bishop of the Protestant Episcopal Church, converted to the Catholic Church, offers this volume as an *apologia pro vita sua* to the friends who, trusting in his sincerity of motive, may yet doubt the consistency of his action and the logic of his reasoning. The book was written before the author had sought admission formally into the fold of Rome, and it answers the two questions, viz. why he abandons the Episcopal Church, and why it took him so many years to make up his mind to a step which his studies of religion in preparation for the episcopal ministry should have made clear to an open mind long before accepting the important charges in the community with which he was affiliated.

The volume shows very conclusively that his conviction of the insufficiency of Episcopalian Protestantism as the religion of Christ was not so much the result of a change as rather of a progressive revelation. He found in his accepted creed voids which the study of ecclesiastical history taught him to be filled from what had been accepted as Christian faith and tradition before the so-called Reformation. He realized that the reformers had destroyed essential groundwork in their zeal to eliminate present defects which caused them to make alliance with unscrupulous advocates of a new religion. He clearly saw the need of a Pope as the representative of Peter in the charter of the Church founded by Christ. Thus he was led to go back, and in an examination of the old credentials handed down from the patristic ages he recognized the true Church. Daily and observant experience taught him to realize that the idea of a priesthood was being deformed in practice within the fold over which he presided and around him; that the sacramental system was being mutilated, and that, when searching for grounds to correct these invasions of the ancient order of the sanctuary, he found in his own church no definite sanction.

Thus, step by step, with no thought of defection or of Rome as a possible solution of his difficulties, nor with any disloyalty to the church of his allegiance, but only with regrets of what, it seemed to him, had been lost of the ancient beauty, he groped his way back to primitive order. People who watched him said he was suffering from "Roman fever". His answer was that he was suffering from Anglican chills. He read everything that had a bearing on the reform movement toward primitive Christianity, on Anglican Orders, on Edward VI and the Book of Common Prayer, from the Protestant point of view. Indeed the difficulties of which he sought solution came in no wise from any suggestion on the Catholic side. They arose from his experiences as a bishop in dealing with ordinands and the clergy of his own denomination. As a final step to enlightenment he sought to verify the prejudices that had put a bar against Catholicism in his previous search, for there were symptoms that prompted suspicion that what he had been taught about the Roman clergy and their faith and practice might not be wholly fair to them. Gairdner's *Lollardy* led him to read Bishop and Gasquet, and to his surprise he found that their statements confirmed by reason and argument the casual peace he had experienced in Catholic surroundings, when he missed it, especially abroad, in his own communion.

In this way the honestly inquiring mind was led into new ways wholly at variance with the traditions which for several generations had been an honored heirloom in his family—traditions which bound

him to New England creeds with all their respectable associations of Puritanism, Congregationalism, and Episcopalianism. We have called the book an "apologia pro vita sua", but it is hardly an autobiography even in the limited sense of Newman's famous self-drawn portrait. Even Dr. Kinsman does not mean to write of himself but merely wishes to account for the development of opinions on one set of subjects that affected his decision to break with associations that remain dear to him on many grounds. As such the volume is a noteworthy contribution to apologetic literature and is bound to clear the way for many sincere minds inquiring after truth. We should add that the title *Salve Mater* is taken from the opening words of a school ode of St. Paul's Episcopal Academy, where the author as a boy received his first lessons of duty to search unreservedly after truth and the abiding presence of God.

STORIA LETTERARIA DELLA CHIESA. Vol. I. Epoca Ante-Nicena.
Dalle origini Chiesa all'Editto di Milano. (a. 313.) Monsignor G.
P. Sinopoli di Guntà. Torino, Roma: Pietro Marietti. 1920. Pp.
390.

We have here the first instalment of an important aid to clerical studies, one that bids fair to fill a void in our scholastic apparatus. There is, as the author observes, an abundant supply of literary histories, national, provincial — histories of the sciences and the arts. Neither is there any lack of valuable monographs on the Fathers, the Doctors, and other ecclesiastical writers. But an all-round Literary History of the Church adapted to the requirements of ecclesiastical students has yet to be written. This holds not only as regards the author's own language, Italian: in no other language is there, we believe, a work of the kind to be found. The volume at hand inaugurates therefore an undertaking the consummation whereof will certainly mean an enrichment of the student's intellectual outfit.

The plan of the work comprises four volumes. The first, in title above, covers the Ante-Nicene period. Here is given in the first place an outline of the social, moral, and intellectual conditions of the Pagan and Jewish world which the Apostles confronted with the New Gospel. Next in turn come the early heresies—the Gnostics; the early Fathers—Clement, Ignatius, Polycarp, Barnabas, the Didaché; followed by the various movements and phases that gave birth to new forms and tendencies of religious and literary activity, expository, controversial, apologetic, of which writers like Irenæus, Tertullian, and Origen stand foremost, defended and followed or opposed by a host of less distinguished characters. The second volume of the work will carry forward the story from Constantine

to Gregory the Great. The third will cover the Middle Ages from the Fall of Jerusalem under the Persians to the fifth Crusade. The fourth volume is to complete the Middle Ages, from St. Francis of Assisi to the Council of Trent. When the latter term shall have been reached, the author, it may be hoped, will see his way to bring the work forward nearer to our own times.

If we may estimate the value of the whole from the portion thus far completed, the undertaking will be one of great value both as regards the material and the form of presentation. The matter of the volume at hand is disposed in the shape of chapters which apparently embody the author's lectures to students. To each chapter (in the table of contents) is prefixed a clear-cut summary which affords a bird's-eye view of the corresponding subject. The professor therefore as well as the student has before him in advance an analysis of the subject and a synthesis for subsequent review. The lectures are brief, succinct, to the point. The matter is sufficiently developed for scholastic purposes. There is also a good index, though we miss a bibliography. This it may be hoped the author will subsequently supply.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale: IX, "La Justice envers Dieu". Par le R. P. M.-A. Janvier, O.P. Paris, Lethielleux. 1919. Pp. 360.

Intensely dramatic, as well as pathetic, is the *mise en scène*. In Paris around the tables of the International Conference the representatives of the World Powers are deliberating how to secure justice for man. In that same city in the historic pulpit of Notre Dame a white-robed messenger of peace is pleading for justice to God. Arguing with the acumen and the profundity of his illustrious master, Aquinas, and pleading with the majesty of a Boussuet and the fervor of a Bourdaloue, he champions the rights of God. Applauding the generous initiative of the world-lords, he pauses to ask whether in these solemn assizes, held almost within the shadows of the great temple, thronged with the intellectual élite and the democratic masses of the French capital, to ask whether in those international councils there will be a thought of God's Kingdom on earth? Solicitous for the rights of the weaker peoples, will the secular powers vindicate the security and independence for Christ's viceroy in Christendom? Eager that justice be done to every rightful claim, come it from the proletariat of labor, the children of Israel, or the sons of the Prophet, will they recognize that right which is of all rights the most important because it is the basis on which every other right must rest, and the most sacred because it is inseparable

arable from the supremest of rights, the right to render to the Creator the homage He demands? And thus, with the logic of truth and the eloquence of righteousness, Père Janvier advances to the theme which he unfolds in the present portion of his *Exposition of Catholic Morality*. Like its predecessors in the series of Conferences which he has been giving for the past sixteen years, in the Paris Cathedral of Notre Dame, the work has at first sight more the appearance of an elaborate theological tractate than a collection of pulpit discourses. Nor does it lose this semblance as one continues to peruse its pages. In truth each conference is a small tract of theology, a tract wrought out not indeed with the technique of the Schools, but moulded with the skill and adorned with the form in which the consummate orator is able to exhibit Truth. The substance, of course, is the thought of the Angelic Doctor, St. Thomas, but his great commentators, Saint Augustine and many more modern authorities, as well as the leading *conférenciers* of recent times, have contributed to it of their wealth. But the whole has passed through the fertile mind of Père Janvier where it has taken on the flexible and graceful shape which it bears in these Conferences.

Specifically, the subject matter is divided into six discourses, as follows: 1. Divine Worship; 2. Internal and External Worship; 3. Public Worship; 4. Prayer, Its Efficacy; 5. Its Grandeur; 6. Sacrifice. Besides these, there is a series of six instructions for the Easter Retreat. As usual, the volume contains a Table of Contents in which the abundant matter is so nicely analyzed that the busy priest who wishes to draw upon the volume for sermon notes will find no difficulty in adapting each conference to at least two discourses of average length. The wonderful clearness of the thought and the limpidity of the style greatly facilitate the process of adaptation.

LITURGICAE INSTITUTIONES. Tractatus primus: De S. Liturgia Universim. Auctore O. Callewaert, J.O.L., Ecol. Cathedr. Brugensis Canonico, etc. Brugis: Carolus Beyaert. 1919. Pp. 160.

The present volume is the introductory one to a series comprising the liturgical interpretation of the Breviary, Missal, Ritual, and the ecclesiastical cycle under the title *Annus ecclesiasticus*. The author treats his subject of the Liturgy in general not merely as a Prolegomena but as a distinct branch of the *Institutiones Liturgicae*. Accordingly he distinguishes cult or worship from the liturgical expression of the same, as set forth in the history of the Church. The first part enters upon the analysis of the subject in its broad aspects, considering the end and purpose of the liturgical service, the prin-

cial and secondary ministry, the fruits, from the doctrinal, moral, and ascetical points of view. The historical aspect begins with the apostolic tradition and follows up the successive practice and legislation through the periods of Oriental, Gallican, Roman, and various local usages, down to the reforms of Trent and the evolution of the seventeenth to the twentieth century.

The latter half of the volume is devoted to an inquiry into the sources of liturgical legislation, the early collections and the interpreting bodies such as the Sacred Congregations. A special article is devoted to the study of the texts, the preferences and corrections represented by the literary monuments and typical editions of the Roman liturgy. The final chapter, "De Liturgica Scientia ejusque Methodo", is intended to guide the student in the systematic inquiry as to the manner of exposition. There is a chapter on customs, also a good analytical index. The author has in press a practical guide on the Mass, under the title *Cæremoniale in celebrandis Missis tam privatis quam solemnibus, in Vesperis et Laudibus SS. Sacramenti servandum*.

THE CATHOLIC AMERICAN. By the Rev. George T. Schmidt. New York: Benziger Brothers. 1920. Pp. 148.

FROM DUST TO GLORY. A Sequel to "The Straight Path". By the Rev. M. J. Phelan, S.J. New York: Longmans, Green and Co. 1920. Pp. 157.

Two eminently practical works serving the religious, moral and the higher spiritual needs of the laity. Father Schmidt, whose no less practical book for the clergy is likely to be known to the present reader, has a discerning eye, made keen by priestly zeal, for the things the layman ought to know and to be thinking about at the present hour. These things touch the duties of the citizen—regarding which perhaps not enough is heard from our pulpits—the Catholic press, church support, Catholic missions, Catholic leadership, the spirit of the times, mixed marriages, Spiritism, Freemasonry, Catholic societies, retreats, and several other subjects no less important and insistent. Concerning them all Father Schmidt writes wisely, luminously, forcefully, interestingly. Put into the hands of intelligent lay men and women the book will prove a source both of light and power, and a great service to the priest's pastoral ministry. Being brief, it is likely to be read; and being convincing and practical, it is likely to be heeded. The chapter on "The Soul's Vacation" is a plea for laymen's retreats. In this connexion the other volume above may be recommended.

From Dust to Glory is the soul's orbit, the passage from the dawn to the setting of the present life, the setting that presages the rising to life eternal. The book is in reality the Spiritual Exercises transfigured and decorated. No, it does not paint the rose; it simply places the rose in a light where it may be better seen and appreciated. The book is in a measure the sequel to the *Straight Path*. In the latter book, as has been shown in these pages, Fr. Phelan pointed out the road to the True Faith. In it the four marks of the Church are transfigured in a metaphor. *The Straight Path* orients the soul for the journey from *Dust to Glory*. The latter book makes clear the purpose of life, indicates the obstacles and false lights that endanger the journey, and depicts the goal in lines and colors that cannot be mistaken. The author rightly judges that many turn away from spiritual books because of the dullness or heaviness of the style; and accordingly he has sought to lift the sacred truths embodied in the Exercises above the region of what seems at least to the average lay mind monotonous if not commonplace; and has invested them with brilliant coloring and happy imagery. The serene intellectualist may, it is true, prefer the naked severity of the original. For him there is an abundant literature already provided. But no doubt the average "exercitant" who stands more in need of the *conversio ad phantasmata* will welcome the approaches and aids to meditation that come through the imagination and light up the intellect through the embellishments of style. For such the present volume may be recommended.

A GENERAL HISTORY OF THE CHRISTIAN ERA. In two volumes.

Volume one: From the Beginning to the so-called Reformation (1-1517). Vol. V of the Catholic University Series. By Nicholas A. Weber, S.M., S.T.D. Washington, D. C.: The Catholic Education Press. 1919. Pp. 343.

Following so closely on the recent completion of the very serviceable manual, the *Modern World*, by Frs. Betten, S.J., and Kauffmann, S.J., which in turn had supplied the need of a more compendious treatment than that furnished by Fr. Guggenberger's three-volumed *General History of the Christian Era*, the present work, bearing also the latter title, might seem *actum agere*. This, however, would be a narrow view to take of the scope and value of works of the kind. Although treating of the same general theme, there will always be a sufficient variation in detail, as well as in method, manner, and style, to cause one text book to be preferred to another by this or that teacher or pupil, not forgetting that the same individual finds it profitable to have both books at command;

for it is probably not in the domain of history that the *homo unius libri* is to be feared. At all events, if it be not quite literally true that the present work arrives in time to fill a void in the line of history text books for use in Catholic secondary schools, it does in fact enrich our inabundant supply of such literature. And let us hasten to add that it does so in a most acceptable and worthy manner.

The range of matter covered by the volume is sufficiently clear from the title above. The second volume, in course of preparation, will comprise the post-Reformation centuries down to the present day. It will not be necessary to dwell here upon the subjects treated in the present volume. They are those, of course, which naturally fall within the compass of every work of the kind—the origin and propagation of Christianity, the persecutions, the migration of the nations, their conversion, the Mohammedan invasion, the Church and the Empire, monasticism, feudalism, and the rest. As regards the manner in which these historical factors, movements, institutions, are analyzed and presented no measure of praise should be deemed excessive. The salient features of the historic facts stand out in clear relief, the causes of the leading social events are discerningly traced, the results judiciously estimated. The style is simple, and sufficiently fluent and graphic to hold the reader's attention. The superior qualities of treatment receive proportional support in the didactic structure and apparatus of the text book itself. The apt disposition of the varied typography, the excellent maps, the fine half-tone illustrations, the general introductory bibliography, and the special book lists appended to each chapter—all this material equipment makes the work an almost ideal text book, one that is quite on a level with the high grade of excellence set by the preceding portions of the Catholic University Series. It is the fifth number of this series, the laudable purpose of which is, as the Rector of the University observes in his commendatory introduction to the present volume, "to form the Catholic youth of our nation in the fear and love of God and in devotion to their country".

HANDBOOK OF CHRISTIAN LITERATURE: THE LETTERS OF ST AUGUSTINE. W. J. Sparrow-Simpson, D.D. Pp. 336.

TRANSLATIONS OF CHRISTIAN LITERATURE, SERIES II. LATIN TEXTS: TERTULLIAN'S TREATISES CONCERNING PRAYER, CONCERNING BAPTISM. Translated by Alexander Souter, D.Litt. Pp. xvii—75. **THE TREATISE OF NOVATIAN ON THE TRINITY.** By Herbert Moore, M.A. Pp. 153. All published by the Society for Promoting Christian Knowledge: London; The Macmillan Company: New York. 1919.

The Anglican Society for the Promotion of Christian Knowledge has done a singular service to the cause of truth by adding these three volumes to its already long list of meritorious publications. *The Letters of St. Augustine* are given the first place in the trio above (though from a chronological point of view they should be last) because of their intrinsic and wider interest. The Lives of St. Augustine with which most of us are familiar are based more upon the *Confessions* and the larger controversial treatises and doctrinal expositions than upon his correspondence. And yet it is from the latter that a deeper insight into the mind, the soul, no less than the external activities of the greatest of the Latin Fathers and Doctors of the Church is to be obtained.

The extant Letters of St. Augustine cover a period of forty-three years, the first dating from 386, the year prior to his conversion; the latest from 429, the year before his death. In all, they number 270, whereof, however, 50 were addressed to him; so that 220 alone came from his own pen. Omitting the seven letters written before his consecration, 213 belong to the period of his episcopate. If this does not seem a relatively large correspondence, it must be remembered that in Augustine's case a letter often meant an elaborate treatise, so great being his copiousness of thought that "his spring often becomes a river, his river a sea". These letters occupy a folio volume comprising in Gaume's edition 1370 columns.

It need hardly be said that the editor of the collection above has essayed no translation of this sizable tome. His has rather been the task, a task undertaken apparently *con amore*, of classifying the Saint's letters, and then describing and illustrating the outstanding features of each group. The principle of classification has not been entirely, as in the case of the Benedictine edition, the chronological sequence. The letters are here arranged according to subject matter, although the chronological order has been followed as far as possible within each group. The advantage of this arrangement is obvious. The reader can easily follow the Saint's doctrine and the development of his ideas on each subject, as well as study the character of the main subjects with which his mind was engaged. Accordingly, we are given in turn, after the letters that precede his consecration: 1. his letters on paganism; 2. on the doctrine of God; 3. on African Church divisions; 4. on Grace; 5. on Biblical exposition; 6. Letters to St. Jerome; 7. Letters to women; 8. Letters on the Eucharist; 9. on diocesan affairs; and last, the letters of his closing years. Under these various headings, Dr. Simpson has succeeded admirably in bringing out the many-sided traits of Augustine's personality—his profound spiritual wisdom, his lofty idealism, his priestly zeal, and, with it all, his singular humility and the unselfishness which made

him simply spendthrift of his time and energy in replying to all kinds of questions that were launched from every quarter at this busiest of men. Did space permit, it might be worth while illustrating these traits of St. Augustine's character by referring to typical letters. We can make room for but one instance. Let it be from the Saint's letter to Sapida, a woman dedicated to the religious life. When Sapida's brother died, she sent a tunic which had belonged to him as a present to Augustine.

"Augustine accepted it, and writes to say that he is wearing it in deference to Sapida's request; since she says it would be a comfort to her and he does not wish to hurt her feelings. But Augustine never liked people to make him presents which would in any way distinguish him from other people.

"In one of his sermons he explained his reason for this. Costly robes were sometimes sent him as suitable to his episcopal position. 'But it is not becoming for Augustine,' he said, 'who is poor, and who is the son of poor parents. Would you have men say that in the Church I found means to obtain richer clothing than I could in my father's house, or in the pursuit of secular employment? That would be a shame to me.'

"He went on to tell the congregation that if such gifts were sent, they would be sold for the benefit of the community. 'I assure you that a costly dress makes me blush, because it is not in harmony with my profession or with such exhortations as I now give you, and it ill becomes one whose frame is bent, and whose locks are whitened, as you see, by age.'"

But, then, that was fourteen hundred years ago. *Tempora mutantur et nos mutamur in illis*. And has not Marx told us that our ethical as well as our social and political conceptions depend on economical conditions? We don't do things, nor conceive of them, in modern Babylon as they used to do in ancient Hippo.

In offering the foregoing recommendation of Dr. Simpson's work, we would not have it cover all the editor's theological opinions. From some of these the Catholic student may have to dissent, as, for instance, where it is said that St. Augustine changed his opinion about predestination.

"He changed his opinion also about predestination. In his earlier period he understood the text, 'Who will have all men to be saved,' as meaning a universal offer of salvation. But in his later period, that is, from A. D. 417, he was led, by inferences on the doctrine of grace and Divine Will, to reject what is the obvious and natural meaning of the passage quoted, and

to deny, in the interests of a theory of predestination, the existence of any sincere will on the part of God that all men shall be saved."

We are inclined to think that the editor has rather read this opinion into Augustine's later mind than discovered it in the Saint's theology.

We have said relatively so much of the first of the triplet of books before us that we can afford to say little of the other two. Tertullian's Treatises on the *Our Father* and on *Baptism* are, as every patristic student is aware, among the classics of early Christian literature. The *De Oratione* is of interest not only because it is the earliest extant exposition of the Lord's Prayer in any language, but also for its intrinsic qualities and the text which Tertullian employed.

The *De Baptismo* is likewise the earliest treatise on its subject. It is at the same time a treatise on Confirmation, as the latter Sacrament in those days was conferred immediately after Baptism. The present version, since the editor wisely decided to bestow more care on the thought and spirit than on the letter of the text, is smooth and readable. The editorial additions are valuable, particularly the feature that brings out the Biblical references and allusions. Not the least noteworthy point in this connexion is its showing how thoroughly saturated was Tertullian's mind with the Sacred Writings. Within the limits of these two opuscles—about 50 short pages—there occur some 240 references to the Bible.

The Treatise of Novatian *De Trinitate* is of interest as illustrating the opinions of an able writer at an early stage in the development of Christian understanding: but sometimes, as Dr. Moore goes on to observe, "the language is unguarded and dangerously near heresy. Indeed it is probable, and traditions found in writers of the time suggest, that it is true that the survival of writings of such a schismatic as Novatian is due, not only to their good fortune in being attributed to accepted Church authors, but also to the efforts of heretics to preserve them as supporting their views".

The present translation, which is eminently clear and readable, will serve the purposes of students of the history of dogma, the purely theological value being of secondary importance.

THE BRITISH AND ANGLO-SAXON PERIOD. History of England Series. By Ernest B. Hull, S.J. St. Louis: B. Herder; and New York: P. J. Kenedy & Sons. 1919. Pp. 279.

Here is presented another of those sensible, solid, scholarly, practical, and interesting defences of Catholic truth, a goodly number of

which have already been given us by the alert and accomplished editor of *The Bombay Examiner*. History, English history, is here purged of the errors and misconceptions which Protestant, particularly Anglican, writers have injected into it, and is shown to be the ally and defender of Catholic teaching and practice. This of course is accomplished by no *a priori* I-told-you-so process, but by a careful sifting of the leading standard authorities. A list of those authorities, about fifty in all, half of which are Catholic, the other half non-Catholic, is given at the start. The British and the Anglo-Saxon periods are charted both from a secular and from an ecclesiastical standpoint. The topics of controversy are classified, and the several portions of Anglo-Saxon Church history are then taken up *seriatim*, and the Protestant version and interpretation of the events and personages exhibited and critically examined with a view to discover the points which those authorities hold in common with us and those wherein they differ from us and why we differ from them. The essential purpose of the book is, therefore, as the author himself defines it, to furnish an antidote to the traditional Protestant version of history, sometimes in confutation of the falsities which it contains, and not seldom also supplying certain information which the Protestant historian usually leaves out, and which makes all the difference to the case.

The usefulness of a work of this sort is evident. The author's well-established reputation for judicial impartiality assures one in advance of what an attentive perusal of the work doubly confirms.

THE TEACHING OF THE QUR'AN. With an Account of its Growth and a Subject Index. By the Rev. H. U. Weitbrecht Stanton, D.Ph., D.D., Chief Reviser of the Urda N. T., Editor of Bibliography for Missionary Students. London: Central Board of Missions and the Society for Promoting Christian Knowledge. New York: The Macmillan Co. 1919. Pp. 136.

The increasing interest in the work of the Foreign Missions lends value to the experience that throws true light upon the character and religious prejudices of the people to whom we would make Christian doctrine accessible. With regard to the Mussulman population, such information is of special worth now when, as a result of the war, the old Turkish possessions are being opened to a large influx of English-speaking Christians. Missionaries, however efficient in other lands, have recognized a certain uniform failure to gain over the followers of the Qur'an to the Christian religion, though they have been able to impress the Arab people with their superior en-

dowments in science and art. The Jesuits at Beirut, with their splendidly equipped university and press, which operated for years before the Protestant missions had opened an active propaganda on similar lines, have been sending forth large numbers of well-educated men in the learned professions from among the followers of Mahomet; but they have made comparatively few converts among them. The mission schools are indeed frequented by Arab children. The attraction, however, is not the Christian religion, but rather the proficiency in languages and other studies which the natives find it possible to exploit for gain.

The reason for all this lies chiefly in the fact that Christianity meets in the Mussulman a higher religious type and more deep-rooted spiritual ideals than among pagans. The followers of the Koranish faith are not merely more fanatical; they are also more spiritual and have a greater regard for the ascetical demands of living as means to perfection, than has the average Christian. To approach them successfully with an offer of an exalted standard of life one must realize their own high rule of conduct in its relations to God; and though that rule is not at all consistent, it has excellences which leave the Christian on an apparently low level in matters of religious worship. A knowledge of the Qur'an is a decided help to this end.

There are of course many editions of the supposed text book of the religious and moral teaching of Mahomet. But they are not explanatory or illustrative, so as to allow of a comparative valuation between the religion of the Turk and that of the Christian. Dr. Stanton, though he writes in the interest chiefly of the Protestant missions, does not present his subject in a controversial form or purpose. He merely proposes to interpret the Gospel of the Moslem to those who are not familiar with the influences which that confession exercises upon its believers. His residence of thirty-five years in the central Punjab, where the Moslems are in a majority, has enabled him to understand the mind and heart of the Arabian seekers after truth.

The volume gives a history of the composition and growth of the Qur'an under Mahomet. It next analyzes its separate contents—the doctrine of God, of Revelation with its various articles of faith regarding angels, Scripture, prophecy, judgment, sin, salvation and good works, such as confession, prayer, almsgiving, fasting, etc. From these topics it becomes plain that there is a large area of common faith from which one who seeks to make converts among Mahometans must work onward to explain and demonstrate the superiority of the Christian faith. Catholic students will, therefore, find in this volume much information to serve them in rightly esti-

inating the attitude with which argument in behalf of the Catholic Church must be presented to the Oriental, who is not lacking as a rule in zeal so much as in a right understanding of the Christian faith.

AN ETHIOAL SYSTEM BASED ON THE LAWS OF NATURE. By M. Deshumbert. Translated from the French by Lionel Giles, M.A., D.Litt. Chicago and London: The Open Court Publishing Co. 1917. Pp. 231.

An "Ethical System based on the laws of nature" is a captious, though a suspicious and a misleading, title. We all like to base our Ethics on the natural law—that is, the moral law of human nature; for it is just that foundation that gives Ethics a claim to being a philosophical, as distinguished from a physical, science. But we—that is, the vast majority of students, including teachers of Ethics—decidedly refuse to base Moral Philosophy on the "laws of nature"; that is, upon principles which merge man with the universe, with electrons, atoms, molecules, cells, plants, protozoa, quadrupeds, bipeds (feathered), or even the anthropoids. Now it is upon these "cosmical laws" that the system propounded in the little book above is erected. We might therefore disclaim *ab initio* to have anything to do with the system or the book. And this notwithstanding the fact that, as the title tells us, the work has become so popular as to have been translated already into seven languages and is soon to appear in three more; to say nothing, likewise, of the fact that Dr. Saleeby considers the book "a real contribution to the didactic Religion of Life", whatever that may mean; or that Dr. Giles, the very competent translator, finds it to be a special merit that the system herein embodied "may be regarded as Taoism (the philosophy of the ancient Chinese Lao Tsu) purged of its extravagances and misapprehensions".

On the other hand, the mass of extraneous authority thus attaching to the system is sufficient to arrest our attention long enough to examine the salient characteristics of it. And first let us inquire of M. Deshumbert, what is Ethics? Natural Ethics, he says, "may be defined as the science which has for its object all means of conserving and augmenting life in all its aspects (physical, intellectual, moral, social, and esthetic), and thus realizing the full development of the whole being". Certainly the definition is comprehensive—ample enough to swallow up every other human science and art. For what science or art is there that is not a means of conserving and augmenting life? The only fault with the definition is that it is not convertible with the thing defined. On the other hand, it is perfectly consonant with the author's conception of Good and Evil.

"What is Good?" he asks; and thus he answers: "The Good is everything that contributes to the conservation and enlargement of life—that is to say, to the full development of our physical, intellectual, moral, social, and esthetic faculties, to the normal exercise of all our activities. Or, more simply, the Good is everything that contributes to the harmonious expansion of the individual and of the groups of which he is a member." Evil, he says, "is everything that diminishes life to no purpose, everything that unnecessarily hinders this full development and harmonious expansion of the individual and of the groups, the only rightful exception to this rule (which must always be taken scrupulously into account) being such as are necessitated by the normal development of other individuals and other groups".

From these conceptions of the Good it follows that: "Every being that strives to impart the fullest possible development to its own life and to the lives of others is a moral being." This naturalistic conception of morality is the logical outcome of the author's philosophical world-view, which is that of materialistic monism. The cosmos, man included, is one universal, living substance which, "in order to live its life in the fullest sense—that is, to enjoy the widest range of activity—had to split itself up into a multitude of particular objects differentiated from one another, for otherwise its existence would remain vague and indeterminate. Each of these particular objects, be it star, planet, man, animal or plant, passes through five stages: birth, growth, maturity, decay, death" (p. 131).

We give one more extract that will serve to illustrate the charming *naïveté* which passes for sober science in this new(?) system of Ethics. "There can be no doubt[!], for example, that after millions of years all animals, including the human race, and after them all plants, will gradually die out; their substance, however, will return to earth, air and water. Later on, the whole solar system (including, of course, our own planet) will also revert to what may be termed its original state [ether and electrons]. But this neutral condition, as we may consider it, will not last forever. A nebula will again be evolved out of the mass of ether or electrons and will gradually be transformed into a sun and planets. These latter will engender living things, which will strive in their turn to develop, to live ever fuller and better lives, and to expand to their utmost capacity. The 'partial universes' without number which exist at the present moment have all had a beginning, and will therefore all come to an end, each at a different period of time, but only to be born anew. This cycle of birth, growth, maturity, decay, and death has occurred an infinite number of times in the past, and will be repeated an infinite number of times in the future. The forms of

substance change—in other words, they are born and die; but the Universal Substance is of its essence and is everlasting. This substance, that is known to us in its outward manifestations as Cosmos, the All-embracing Unity, the Great Whole, Nature, or the Universe, never having had a beginning, can likewise never have an end" (p. 132).

But enough. We have given more than sufficient proof why a Catholic student cannot accept, however popular it may be, this "Ethical System based on the laws of nature". And we have given so much because the true character of a work that will be circulated through ten languages ought to be known for what it really is to the readers of this REVIEW. If it be asked why a book based on monistic and even materialistic principles can in these days, when a spiritualistic conception of the universe is supposed to be prevalent, become so popular, the answer in part may be that the work abounds in data drawn from natural history, observations in themselves interesting but which the writer has wrested from their really theistic significance to the service of a crude, materialistic monism. In the second place, the system in reality frees man from all moral obligation. For if there be no personal God independent of the Universe which He has created, and upon whom that universe is utterly dependent and to whom man in particular is absolutely and universally responsible, then no obligation is possible, no duty, no adequate sanction for moral law can exist. For no one can feel obligated to be true to the Cosmos, or to serve the interests of Universal Life—especially a Life that simply emits human units as so many sparks which are to be reabsorbed into its bosom.

Literary Chat.

The Book of the Exercises by St. Ignatius has in recent years given rise to a series of pertinent studies. The *Collection de la Bibliothèque des Exercices* has been issuing six fascicles annually since 1906. The fifth number for 1919, unavoidably belated, has recently appeared. It treats of certain predecessors of the Ignatian methodical meditations. Systematized plans of meditating, P. Henri Watrigant, S.J., the writer, maintains, were not invented by St. Ignatius, and he cites in proof of this statement three ascetical authorities of the fifteenth century: the Venerable Dom Louis Barbo and his *Modus Medi-*

tandi; Mauburnus and his *Meditatorium*; Dom Garcia de Cisneros and his *Exercitatorio*. These three writers taught systematic forms of meditation, whereof the works mentioned are manuals and illustrations. Students of ascetic science will find this collection of studies and documents informing and practical. It is published by the *Bibliothèque des Exercices*, Eng-hien (Belgium) and by Lethielleux, Paris.

The *Bonne Presse* issues in its *Nouvelle Bibliothèque pour tous* a neatly printed and illustrated brochure volume of 110 pages entitled *Fleurs de*

Paix et Fleurs de Guerre. The writer, M. Charles Baussan, is an artist of fine instincts and discernment. He sees the ideal in the homely things of life and the tragic ways of war, and he has the art of teaching without preaching. He makes the useful beautiful, while "the Good Press" gives his work a worthy setting without asking too much in return from the purchaser. (Paris, 5 Rue Bayard.)

As the orgy of hate in which people, irrespective of their religious creeds and professions, have been revelling abates, they are coming, even though slowly, to accredit the enemy with some measure of human decency. Some of the Christian deeds of our brethren beyond the Rhine are gradually reaching the light. For instance, at Paderborn the Boniface Press issued the war literature which was prepared and distributed by the *Kirchliche Kriegshilfe zu Paderborn*, a Catholic organization established for general helpfulness during the war. The report of this beneficent organization covering the year October 1917 to October 1918, together with a batch of the "war literature" distributed, has come to hand. From the Report we get some idea of the efficient management of the association and the wide range of its activities. Those activities divided themselves into corporal and spiritual and there was no aspect of either group that was not effectually provided for. The work centred mainly on the needs of prisoners and the interned, no discrimination being made as to friend or foe. The books and brochures were published in the various languages, and embraced not only religious subjects, but a variety suited to the requirements of different classes such as university professors and students, officers, and others. Thus we find the *Pace di Dio, foglietto bimensile*, consisting of interesting and instructive reading suited to the average Italian soldier; also *Licht en Liefde*, a periodical of like character for the Flemish prisoners. And so on.

It is amazing with what promptitude, amid the harassing conditions left by the recent war, Catholic Germany has taken up its rôle as leader

of its people in the literary field. Probably activity in this line had never ceased, only we were not aware of it, because all communication had been cut off. At any rate we find now that the Catholic *Kriegshilfe* had not only provided its own soldiers with healthy and attractive reading material, but had printed for its French, Italian, English and Russian prisoners an ample supply of books and brochures, in which no note of prejudice or hateful animosity, but only God's love and peace and hope, and the songs that promised better brotherhood, were to be found.

These things came from the Rhineland, Westphalia (Paderborn) and Bavaria. And now we get from the same sources the familiar periodicals, with their solid and interesting appeals to reason and faith—the Jesuit organs *Stimmen der Zeit* and *Katholische Missionen* (Herder), and Bachem's *Deutsche Zukunft* (Cologne), and the *Rundschau* and *Jugendpflege* (Munich), with a host of capable and attractive mediums for every condition of the Catholic population.

Among the new publications that command the attention especially of ecclesiastics are *Liturgie und Kunst*, an illustrated monthly edited by the Benedictines of Michaelsberg, and published by B. Kuehlen of Munchen Gladbach. Its special purpose is to set forth the Catholic liturgy in its esthetic, artistic aspects, to foster interest in and understanding of the liturgical feasts, and to guide artistic endeavor in the direction of Catholic expression. The same firm (B. Kuehlen) publishes a new organ for friends of Christian art under the significant title *Gottesehr*. It is edited by Dr. Andr. Huppertz of Cologne, and promises to revive interest in the best forms of ornamental decoration in painting and architecture. May the effort find the support worthy of its purpose to serve the honor of God in the beauty of His tabernacle on earth!

The mere fact that a revolutionary movement like Bolshevism, or its American counterpart I.W.W.-ism, has become widespread, is no guarantee that either its principles or its

history are generally understood. Its opponents as well as its friends are apt to obscure both. The passions it stirs up do not help to clarify the real conception of what it stands for or what it has really done or is trying to do. And yet even the devil should get his due. *Fiat justitia!* From this point of view, a recent number of the Columbia University Economic Studies, entitled *A Study of American Syndicalism*, has an importance for those who wish to understand the industrial revolution.

The author, Paul Brissenden, Ph.D., is a Special Agent of the U. S. Department of Labor, as well as the bearer of several academic distinctions. He has gone to first-hand sources—interviews, official papers and pamphlets, convention proceedings, personal interviews, and even soap-box speeches(!) for his facts and statements. He avoids philosophizing about the "Wobblies", and endeavors to find out and state in plain language who they are, what they have done, and what they are seeking to bring about. The result seems to be an all-round, dispassionate—perhaps more sympathetic, if anything, than the opposite—presentation of American Syndicalism. The book, now in its second edition, is up to date, and is well documented (Columbia University Press; Longmans, Green & Co., New York).

Mr. John Spargo, the well-known Socialist—he has severed his connexion with the Socialist Party as a political organization—has written two popular books on Bolshevism: one a critique aiming to show that the movement is the enemy of democracy both political and industrial; the other treats of the *Psychology of Bolshevism* (Harper & Bros., New York). In the latter "he shows how Bolshevism has crept into the schools, the colleges, the churches, the clubs, the societies, the lodges; into the homes of not only the poor, the workers, the oppressed, but into those of the rich, the powerful, the idealistic, the romantic, the religious—a heterogeneous mass of people of two extremes: one with a neurotic conscience—the sentimental rich, self-accusing at the thought of living at the expense of

the poor; the other with no conscience at all—potential anarchists, dissatisfied with everything and everybody".

That is a fair summary of what Mr. Spargo accomplishes. He touches upon the consciousness and to some degree the conscience of the Bolshevik, genuine and dilettante. He does not get at the really philosophical principles underlying and actuating the world's unrest, of which Bolshevism in Europe and I.W.W.-ism with us are simply acute stages. As a consequence his proposals for the solution of the labor problem and the elimination of poverty from the body social, while sane and sound in themselves, are inadequate. Substantially they are summed up in the democratization of industry and in State insurance. The social problem, it is platitudinous to say, lies deeper, and the solution must tap the personal springs—the motives and forces—of life and conduct. In a word, the problem is mainly a moral and religious one and the solution must be drawn from ethics and from faith. Ethics includes the economic and political forces and methods, faith the prime motives and final sanctions of life.

Some wise suggestions looking toward social betterment are summed up in a cheery-looking little volume entitled *Reconstruction Virtues*. The booklet comprises an Advent course of sermons by Father Thomas Burke, C.S.P. The personal forces which the author shows to be essential to any effectual program of reconstruction are confidence, obedience, knowledge, piety, fraternity. These five he makes the topic of as many discourses. They may look and sound vague and rather obvious; but they are shown in these pages to be fundamental and to carry with them the power of their divine origin and the divine promise of efficiency. If every social reformer and social worker could be gotten to meditate upon the wise and temperate and brightly delivered thoughts summed up in this booklet, we should feel that we would be steering in the right direction. Moreover, with these powers at work, the main economic, social, and political remedies—includ-

ing of course most of those suggested by so alert an observer as John Spargo—would naturally fall into their proper place and would receive therefrom a fresh efficacy due to their higher source and impetus.

Probably comparatively few of those who read these lines will be particularly interested in lace or laces. Laces are supposed to be *res mulieres*. And yet they form no small part of the priestly vestments and the altar's adornment. At all events those who desire to know more than they do about these filmy forms of loveliness, will find much that is both instructive and interesting in a recent book called *Bobbins in Belgium*, by Charlotte Kellogg (Funk & Wagnalls, New York). Mrs. Kellogg in her work on the Commission for Relief in Belgium visited the principal centres of the lace industry in that country. In her book she gives in brief some facts touching the history of *dentellerie* and tells of what she saw on her visits to the lace towns. Aside from the information she imparts concerning this most delicate of handicrafts, information that is greatly enhanced by the numerous photo illustrations which adorn the text, she throws many a side-light upon the economic aspects of the industry. Here, for instance, is Josephine at work on a lovely wide scarf with a charming flower design. She began it in January, 1918, and hopes to finish in January of 1919. "One year with a thousand bobbins and at best fifty cents a day for her work—which was so much more than she could have made before the war that she had no thought of complaining! I wondered if the woman who would throw this filmy flower-sown veil over her shoulders would care to know about the dark-eyed Josephine and her year with the thousand bobbins."

The precise play of human nature and of free will in the formation of the Sovereign State has always been one of those problems which have taxed the acumen of political philosophers to determine. Man is by nature, hence of necessity, a social and political animal. Nevertheless, he exercises a certain measure of free

will in the formation of civil society—that is, the State.

Rousseau with his invention, the *Contrat Social*, exaggerates beyond just limits the place of freedom, making, as he does, the social bond the creature of free will alone; and therefore dissoluble by the arbitrary agreement of the associates. Out of this theory of the social contract grew the French Revolution. The Scholastics, on the other hand, following Aristotle and Aquinas, found the just place for freedom in the formation of the social body to which God, the author of nature, accords the natural right to political power—that is, self-government. This right the social body may elect to retain or to transfer to one or more subjects, who thus, becoming the trustees of political right—that is, authority—are obliged to exercise it for the common weal.

The matter is too intricate for further exposition at this place. Those who desire a restatement of the subject, in a style less technical than is given in the Scholastic manuals, will find it in a little brochure by the late Father Charles Macksey, S.J. The author was for some years Professor of Ethics in the Gregorian University, Rome, and the essay embodied in his pamphlet, *Sovereignty and Consent*, was transmitted before his death to the editor of *America*, by whom it is now issued (America Press, New York). The work of so profound a philosopher as Father Macksey is, it is needless to say, eminently worth while. In passing we might note that the word "judicial" on page 3 should probably read "juridical".

The little book *René Chabrier*, published by the Maison de la Bonne Presse (Paris), possesses both interest and pedagogical value. Under the form of a story it unfolds a full course of religious instruction which is so naturally introduced and clearly developed that the young reader absorbs the spiritual nutriment almost unconsciously and is thereby prepared for more reflective study of his faith. The book might profitably be adapted—not translated—into English.

It is good to know that the little *Communion Prayer Book*, compiled by a Sister of St. Joseph, has reached its ninth edition. This means, we are told, 215,000 copies, figures which show that novels are not the only "best sellers" (D. B. Hansen & Sons, Chicago, Ill.).

Mother St. Paul has added the fourth number to the series of meditation books she is producing. The volume of 170 pages, embracing meditations for Ascensiontide, Whitsunday, and Corpus Christi is aptly entitled *Dona Christi*. The "thoughts" are largely taken from Holy Writ. They are suggestive, practical, to the point, and succinctly expressed. The collection is one that devout souls will welcome (Longmans, Green & Co.: New York).

Our Saviour's Own Words is the title of a small pocket-volume containing a daily thought from the Gospel on the one thing necessary. The thoughts are grouped under some forty headings which mark the outlines of a course of religious instruction and so may serve a priest in

more ways than one. Archbishop Glennon in the introduction indicates four such lines of usefulness. It is a convenient manual of meditation both for the clergy and the laity, the Gospel from which it is excerpted being an unlimited treasury. The compiling and arranging of the matter has been done by Father F. J. Remler of the Kenrick Seminary. The booklet is issued from the Abbey Student Press, Atchison, Kansas.

"The world has to choose now between the Nationalism that ends in Internationalism and the Supernationalism of the Gospel of Christ." This is one of the sententious things that the President of the Catholic Church Extension Society says in his Foreword to the Missionary's appeal to the Catholics of the world to save the German Foreign Missions—a brochure of fifty-six pages issued by the Mission Press, Techny, Ill. Both Mgr. Kelley's preface and the appeal of the banished missionary are eminently Catholic and consequently human in their ideas and their ideals—qualities that should win for the little pamphlet a wide circulation, especially amongst the clergy.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THEOLOGIA DOGMATICO-SCHOLASTICA ad Mentem S. Thomae Aquinatis Auctore Ilmo. ac Rmo. Fr. Valentino Zubizarreta ex Ordine Carmelitarum Excalceatorum Episcopo Camagüeyensi. Vol. II: De Deo Uno, de Deo Trino et de Deo Creatore. Brugis, España: Typographia "El Monte Carmelo". 1919. Pp. 712. Pretio, 10 pesetarum.

DE SPONSALIBUS ET MATRIMONIO. Tractatus Canonice et Theologicus necnon Historicus ac Juridico-Civilis. Auctore Aloysio de Smedt, S.T.L. Tomus I. Editio tertia ad normam Codicis recognita. (*Theologia Brugensis*.) Brugis: Car. Beyaert; New York: P. J. Kenedy & Sons. MCMXX. Pp. xl—420. Pretium, 30 fr.

LITURGICAE INSTITUTIONES. Tractatus Primus de S. Liturgia Universim. Auctore C. Callewaert, J.C.L., Eccl. Cathedr. Brugensis Canonico Theologo, Seminarii Brugensis Praeside ac Liturgiae Professore, et in Universitate Lovaniensi Lectore. Carolus Beyaert, Brugis; P. J. Kenedy & Sons, New York; Herder Book Co., St. Louis; Granger Freres, Montreal. 1919. Pp. 160. Price, 5 fr.; bound, 10 fr.

CREATION VERSUS EVOLUTION. The Great Question of the Day. For the first time brought prominently before the world of science and theology alike, and

overwhelmingly defended in favor of a Creative Interference. A Study in recent Anthropology. A series of three articles on the physical, mental and moral arguments for a direct creation of man by supernatural Agency, embodying the latest scientific discoveries and compiled from previous writings and reviews. By Philo Laos Mills, D.D., S.T.L., T.O.C.D., author of *Pre-historic Religion, A Study in pre-Christian Antiquity*, etc., etc. Washington, D. C.: The Andrew B. Graham Co. 1920. Pp. 27. Price, 25 cents.

TO MARGARET MARY IN HEAVEN. By Edward F. Garesché, S.J. The Queen's Work Press, St. Louis. 1920. Pp. 23.

RENÉ CHABRIER. Livre de Lecture Courante pour Écoles chrétiennes et Catéchismes. Par Abbé Hays. Paris: Maison de la Bonne Presse. 1918. Pp. 380. Prix, 3 fr. 50.

DE FORMA PROMISSIONIS ET CELEBRATIONIS MATRIMONII. Auctore Ludovico Wouters, C.S.S.R., Theologiae Moralis et Pastoralis Professore. Editio quinta, ad Codicem Iuris Canonici accommodata. Bussum (in Hollandia): Paul Brand, Editor Pontificius. 1919. Pp. 74. Pretium, 1 flor.

DONA CHRISTI. Meditations for Ascensiontide, Whitsuntide and Corpus Christi. By Mother St. Paul, author of *Sponsa Christi, Passio Christi, Mater Christi*, etc. Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., New York. 1920. Pp. ix—170. Price, \$1.75.

SALVE MATER. By Frederick Joseph Kinsman. Longmans, Green & Co., New York, London, Bombay, Calcutta and Madras. 1920. Pp. viii—302. Price, \$2.25 net.

THE COMMUNION PRAYER BOOK. By a Sister of St. Joseph. Prayers and Instructions with Illustrated Thoughts on Holy Communion. Ninth edition, 215,000 copies. D. B. Hansen & Sons, Chicago. Pp. 240. Price, \$0.50; cloth, \$0.25.

OUR SAVIOUR'S OWN WORDS. A Daily Thought from the Gospel on the One Thing Necessary. By F. J. Remler, C.M., author of *Supernatural Merit and Laying Up Treasure in Heaven*. Abbey Student Press, St. Benedict College, Atchison, Kansas. 1920. Pp. viii—127. Price, \$0.75; \$0.80 postpaid.

FROM DUST TO GLORY. A Sequel to *The Straight Path*. By the Rev. M. J. Phelan, S.J., author of *The Straight Path, The Young Priest's Keepsake*, etc. Longmans, Green & Co., New York and London. 1920. Pp. ix—157. Price, \$1.60.

RECONSTRUCTION VIRTUES. An Advent Course of Sermons, Proposing Christian Remedies for Present Chaotic Social Conditions Drawn from the Store Room of the Mother of Civilization—the Catholic Church. By Thomas F. Burke, C.S.P. Paulist Press, 120 W. 60th St., New York. 1920. Pp. 66. Price, \$1.00; \$1.10 postpaid.

SPIRITISM, THE MODERN SATANISM. By Thomas F. Coakley. Extension Press, Chicago. 1920. Pp. 132. Price, \$1.25 postpaid.

PHILOSOPHICAL.

EDUCATION AND SOCIAL MOVEMENTS. By A. E. Dobbs, formerly of King's College, Cambridge. Longmans, Green & Co., London and New York. 1919. Pp. xiv—257.

THE I. W. W. A Study of American Syndicalism. By Paul Frederick Brisenden, Ph.D., Sometime Assistant in Economics at the University of California and University Fellow at Columbia, Special Agent of U. S. Department of Labor. (Vol. LXXXIII, Whole No. 193, of *Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York; P. S. King & Son, Ltd., London. 1920. Pp. 438. Price, \$3.50; cloth, \$4.00.



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CONTENTS

STUDIES IN ST. JEROME AND ST. AUGUSTINE. IV. The Classics and Christian Classics.....	617
The Rev. FRANCIS E. TOURSCHER, O S.A., Villanova, Penna.	
THE MASS PRO POPULO.....	634
The Rev. T. SLATER, S.J., Liverpool, England.	
MORAL THEOLOGY AND RADIO-THERAPY IN GYNECOLOGY.....	640
The Rev. W. J. A. J. DUYNSTEE, C.S.S.R., Wittem, Holland.	
THE VALIDITY OF BEQUESTS FOR MASSES.....	646
JAMES M. DOHAN, Philadelphia, Penna.	
AN ODD SPECIMEN OF PARACLETIC ICONOGRAPHY.....	654
The Rev. WILLIAM F. STADELMANN, C.S.Sp., Pittsburgh, Penna.	
NATURE STUDY AS A HOBBY FOR PRIESTS.....	659
The Rev. EDWARD B. JORDAN, Emmitsburg, Maryland.	
THEORY AND PRACTICE IN CHURCH REVENUE.....	671
The Rev. JOSEPH SELINGER, D.D., Jefferson City, Missouri.	
MARYKNOLL MISSION LETTERS. XIII.....	674
TITLE SELECTION BY CATHOLIC AUTHORS.....	677
T. C. B., Mt. Beacon, New York.	
THE ORATIO SUPER POPULUM.....	679
SPIRITUAL PRIVILEGES OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.....	687
The Right Rev. Mgr. JOSEPH FRERI, New York City.	
SCHOOL COMMENCEMENT EXERCISES IN THE CHURCH.....	688
CHILDREN OF FOREIGN-SPEAKING PARENTS.....	690
RECENT BIBLE STUDY: Commentaries on Acts; A New Biblical Review.....	692
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.	
HOMILETICA NOVA ET VETERA.....	700
The Right Rev. Mgr. H. T. HENRY, Litt.D., Catholic University, Washington, D. C.	

Contents continued at page viii

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STUDIES IN ST. JEROME AND ST. AUGUSTINE—IV.

The Classics and Christian Classics.

THE first three years of Saint Augustine's life after his conversion to the faith of his mother are years which deserve study and close attention. The chief point of interest to us is naturally to find what was now the mental attitude of this master of the classics who had studied and taught the literature of the old philosophers and poets in the best schools of Carthage, Rome, and Milan. How did Augustine view now the learning, the refinement, the art of expression of the heathen and pre-Christian world, as compared with the standard of thought, the ideals, the living fact of the Catholic Church, which had turned his mind and heart to Christ? The full answer to this question is to be found of course only in the complete synthesis of Augustine's long literary career of more than forty years. But in the prologue to the *General Review* of all his written works Augustine himself points to the importance of these early results of thought and reflection in his new-found faith. He tells how the treatises of these years were esteemed by contemporaries, how they were copied for use, and read with discerning judgment. He reminds the reader of the future that in these early essays, written while he was preparing for baptism and finished in quiet monastic retreat after his return to Africa, are to be found the logical beginnings of his literary lifework, a work which grew in parts and developed as occasions called for it. He invites the student to trace from these beginnings the truth which he has found in Christianity, the thoughts which he has tried to express, his

grasp of the divine plan of the Catholic Church—"Invenerit enim fortasse quomodo scribendo profecerim quisquis opuscula mea ordine quo scripta sunt legerit. Quod ut possit hoc opere quantum potero curabo ut eundem ordinem noverit."

The distinctive note of the Christian classics is expressed in this admonition, *quomodo scribendo profecerim*. The theories of the philosophers on the laws of life, on happiness and the purpose of human existence had brought Augustine to the blank paradox of hopeless scepticism, where the final aim of all speculation and study must end ultimately, or at least be prepared to end logically in the barren waste of insecurity and doubt.

This is the state of mind described by Augustine, when teaching at Rome and at Milan in 384 and 385, he says that he had lost heart and interest in the vain promises of Manichean vagaries: when, "the thought came to me," he says, "that those philosophers who are known as the Academic School, were more prudent than others, because they held that we must be ready to doubt on every subject, and that there is no truth that can be fully grasped by man."¹ He came to Milan, probably in the late fall of 384, commissioned by the City Prefect of Rome, Symmachus, the veteran patron of the classics, to teach literature in the city of imperial residence still in the same state of mind—"dubitans de omnibus atque inter omnia fluctuans." He met Ambrose in a formal way apparently, following a point of civil courtesy, as a university professor meets the head of a metropolitan see—"Ad eum autem ducebar abs te nesciens, ut per eum ad te sciens ducerer. Suscepit me paterne ille homo Dei, et peregrinationem meam satis episcopally dilexit. Et eum amare coepi, primo quidem non tanquam doctorem veri, quod in Ecclesia tua prorsus desperabam, sed tanquam hominem benignum in me." He went to hear Ambrose as a critic, just to prove for himself whether the eloquence of the Catholic bishop measured up to his reputation. "And I used to go to hear him," he says, "speaking to the people, not with the intention which I should have had, but just to test out his skill in oratory, to see whether he came up to his reputation, to find whether that flow of eloquence was

¹ Confess., Lib. V, cc. 10-13.

greater or less than it was said to be. . . . I was all intent, not to hear *what* he said, but only *how* he said it—for to me then, a man without hope of ever finding a way to Thee (God), this (the teaching of Ambrose) seemed a profitless burden (*inanis cura*). But together with the words, which I loved to hear, there came into my soul their meaning, for which I cared not at all. And while I opened my heart to receive the eloquence of his voice, there entered also the truth of his words. Gradually indeed, for at first it just began to dawn upon me that what he said might be defended as not unreasonable. . . . I did not think as yet, however, that I ought to hold on to the Catholic way just because I saw that the Catholic Church also could have her learned men to set forth her meaning, men able too to refute difficulties in the way of understanding her teaching. I did not think yet that I must yield the position to which I was holding (the theory of Academic agnosticism), namely, that evidences for either side may have their own proper defenses proved. Thus the Catholic Church appeared to me then, not indeed conquered, but also not victorious.”²

Augustine's attitude to the Church and things Catholic at this time seems to describe a mental state of many whom we know in our times, sincere non-Catholics whose logical position outside the Church we dare not presume to explain. . . . “Little by little,” he says, as the words of Ambrose brought home to him one point after another of Catholic teaching, “I was consciously glad to be ashamed that I had been laboring so many years, not against the Catholic faith, but against the figments of my own mind.”³ Later, when he tells of his decision to make known his doubts, and find counsel in other minds, he repeats this same confession of unexplained hostility to the Church and Catholic faith—“*Magna spes oborta est*,” he says, “*non docet Catholica fides quod putabamus, et vani accusabamus.*”⁴

Twelve years of training, study and teaching in the best schools of Carthage, Rome and Milan had brought Augustine

² *Confess.*, Lib. V, cc. 13-14.

³ *Confess.*, Lib. VI, c. 3.

⁴ *Confess.*, Lib. VI, c. 2.

to the position of this Academic refinement in the heathen systems of thought, knowledge and science, to a theoretic agnosticism, a fancied security in all school work and education, which would begin by unseating the authority of its own teachers, and end by a verdict against every testimony of sense, conscience and reason—"not proved". It was a system which would make all study and labor of life at best a recreation, in the end, intellectual suicide.

It was Ambrose, the Catholic bishop, who taught Augustine first how to use his mind. It was Christianity that made him a thinker, that gave the genius of his thought to the world. Augustine was, before his conversion, all that the heathen culture could make him. He knew the worth and the beauty of pre-Christian philosophy and poetry. He was a master of literary form, a *stylist*, when style meant all that the schools of the Empire could give. He had won his commission to teach at Milan by a test before State examiners in Rome.⁵ He had been chosen at Milan, though just a newcomer, to write and deliver the Eulogy on a state occasion before the imperial court on the first day of January, 385.⁶ He had been moved strongly to take up the study of philosophy by the appeal of Cicero in the *Hortensius*, a work now lost to the world of letters, excepting the few quotations to be found in the works of Augustine. He had studied the splendid spiritual thoughts of neo-Platonic philosophy on the invisible world of original ideas, and the world of visible things. But it was not the learning and the beauty of the classics, not his school training, not the ideas and arguments of pre-Christian philosophers that changed the course of Augustine's life, and made him useful to the world. It was the simple thought suggested by the words of Ambrose, to know the Catholic Church before presuming to blame her, and later the admonition addressed to every Christian soul: "*Induimini Dominum Jesum Christum*" (Rom. 13: 14).

Of the forty treatises⁷ which Augustine lists in his *General Review* as written before he was ordained priest, in 391, eight

⁵ Confess., Lib. V, c. 13.

⁶ Confess., Lib. VI, 6. Cf. *Contra Petilianum*, Lib. III, c. 25, n. 30.

⁷ I am counting each book (*Liber*) as a distinct treatise.

treatises⁸ were begun and finished, in their first form at least, while Augustine was in quiet retreat at Cassiciacum or Cassiagio, the country home of a wealthy friend, Verecundus, near Milan, where he was preparing for baptism, Easter Eve, 387.

Logically Augustine's work, as a Christian teacher, begins by removing the difficulties which had barred his own way into the Catholic Church. The three books *Contra Academicos* hold the first place in the *General Review*. He says of these: "I wrote them in the first place in order to put away those arguments which once greatly moved me, in order to show, by every reason in my power, that they are wrong who would suggest to many the thought of despair in the mind's search for truth; they who, insecure themselves and uncertain, would teach that a man of prudence must withhold assent of the mind on every subject whatsoever."⁹

More than thirty years later, when Augustine wrote the *Enchiridion*, or Handbook of Faith, Hope and Charity, about 421, he still holds to the judgments and conclusions of these first works of his literary life. "On this subject," he says, that is on the subject of objective evidence in reason and in faith, "I wrote three volumes at the beginning of my conversion, in order that contradictions opposed to us at the very entrance might not impede our way. Indeed, that despair of ever being secure in the possession of truth, which seemed to be supported by their sophistries, must be rejected."¹⁰

There is probably nowhere, in the sources of the history of education and pedagogy, a description that will compare with the picture which Augustine has given in detail of school methods, discipline and daily life, in these early studies, the first eight studies in critique of the heathen systems of philosophy from the viewpoint of Catholic faith. The studies are cast in the simple and easy form of dialogue and colloquy adapted to the purpose of school use. They are the result of daily conferences on the time-worn questions of pre-Christian philosophers—The value in logic and practice of a system of speculative doubt, a theory of fancied security under the shield of

⁸ The eight treatises are: *Contra Academicos*, three books; *De Beata Vita*, one book; *De Ordine*, two books; and two books of *Soliloquies*.

⁹ *Retract.*, Liber I, cap. 1.

¹⁰ *Enchiridion*, cap. xx. Cf. *De Trinitate*, xv-12.

agnosticism—Right ideas on the origin of the created universe and its supreme, intelligent Cause—The order of law established in the physical world, and the disorders apparent in the world of human life—The errors of the Stoic moralists in their efforts to explain the mystery of human suffering, the trials of the soul, the merit of virtues, and the aim of life. These are the problems which Augustine takes up, studies, solves for the student of the future. A stenographer¹¹ was employed to take down the problems and their various solutions. The purpose was evidently to have them copied for future use. They were intended from the beginning to be what we hold them to be now, classical studies in critique of the old systems of metaphysics and morals, treasures of Christian thought in the literature of Catholic Tradition.¹²

The point which we note chiefly, in the form and structure of these conferences, is Augustine's power to visualize his own thought. There is no elaborate argument, no show of word painting, no waste of rhetoric. Just direct statements and simple, straight queries and answers to test out the logic of former conclusions, and definitions which we still hold as symbols of the "*imago rei in mente existentis*."

This is, I believe, the peculiar genius of Augustine, the point of temperament which makes a character study of the man practically impossible. Unlike St. Jerome, in whom we see the mood and temper of the man in every frame of mind, in whom strong feeling, impulse, a keen sense of right and wrong speak out, the first index to character and personality, Augustine's whole aim seems to be to convey his thought, to give a reason, the reason which he has worked out, why, in the divine plan of human life and history, things are what they are. It is the thought, the mind's expression that appeals first to the mind of the reader. The personality, the character of the thinker, his human environment, affections and feelings, are discovered only here and there, and then incidentally.

¹¹ Adhibito itaque notario, ne aurae laborem nostrum discernerent, nihil perire permisi (*Contra Academicos*. lib. 1, prolog.).

¹² The names of those who took part in these conferences are given in *De Beata Vita*, cap. vi. They are: Monica, "*Nostra Mater, cuius meritum credo esse omne quod vivo*", Navigius, Augustine's brother, two cousins, Rusticus and Lastidianus, two former pupils, Licentius and Trigetius, the boy Adeodatus. Alypius, the life-long friend of Augustine, was also usually present.

Even in the *Confessions*, where Augustine gives the most pointed and detailed information about himself, these points of fact are made the occasion almost always to solve or to suggest the deeper problems of life and morals, to show that there is a larger plan back of particular facts in the order of things, that God's design brings order out of the disorders of sin, and turns the trials of life to be tests also of moral and spiritual worth.

The nearest approach, perhaps, to material for a character study of Augustine will be found in the description which he gives of his mother in the *Confessions* and in these early studies of principles in his new-found faith. There, in the picture which he has drawn of Monica, in his appreciation of her strong faith and trust in God, her good sense, her gifted mind, her influence over her children and her home, we find also the human affections and the heart of the man who knows how to tell simply and plainly that it was not indifference to his mother's love, but only the course of his life in sin and error that brought sorrow into her life ¹³—"And such a mother," he says, "to whom I owe, I believe, all that I am." ¹⁴ Augustine has left material for a life-sketch of his mother, points of information on home and family life, personal qualities and character which have, I believe, nowhere a parallel in Christian or heathen literature. ¹⁵

Monica's interest in these problems of the old heathen philosophers shows, first of all, the practical value of the Christian analysis which Augustine makes of them. It proves their merit and the place which they hold in the history of education and Christian culture. This gentle Christian mother, herself trained from childhood in the faith and ideals of the Catholic Church, passing judgment on the pre-Christian theories of metaphysics and morals, shows where the thought of the old systems was wanting, why the heathen literature of post-Christian times can never rise above the paper value of a school currency.

¹³ In ea ipsa ultima aegritudine, obsequiis meis interblandiens, appellabat me pium, et commemorabat grandi dilectionis affectu nunquam se audisse ex ore meo iaculatum in se durum aut contumeliosum sonum (*Confess.*, lib. ix, cap. 12).

¹⁴ *Confess.*, lib. v, cap. 8—*De Beata Vita*, cap. vi.

¹⁵ We refer here to the facts given by Augustine only, excluding the fancied virtues and preternatural adornments of some of the modern "biographers" of St. Monica.

Monica's sound, practical judgment, her gifted mind, her power to take apart the thought of the old philosophers, and build up her own, are shown first in her decision on the Stoic theory of human happiness and contentment. It is not having what we want, the object of all our desires, but "*wanting nothing wrong*," she says, that must be a first condition for human happiness.¹⁶ Augustine tells her that her thought is the thought of Cicero in the *Hortensius*, whom he quotes for her. Her mind, he says, has mastered a problem which divided the schools of pre-Christian thinkers. The analysis which she makes of the whole system and logic of Stoic virtues, again reveals her genius and her sure judgment secured by the life and training of Christian faith. Augustine had given them the old heathen problem to solve—"Can the soul find happiness in the wealth of this world, and all that wealth can command, on condition that a man be secured in his possessions, freed from the dread of temporal loss?" Trigetius, one of Augustine's former pupils, thought that such a soul could have peace in its possessions. But here Monica's Christian mind corrects the error. "Even though such a one be secured," she says, "against the possible loss of all this wealth, these goods can never bring contentment, therefore he will be always unhappy just because he is always in want." "But," Augustine asks her, "if one were to be surrounded and secured in the possession of all this wealth and comfort, and, if he were to set a limit to his desires, and enjoy his wealth in moderation, would it not seem to you that such a man is happy?" "But the man whom you describe," she replies, "is not therefore happy by reason of his temporal wealth, but in the moderation and control of his own soul." Augustine tells her that no surer solution of the problem could be given by herself or any one else.¹⁷ Monica's keen sense of humor is manifest. Her observation on the Academic system of theoretic doubt is still, I believe, the shortest, the most trenchant and vigorous commentary on ancient and modern schools of scepticism. Augustine had explained to his mother the scholastic refinement of rea-

¹⁶ Tum mater: "Si bona, inquit, velit et habeat, beatus est: si autem mala velit, quamvis habeat, miser est." Cui ego arridens atque gestiens: Ipsam, inquam, prorsus, mater, arcem philosophiae tenuisti.—*De Beata Vita*, cap. x.

¹⁷ *De Beata Vita*, cap. xi.

soning which brought the Academic philosophers to fancied security in a position of universal doubt. Monica's verdict is: "*Isti homines caducarii*¹⁸ *sunt*." They fall down under the weight of their own arguments. The mind is trapped in the tangle of its own thought. "The others," Augustine says, "laughed over her easy victory as she rose to leave them." Her course in the theory of Academic scepticism was finished, and the first day's study was closed.¹⁹

For beauty of thought and expression, for tenderness of affection and human feeling, and for valued points of information on family and home life in the fourth century there is nothing, I believe, in the pre-Christian classics, nothing in modern biography, that can equal Augustine's recollections of his mother in the *Confessions*, written more than twelve years after Monica's death. There we trace the methods of the Christian mother training her children in habits of restraint and self-denial, conveying lessons on the dangers of self-indulgence from experiences of her own home life and childhood; telling how she, as a child, had been taught by the vigorous discipline of an old governess, who had been her father's nurse, to abstain even from a drink of water, outside the regular times for meals and refection; how she, as a little girl, had unconsciously cultivated a taste for wine, and how she was humbled and corrected by the spiteful retort of a maid-servant — "*Amarissima insultatione vocans meribibulam*". These recollections of Augustine's own home training and family life, of the childhood of his mother, and her power of reserve and control later as wife and mother,²⁰ are points of fact which prove the influence of Christian ideals in the social life of home and family. They deserve study in the history of social influences and Christian education, a striking contrast to the caricatures of Catholic ideals, asceticism and affection for

¹⁸ *Caducarii*, Augustine explains, was the term used in popular and colloquial Latin to signify victims of the falling sickness. "Vocantur quos comitialis morbus subvertit."—*De Beata Vita*, cap. xvi.

¹⁹ The treatise *De Beata Vita* is the stenographic report of a three days' study on occasion of Augustine's birthday, 13 November, 386.—*De Beata Vita*, cap. vi.

²⁰ *Confess.*, lib. ix, cap. 8 ad 13. See there also an example of Augustine's style, thought and expression—"Sategit eum (Patricium) lucrari tibi, loquens te illi moribus suis, quibus eam pulchram faciebas, et reverenter amabilem atque admirabilem." Loc. cit., cap. 9.

kindred, which have found a place in the "*History of European Morals*,"²¹—a place which reflects, I believe, more unfavorably upon the taste and critical sense of the "*historian*" than upon the life and moral standards of the Catholic Church.

Any thoughtful reading of these early treatises of Augustine's Catholic life, studies in the systems and theories of pre-Christian philosophy, must show us, I think, that instead of a policy of reaction to the real culture and refinement of the heathen classics, the Church, in the personal work of the Christian Fathers, was solving a problem in education, the value of right thinking and social life. The Church during the fourth and fifth centuries was making the classics safe for school use. The heroes of the old masters in poetry and legend had lost caste. They proved to be practically sources of superstition and immorality among the masses of the people.²² Overindulgence in theorizing and speculation had left the old systems of philosophy literally bankrupt. The subjects treated in these early studies of Augustine in the field of philosophy are a working index to the questions in metaphysics and ethics which the Apologists and Fathers were correcting, stating anew and solving according to the principles of the Catholic Creed.

The points on which the old systems needed to be corrected were fundamental, the premises on which depended the whole logic of human thought and morality. A few facts will show us what some of these problems were. In the three books *De Libero Arbitrio*, which Augustine began at Rome, when on his way back to Africa, after his baptism, in 387, finished in Africa after his ordination to the priesthood, in 391, he takes up, and studies from the viewpoint of Faith the problem of divine foreknowledge and human free will as it had been set forth and solved by Cicero²³ and the earlier schools of thought. Augustine's account of this problem in *De Civitate Dei*, book v, chapters 9-10, written probably more than twenty years after *De Libero Arbitrio*, gives a good summary of Cicero's arguments. I shall try to turn the account of Cicero's reasoning and Augustine's Catholic conclusion into English—

²¹ *History of European Morals*, by E. W. H. Lecky, chap. iv.

²² See *De Civitate Dei*, lib. vii, cc. 21 *et seq.*

²³ *De Divinatione*, lib. i, cc. 55-56; *De Fato*, cc. 15-16-17-18. Cf. *De Libero Arbitrio*, lib. iii, cc. 2 *ad* 16. *De Civitate Dei*, lib. v, cc. 9-10.

"What is it," he asks, "that Cicero has feared in the foreknowledge of future events"—"Hoc autem totum facere videtur, ne fatum esse consentiat, et perdat liberum voluntatem. Putat enim, concessa scientia futurorum, ita esse consequens fatum, ut negari omnino non possit"—The argument follows—"If all future events are foreknown then all future events come to pass in that same order in which they are foreknown: but, if they come to pass in that order in which they are foreseen, then that order of events must be fixed (*certus*) in the foreknowledge of God: but, if the order of events is fixed, then the order of causes also must be fixed; for there can be no fact in effect that has not been preceded by some efficient cause: but, if the order of causes is fixed, by which events come to pass, then, he says, all things must be by fate inevitable. But, admitting this, then nothing remains in our power, nothing for the free choice of our will."

It is quite evident that this reasoning hangs painfully on an accumulation of subjoined *ifs*. However the horns of the dilemma were very real to Cicero; and it is the Christian thinker that has freed the peripatetic philosopher from the tangle of arguments which would gage infinite intelligence by the measure of the human mind.

"We (Christians) on the other hand," says Augustine, "teach that God knows all things before they come to pass, and we insist that it is by the choice of our own will that we do whatever is done by us, whatever we know that we would not do, but for the fact that we feel and know that we wish to do it. . . . It does not follow that because the order of causes is fixed in the foreknowledge of God, there remains, therefore, no room for the free choice of our will. Indeed, our free will belongs to the order of efficient causes, that order which is fixed in the foreknowledge of God, and there retained, for this very reason, that the human will is the cause of human actions. And thus He who foresees all causes of all things surely can not be said not to know our wills as belonging to this order of efficient causes. He knows the human will to be the cause of human actions. . . . It does not therefore follow that there is nothing in the free choice of our will, because God foresees the choice we are to make. The foreknowledge of this is foreknowledge of objective reality, the choice of our

will. . . . We are not, therefore, constrained by the logic of accepting one of two conclusions, either the foreknowledge of God or the free choice of our will. One belongs to the true faith, the other to right living."

* Augustine repeats here Cicero's argument from an appeal to the force of laws and human legislation, all to no avail, as Cicero understood it; if we are to admit the fixed order of divine foreknowledge. I shall retain the Latin here, a fair example to compare the thought and the style with that of Cicero—

Proinde non frustra sunt leges, obiurgationes, exhortationes, laudes et vituperationes, quia et ipsas futuras esse praescivit: et valent plurimum, quantum eas valituras esse praescivit. Preces valent ad ea impetranda quae se precantibus concessurum esse praescivit; et iuste praemia bonis factis, et peccatis supplicia constituta sunt. Neque enim ideo peccat homo quia Deus illum peccaturum esse praescivit: imo ideo non dubitatur ipsum peccare, cum peccat, quia ille, cujus praescientia falli, non fatum, non fortunam, non aliquid aliud, sed id ipsum peccaturum esse praescivit. Qui, si nolit, utique non peccat; sed, si peccare noluerit, etiam hoc ille praescivit.²⁴

Comparing the subject matter, the easy scholastic form, the thought, expression and style of these early treatises of Augustine, or later his theological works with what we know of the classical texts of the heathen poets and philosophers, the methods of teaching and school discipline²⁵ of the time, we must admit, I think, that the Christian Church was far ahead of the schools of the Empire in the field of education, in mental and moral training, culture and refinement. The old classics were, at their best, models of the dead past. The school problems of the Fathers had the merit of present living interest. I am not ready to admit that the idiomatic Latin of Augustine, Ambrose, Jerome or Lactantius is less correct in use, form and beauty of expression, than the best of the heathen classics. They have, moreover, above and beyond this standard of correct style and good taste, the qualities and character of the Christian and Catholic ideals and life, which, we feel always to be a void in the best thought and expression of the older

²⁴ *De Civitate Dei*, lib. v, cc. 9-10.

²⁵ For details in methods of teaching, see Augustine, *Confess.*, 1-12 to 20. See also Quintilian, *De Institutione Oratoria*, lib. x.

masters or modern writers, out of touch with Christian thought. The Christian Fathers of the fourth and fifth centuries, and before them, the Apologists, gave life and vigor and the stimulus of a keen critical sense to the study of literature and the old forms of thought. They formed a living style, a style with its own thought to express. It is not the mere school training of remodeling language on approved forms of the past. The Fathers of the fourth century can, of course, never convey literary propriety and taste any more than the old heathen masters could. But they can, and do show us correct form in the framing of language; and, in correct literary form, they give us the Catholic thought of Christian ages, the mind of the Church as it lived and lives perennially to direct merely human systems in the wanderings of theory and life.

It is a fact too seldom noted, perhaps, or recalled that the only real thinkers of the third, fourth and fifth centuries, whose thought and contributions to the world's literature have survived, were Christian converts, who had been masters of the old heathen learning, representative teachers of literature, law and philosophy in the schools of the Empire. Tertullian, Cyprian, Arnobius, Lactantius, Victorinus, Augustine, all came into the Church when advanced in life, convinced by experience that the schools of pre-Christian culture had failed in the highest aims of education, the mental and moral training of men for the real work of life. The representatives who stood for the culture of the old school, Symmachus, Libanius and Julian the Apostate really betrayed their cause in its weakest point by their appeal to patriotism, loyalty to the old heroes of mythology, and veneration for primitive institutions in the origin of the *Patria*. This meant inevitably, for the masses of the people and the slave population, the cult of superstition and standards of morality and social life which never rose above sensual impulse and self. Hence the new meaning attached to the old name in the fourth century — *Paganus*, a clout — "*Quos (multorum deorum cultores) usitato nomine paganos vocamus.*"²⁶

The only real test of the value of the patristic classics, as models of accurate thought and correct expression, is of course,

²⁶ Augustinus, *Retract.*, lib. 11, cap. 43.

to prove them by actual use.²⁷ There are, however, some points of practical interest, which ought, from an educational point of view, to rank the Christian Fathers, I believe, ahead of the myths of heathen poetry or the effete philosophy of pre-Christian systems. One of these points is the material and positive information which the Fathers have preserved for us on the very subject of the older classics, on the character of learning and the knowledge of writers of the highest repute in the schools of heathen refinement. Saint Jerome's Letters and Commentaries are sources of information of this character, of contemporary knowledge of history and legend and social conditions, which have no equal outside the collected materials of a modern encyclopedia. We shall try in a future study to find appreciation for the wide range of Jerome's erudition. The strong point of Augustine is, not facts, but their meaning, and their place in the universe.

The framework of facts in the philosophy of history, the *City of God*, is the one work of Augustine richest in points of general information; if we except, possibly, the little treatise *De Haeresibus* and some letters and sermons on particular subjects. Augustine's review of the works of Varro, and his system in ranging the social, civil and domestic life of Rome under its various groups of patron gods and heroes is one instance of valued information. There is probably nowhere in the older classics, or later, in the works of historians and encyclopedists an account of systematic polytheism and its relations to morals and social life that can compare with the account which Augustine has given in *De Civitate Dei*.²⁸ There also we get a fair appreciation of the quality of "learning" of the man who is given the title "*Vir doctissimus undecumque Varro*," and the views on the same subject of Cicero, Terence and Seneca. There is the only available source of the information which our modern encyclopedias have gathered, on the works and the learning of Varro and the religion of Roman polytheism reduced to system for the theory and practice of life—a striking contrast indeed to the morals and faith of the Fathers of the Church.

²⁷ The present writer has made the test. Under his observation the applied philosophy of Augustine's *De Magistro* and *De Beata Vita* has held the interest of Senior and Junior classes in College course for two years.

²⁸ Lib. vi. co. 2 ad 10.

Another point of interest and positive educational value in the Christian Fathers, and especially in Augustine, is found in the masterful summaries which they give us of the older systems of speculative thought and philosophy. There is not, I believe, anywhere, in the history of philosophy, or in modern elaborate histories of systems of philosophy a presentation of the old stoic view of human virtues, a statement of principles and facts like the summary which Augustine gives in *De Civitate Dei*.³⁰ There are no long arguments, but only a simple, clear contrast of ideas and facts, concrete in the life and teaching of the Church, by which Augustine shows how the Stoic ideals of tranquillity, of apathy and indifference to human environment would take the heart out of human virtue. He shows how the Church, in face of the most justly admired school of pre-Christian ethics, has understood that desire or dread, joy or pain, the affections and feelings of the soul are habits and qualities that give life its character, merit, enduring worth.

The attitude of Augustine to the learning of the old heathen culture, as it was taught and represented by the schools of Rome and Carthage in the fifth century, is shown by a letter written about A. D. 410. This was more than twenty years after Augustine's return to Africa, when the studies of the earlier years of his faith were certainly known, copied and manifolded in the Christian schools of Africa.³⁰ This letter is addressed to Dioscorus, a student in the schools of Carthage, and is an answer to another letter in which Dioscorus tells Augustine that Alypius, the bishop of Tagaste, the former Roman lawyer³¹ and Augustine's lifelong friend, had promised

³⁰ Lib. ix, cc. 4-5; lib. xiv, cc. 8-9-10.

³⁰ The existence of these Christian schools and the fact of bookmaking can hardly be questioned. I take the facts on the authority of Possidius: "Et presentes et absentes sermonibus et libris docebat." Of the later progress of this work he says: "Et monasteria virorum ac feminarum continentium, cum suis praepositis plena Ecclesiae dimisit, una cum bibliothecis libros et tractatus vel suos vel aliorum sanctorum habentibus, in quibus dono Dei qualis quantusque in Ecclesia fuerit nascitur; et in his semper vivere a fidelibus invenitur. Juxta etiam quod saecularium quidem poetarum, suis jubens quo sibi tumulum mortuo in aggre publico collocarent programmate finxit, dicens:—

"Vivere post mortem vatem vis nosse, viator,
Quod legis ecce loquor, vox tua, nempe, mea est."

(*Vita Augustini, Auctore Possidio Calamensi Episcopo*, cc. 111 et XXXI.)

³¹ *Confess.*, lib. vi, cc. 8 et 10.

that he (Alypius) and Augustine together would answer a list of questions and problems which he (Dioscorus) had prepared for solution. Alypius was now absent in Mauritania, Dioscorus was finishing his school course, preparing to return to his home in the East, and he sends the list prepared, written on parchment, to Augustine begging him for the promised solutions, that he may not be put to shame, when returning to the East, a graduate of the universities of the West, he is questioned and found to be wanting on these points of interest or human curiosity. The queries of Dioscorus, in detail, have been lost. Augustine says that he has answered them by notes written on the parchment sheets on which they had been sent to him.²² Their trend and import, however, are gathered from Augustine's reflections in the Letter (CXVIII), in which he answers Dioscorus.

This Letter, thirty-four chapters of admonition and counsel and solid Christian sense, is not a commentary on the quality of learning or the mental training of the old classical schools, or the subjects which they taught; but Augustine has left room for volumes of thought between the lines. In a few words of gentle correction and advice to the Christian student, just graduating from the schools of heathen literature, he shows what evidently was lacking in the old system—a living standard. He tells Dioscorus that his motive is out of all proportion with his aims if he really wishes to be informed on problems of philosophy so as not to be rated as ignorant and a dullard—*"Si interrogatus quis non responderit, indoctus et hebes putabitur."* This is an open confession of vanity, which education ought to correct. It is expressed in the line of Persius, the Satyrist:

"Scire tuum nihil est, nisi te scire hoc sciat alter".

A second point which Augustine makes is a fact of contemporary experience, the fact which his early school treatises had aimed to correct. He states substantially that the problems and theories of the old systems, about which Dioscorus was inquiring, lack life and interest. They are behind the times. They have antiquarian value only now, material for the en-

²² "In ipsis membranceis in quibus eas misisti, ut potui, breviter annotando responderim."—Epist. cxviii, n. 34.

cyclopedia for the future. "Even here (in the West) where you have come to study their literature, even in Rome, as you have experienced, there is no one to study or teach them." "*Neque doceantur, neque discantur.*"³³ Augustine blames this, holds it up as a mark of incompetency in the schools of the time. Their graduates must send from Carthage to Hippo, to the basilica of the Christians to have their problems solved.³⁴

The one point, however, which Augustine brings home to Dioscorus gently and insistently throughout this whole Letter, the point which marks, I believe, the difference between the heathen classics and the Christian, as they were taught in the fourth and fifth centuries, is that Dioscorus, the product of the best old heathen schools of Carthage and Rome, is wanting in original thought and the power to express it:—"Ecce ego te interrogo, non de Ciceronis libris aliquid, cujus sensum fortasse legentes indagare non possunt, sed de ipsa epistola tua, et de sententia verborum tuorum."

The fault which Augustine finds is not an offence against the approved literary forms of refinement in the thought and expression of the past. It is not lack of training, so far as training can go, in correct style, the polish and ornament of language. The whole letter is a silent censure, in effect, on the old school system, a system which was considered to have finished the education of Dioscorus, when it had given him its prescribed course in the literature of heathen culture, trained him in the thought and philosophy of schools of the past. The inefficiency of the old system was revealed in the questions of Dioscorus. His education was wanting in the living and practical element of present factors of life. The discerning judgment of the Christian thinkers was left out. The Christian Apologists, whose refined thought and critical sense had been a part of the literature of the Catholic Church since the days of Justin, Tertullian and Munitius Felix, had no place in the old school training. The familiar little Christian

³³ It is to be observed that this refers to the *old systems and theories of philosophers*, not the literature and eloquence, which were studied and taught to excess.

³⁴ "Ut a Carthagine Hipponem, quo exponi possint, mittenda existimentur. Ubi has curas deponeres Christianorum tibi basilica Hipponensis occurrit, quia in ea nunc sedet episcopus qui aliquando ista pueris vendidit."—Epist. cxviii, n. q.

classics like *De Officiis*³⁵ of Ambrose had corrected the ethics of Stoic virtues, solved the problems practically of the old theories of apathy by the applied principle of Christian restraint. These were no part of the old heathen course. The use of Augustine's own *Studies in critique* in the new monastic schools of Christian ascetics, communities of men and of women in Africa,³⁶ showed where the corrective was to be found. The very fact of recourse to Christian bishops for a working solution of the old problems proves the character of Christian thought, the life and vigor of Catholic tradition, the intellectual quality of the Christian classics.

FRANCIS E. TOURSCHER, O.S.A.

Villanova, Pennsylvania.

THE MASS PRO POPULO.

BY his ordination to the priesthood a priest is set apart by the Church to offer sacrifice to God on behalf of her children. The priest is a public official deputed by the Church to offer public worship in her name to the Creator and Lord of all things. This is the teaching of St. Paul. "Every high priest," says the Apostle, "taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins."¹ Whenever a priest says Mass, all the faithful receive some spiritual benefit from it, a share in the general fruit of the Mass, as theologians term it. By saying Mass worthily the priest also acquires great merit

³⁵ The purpose of Ambrose to make the *De Officiis Clericorum* a text-book of principles and practice in Christian ethics and ascetic life is clearly stated—"De quibus etiam si quidam philosophiae studentes scripserunt, ut Panaetius et filius ejus apud Graecos, Tullius apud Latinos; non alienum duxi a nostro munere ut etiam ipse scriberem. Et sicut Tullius, ad erudiendum filium, ita ego quoque ad informandos filios meos, neque enim minus vos diligo quos in Evangelio genui."—*De Officiis*, lib. i, c. 7.

³⁶ See Possidius, *Vita Augustini*, cc. III et XXXI. Cf. Augustine's Rule for women ascetics—"Codices certa hora singulis diebus petantur, extra horam quae petierint, non accipiant." Augustine's little work *De Magistro* is meant evidently for school use. It is a study in the structure and use of language, which was, I believe, never attempted by pre-Christian philosophers. The principle there set forth, on the relation of language to objective thought and the external world, and the connection and dependence between thought and language, have, I think, never been equalled by modern works on the science of language.

¹ Heb. 5: 1.

for himself: he does a good deed which is most acceptable to God. This is the very special fruit of Mass, as theologians term it. But besides the general and the very special fruit there is also a mean fruit which is inherent in every sacrifice. A sacrifice is generally offered for some particular person or some particular intention. It is a peace offering, or a sin offering, or an offering of thanksgiving, or a petition for some special favor. The intention of the priest directs the sacrifice to one of these ends, while no special intention is required in order to apply the general or the very special fruit of the Mass. The Council of Trent teaches that "all who have the cure of souls are commanded by divine law to know their flock and to offer sacrifice for them."² In other words, those who have the cure of souls are obliged by divine law to apply the mean fruit of the sacrifice of the Mass for the benefit of their flock. Diocesan bishops have the full cure of souls; they have jurisdiction in the external and in the internal forum; they can administer all the sacraments; it is their special duty to preach the word of God. In short, all the ordinary means which the Church possesses for the sanctification and salvation of souls are entrusted to the bishops. To them the words of the Council of Trent are in the fullest sense applicable. Bishops of dioceses are bound by divine law to apply Mass for the benefit of the flocks entrusted to them. Parish priests are of ecclesiastical not of divine institution. They have not the full cure of souls. They have only that authority, they exercise only those functions which the Church assigns them. The Church has given parish priests the cure of souls in the internal forum and she has declared that they are bound to apply Mass for the benefit of their people. In this way they come hypothetically under the divine law which commands all who have the cure of souls to offer sacrifice for their flocks.

After the Council of Trent theologians began to discuss the question as to how often parish priests are bound to say Mass for the people entrusted to them. St. Alphonsus tells us that before Benedict XIV settled the question by his encyclical *Cum semper*, 19 August, 1744, theologians held different opinions on the subject.³ Some maintained that those parish

² Sess. 23, c. 1, de Reformatione.

³ *Theologia Moralis*, VI, n. 324.

priests who had large revenues were bound to say Mass for their people every day, while those who were poor were bound to do so on feast days. Others held that no doubt parish priests were bound to say Mass for their people sometimes in the course of the year by divine law and that this could be inferred from the Council of Trent, but that the number of times must be left to the judgment of prudent men. Others held that by virtue of their parochial charge parish priests were not bound to apply the mean fruit of the Mass for the benefit of their flocks. They satisfied their obligation by the application of the general fruit of the Mass to the needs of their people and especially to the needs of those who were present at the Mass, and they interpreted the Council of Trent in this sense. Hence they inferred that a parish priest might accept a stipend for the application of the mean fruit of such Masses. However, in spite of opinions and customs to the contrary, Benedict XIV decided that all who have the cure of souls are bound to say Mass and apply it to the needs of their people on all Sundays and holidays of obligation. In the time of Benedict XIV the faithful in some countries were allowed to work on certain holidays of obligation after hearing Mass. The holy Pontiff decided that on these days also parish priests were bound to say Mass for their people. He thus foreshadowed the rule about suppressed feasts. Since the time of Benedict XIV the greater number of the feasts of obligation which were kept then, have been suppressed. The rule, however, laid down by Benedict XIV has constantly been adhered to by ecclesiastical authority. For more than a century now, the rule on the subject has been that which is laid down in Canons 466 and 339 of the new Code of Canon Law. Bishops and parish priests alike are bound to offer Mass for the people entrusted to their charge on all Sundays and holidays of obligation, even on those that have been suppressed.

According to the Decretals of Gregory IX (1235), there were eighty-five days in the year on which the faithful were bound to hear Mass and rest from servile work. Urban VIII by his Bull *Universa*, 13 September, 1642, began the work of reduction and suppression of feasts. Other Popes and especially Pius VI, Pius IX, and Pius X have followed his example. Hence it is not surprising that after the new Code

was published a question was sent up to the Pontifical Commission for the authentic interpretation of the Code asking—which were the suppressed feasts on which according to Canons 339 and 466 bishops and parish priests had to say Mass for their people. On 17 February, 1918, the Pontifical Commission answered that in this matter the Code had made no change in the law hitherto in force.⁴ After this answer certain bishops petitioned the Sacred Congregation of the Council that, for the information of those concerned, a list of feasts suppressed in the whole Church about which there is question should be authoritatively published anew. The Sacred Congregation published the list asked for in the February number of the *Acta Apostolicae Sedis*, 1920, according to the Constitution of Urban VIII, 13 September, 1642. Pius IX in his Encyclical *Amantissimi Redemptoris*, 3 May, 1858, had already declared that we must go back to the Constitution of Urban VIII in order to know which were the suppressed feasts on which Mass has to be said for the people by bishops and parish priests. His words are:

Declaramus, statuimus atque decernimus, parochos, aliosque omnes animarum curam actu gerentes sacrosanctum Missae sacrificium pro populo sibi commissio celebrare, et applicare debere tum omnibus Dominicis, aliisque diebus, qui ex praecepto adhuc servantur, tum illis etiam, qui ex hujus Apostolicae Sedis indulgentia ex dierum de praecepto festorum numero sublatis, ac translatis sunt, quemadmodum ipsi animarum curatores debebant, dum memorata Urbani VIII Constitutio in pleno suo robore vigeat antequam festivi de praecepto dies imminerentur et transferentur.

Lehmkuhl and other writers then were perfectly correct when they said that the list of feasts to be observed which was drawn up by Urban VIII still furnishes the norm for deciding on what days bishops and priests are bound to say Mass for their people. The list of suppressed feasts as published in the February number of the *Acta* of this year is as follows:

Feriae II et III post Dominicam Resurrectionis D. N. J. C. et Pentecostes; dies Inventionis S. Crucis; dies Purificationis B. Mariae Virginis; dies Annuntiationis B. Mariae Virginis; dies Nativitatis

⁴ A. A. S., 1918, p. 170.

B. Mariæ Virginis; dies Dedicationis S. Michaelis Archangeli; dies Nativitatis S. Joannis Baptistæ; dies SS. Apostolorum: Andreae, Jacobi, Joannis, Thomæ, Philippi et Jacobi, Bartholomæi, Matthæi, Simonis et Judæ, Matthiæ; dies S. Stephani Protomartyris; dies S. Innocentium; dies S. Laurentii Martyris; dies S. Silvestri Papæ; dies S. Annae, matris B.M.V.; dies S. Patroni Regni; dies S. Patroni loci.

If in any part of the Church any of the ten feasts which according to Canon 1247 are of obligation throughout the whole Church, are in fact not observed as days of obligation, nevertheless bishops and priests will be under the obligation of saying Mass on those days for their people. Besides the days hitherto mentioned it has long been the custom in England to keep the feasts of St. Gregory the Great, St. Augustine, Apostle of England, and St. Thomas of Canterbury as days of devotion, and they have been reckoned as suppressed feasts on which Mass must be said for the people. This custom was sanctioned by a decree of the Sacred Congregation de Propaganda Fide dated 14 March, 1847. This decree seemed to imply that not only bishops but the missionary priests who at that time exercised the cure of souls in place of parish priests in England were obliged to say Mass for their people. This was corrected by another decree of the same Congregation dated 3 December, 1866. In the latter decree it is clearly stated that neither Missionary Rectors nor simple Missionaries are bound to apply Mass for their flocks, though it becomes them in charity to do so. It is an interesting question whether parish priests who have now been canonically instituted in England are bound to say Mass for their people on the feasts of St. Gregory, St. Augustine, and St. Thomas of Canterbury.

They certainly are not bound to do so by the common law of the Church, nor by custom, as they have not been in existence for the time required to form a custom. They are no longer under the authority of Propaganda and cannot now be subject to a decree issued more than seventy years ago. I will not venture to discuss the question whether the English bishops are obliged to offer Mass for their people on the feasts of St. Gregory, St. Augustine, and St. Thomas of Canterbury. Their Lordships will be able to decide the question for themselves.

I think, however, that the following consideration should have due weight in deciding the question. In the rescript of Propaganda, 3 December, 1866, which decided that missionary priests in England were not bound to say Mass for their people on Sundays and holidays of obligation, Cardinal Barnabo answers some objections which had been raised against this decision. Some said that the former rescript of Propaganda dated 14 March, 1847, of itself imposed the obligation. Cardinal Barnabo answered that the rescript was obviously no new law. It was merely an answer to the petition of the English Vicars Apostolic. It answered their question *juxta exposta*; in the hypothesis that the Vicars Apostolic alleged what was a fact. If their allegation was false, then the answer of Propaganda had no juridical value. He in like manner disposes of the contention that the obligation to say Mass rested on custom. He answers curtly that it is a well-known axiom of law that a custom founded on mistake has no force. I may point out that these principles of law go further than merely to solve the question to which they are applied by Cardinal Barnabo. He applied them to the question whether missionary priests in England were bound to say Mass for their people. But they may also be applied to another point in the petition of the Vicars Apostolic to which an answer was given by Propaganda in the rescript of 14 March, 1847. The Vicars Apostolic seem to have been under the impression that the term "suppressed feasts," used in this connexion, referred not only to the feasts which Urban VIII had declared to be feasts of obligation, though they had been subsequently suppressed, but also to feasts which were kept in England alone before the sixteenth century. This, as we have seen, is a mistake. It would seem then that when the rescript of 14 March, 1847, says that "His Holiness declares that the obligation of applying Mass should be fulfilled on the feasts of St. Gregory, St. Augustine, and St. Thomas of Canterbury," it is not his intention to impose a new law: he merely answers *juxta exposta*. If in England there is an Apostolic indult or some special concession to that effect, then it will be sufficient to apply Mass on those feasts without troubling about the rest. If then we apply the argument of Cardinal Barnabo to the question whether the English bishops are bound to say Mass

for their flocks on the feasts of St. Gregory, St. Augustine, and St. Thomas of Canterbury, according to the rescript of Propaganda, 14 March, 1847, our conclusion may be as follows. That decree rests on a false hypothesis and therefore has no binding force. If custom is alleged to the contrary, then we may say that inasmuch as the custom rests on a mistake, it too is destitute of legal force.

T. SLATER, S.J.

Liverpool, England.

MORAL THEOLOGY AND RADIO-THERAPY IN GYNECOLOGY.

AMONG the up-to-date modes of medical treatment a very important place is occupied by the practice of so-called radio-therapy. It is a treatment whereby a diseased part of the body is exposed to the action of certain rays, which by means of their therapeutic power cause the disease to disappear gradually. By this method remarkable results have been obtained in many cases of various diseases which were formerly considered as practically incurable, e. g. lupus, cancer, rheumatism. This medical treatment has of recent years also been applied to cure women's diseases. As difficulties from the point of view of conscience may here arise, the matter falls within the province of the moral theologian.

Let me first state some facts about the different rays that are used in modern medicine. There are chiefly three kinds of rays that have curative power, namely, the so-called ultra-violet rays, the Röntgen or X-rays, and the rays of the radioactive bodies. Ultra-violet rays are those which occur in the sunlight. As is known, the sunlight can be refracted by means of spectral analysis into seven kinds of rays, running from red to violet. These rays possess a vibration rate of their own. It was found however that, besides these rays discernible in spectral analysis, there are others in the sunlight which have either too great or too small a rate of vibration to be perceived in the spectrum. The latter are called infra-red rays, the former ultra-violet rays. These ultra-violet rays alternatively act upon tissues that are exposed to their influence. Hence their application in medicine, where they are generally produced artificially by the so-called quartz-lamp.

Röntgen or X-rays are sufficiently known. Suffice it to say that the same rays, which by their remarkable penetrative power and chemical action produce the Röntgen photo, have a strong and, when applied intensively and for a long time, a destructive influence on the tissues of the human body. The radium rays were discovered in 1896, when from certain salts rays were seen emanating with a strong penetrative power and a peculiar chemical action, e. g. on the photographic plate. The phenomenon proved the presence in these salts of some elements unknown till then (radium, polonium, actinium). On closer investigation, after the action of the rays, it was found that they have a similar influence on the tissues of the human body as the action of the X-rays. In this article I shall make no distinction between the influence of X-rays and that of the radium-rays.

With these preliminary remarks, we come to consider the moral questions connected with irradiation. Here two points present themselves for examination: 1. the influence of irradiation on the internal sexual organs of women; 2. their influence on the fetus. In order to speak with assurance in this difficult and serious matter, I have consulted a recognized authority in gynecology whose data I here apply.

First of all it is to be observed that *slight* irradiations, such as are applied for inflammations of the skin, itching (pruritus vulvae), eczema, etc., have no injurious influence either on the internal sexual organs, or on the fetus. Our specialist remarks, however, that in the case of bearing women it would seem more prudent to delay even these irradiations till after the birth. The case may be imagined, however, that a pregnant woman suffers from pruritus vulvae to such a degree that the general physical condition is seriously disturbed and even the "tentamen suicidii" is to be feared. If in such a case the ordinary remedies (salves, lotions) fail, irradiation may be applied, of course. So it will be allowed as a rule. In what follows I speak only of intensive irradiations.

INFLUENCE OF IRRADIATION ON THE INTERNAL ORGANS.

A distinction should be made between ultra-violet rays on the one hand, and X-rays and radium rays on the other. Ultra-violet rays have no direct influence on the sexual gland; they penetrate only slightly into the skin, but are absorbed by the

superficial layers of the skin. An immediate effect of irradiation with natural or artificial sunlight is redness, blisters, inflammation, burns, and accumulation of the pigment of the skin. The intensity of these phenomena depends on the intensity of the irradiation. Röntgen and radium rays on the contrary appear to have an intensive influence on growing tissues, on growing, dividing, and multiplying cells; and since in all the human body, cells nowhere grow and divide themselves so intensely as in the sexual gland, it cannot surprise us that the male and female sexual glands are among the organs that chiefly are affected by the influence of the Röntgen-rays. Applied in strength, the Röntgen-rays have a destructive influence on the essential parts of the ovary, so that sterility may be the temporary or the lasting result of the treatment. This is the verdict of experienced gynecologists.

Consequently, if the question is put (considering these phenomena) to what extent is irradiation permissible in conscience, the answer is that there can be no objection to a treatment with ultra-violet rays, because these have no direct influence on the sexual gland. As to the use of X-rays and radium rays, an objection may be found in the danger of atrophy of the ovaries and the uterus. It is a general moral principle, however, that *propter bonum totius* the part may be sacrificed; so that the sexual organs may be sacrificed if it be necessary to secure the health of the body. On account of this, theologians permit oophorectomy in certain cases; *a pari* the atrophy by irradiation may be permitted, the more so as in this case the destruction of the reproductive organs is not directly intended as a means of curing, but only as an effect of the treatment, even though it be an effect *per se*.

Besides, the destruction in the latter case is not so absolutely certain as in the former, and the sterility following irradiation of young women often appears to be only temporary, as is shown by experiments. After a shorter or longer period the ovary function returns, unless the irradiation should have been too intensive. A non-bearing woman, therefore, may without conscientious scruples submit to irradiation, at least if the disease is sufficiently serious, so that recovery balances probable sterility. The doctors, however, as it would seem to us, are obliged to point out to their patient the possible consequences. No

medical man has a right to affect one of the principal vital functions of a person without her being forewarned so as to obtain her consent. In practice, however, this will not offer many difficulties, since as a rule only patients of over forty are submitted to irradiation, at which age the chance of gravidity has become very slight. It goes without saying that intensive irradiation applied for the sole purpose of causing sterility is altogether illicit.

The same is true for man. It has been attempted to make mental defectives, idiots, and others of the kind, sterile in this manner with a view to prevent inferior offspring; this is no less *contra quantum praeceptum* than vasectomy applied for the same purpose.

INFLUENCE OF IRRADIATION ON THE FETUS.

About the influence of X-rays and radium rays on the fetus, nothing can now be stated with certainty. They must naturally exercise some injurious effect on the rapidly developing and growing embryo. This does not mean, however, that they endanger life; the direct effect is rather a hindrance of the development. To my thinking it entirely depends on the dose. One specialist, I know, has caused young embryos of rabbits to be resorbed entirely by irradiation. It is well known that gravid women have been irradiated who afterward bore a fully-developed child. In the present stage of our knowledge, therefore, it is impossible to state whether irradiation is likely to result in the death of the fetus or not.

What influence ultra-violet rays have on bearing women, appears uncertain. I know of no statement from competent authority of an injurious influence on the fetus. In the light of these statements about the irradiation of bearing women, the first conclusion is that any application of rays by which the death of the fetus is directly intended, either as an end or as a means to cure the mother, is absolutely illicit. Experiments, such as have been made, though without the effect desired, to procure abortion by means of Röntgen rays, for the sake of the health of the mother, are to be judged and condemned like any other attempt at abortion.

A difficulty arises, however, when the possible influence on the fetus is not directly intended in itself, but is only a con-

sequence of an action which directly intends the cure of the mother. The question on which everything here depends is whether there is *in casu* sufficient reason to permit the bad effect. In answering this question two points must be borne in mind. First, it is not *certain* that the child will suffer injurious consequences, and still less certain that there is danger of killing the child. On the other hand, everything is at stake for the child, not only the *vita temporalis*, but also the *salus aeterna*; for if due to irradiation the child should die in the womb, it dies without baptism.

Three cases may be distinguished: 1. possibility of curing the mother in another way not injurious to the child; 2. the delaying, without notable injury to the mother, of the irradiation till after gravidity; 3. the necessity of immediate irradiation. In the first two cases, irradiation is not permitted, in our opinion. In the first case, because, as the mother can be cured in another way, there is no reason whatever for exposing the child to danger; in the second case, because, if delay is possible without serious harm to the mother, the possible danger of the child's eternal salvation weighs heavier than the slight hurt done the mother. These two cases will seldom or never occur in practice, because the irradiations are applied either on account of bleedings from the genitals, the bleedings *durante graviditate* excepted, or on account of malignant new formations of the uterus (cancer), a disease the treatment of which suffers no delay.

The third case, namely, that immediate irradiation is necessary to save the mother, may occur, as we were saying, in cancer of the womb. Delay is impossible, as the danger increases every day. Here we have to choose between operation or irradiation. The operation, consisting in removing the diseased womb, results in the death of the fetus, but after it has been baptized. When irradiation is applied, the fetus may live, but may also be exposed to the danger of losing both baptism and life. Hence, if a woman is given the choice between these two, we believe that operation must be chosen, because in this way the eternal good of the child, which has an infinitely greater value than its temporal existence, is better provided for.

But it may also happen that operation is impossible. May irradiation be permitted then? So long as the data of science

remain as they are at present, and so long as they do not show more clearly serious danger to the life of the fetus, I think the answer should be in the affirmative. A mother is not obliged to give up the only means of saving her life because of the mere possibility which exposes the child to danger at the same time; the more so, as the cancer threatens also the child's life. Consequently the baptism of the child, if irradiation is not applied, is no more, perhaps even less, certain. A last question arising is whether a non-bearing married woman, undergoing irradiation, has to take this into account *in utendo matrimonio*. Must she forfeit or abstain from the *usus matrimonii* for some time after the irradiation? I think not. It is true, a possibly conceived fetus may be destroyed; but so long as she has no reason to admit gravidity, this possibility is so slight that it need not be taken into account, and that at any rate the usefulness of the treatment is a sufficient reason to permit the possible bad effect.

Resuming the result of the discussion, I may lay down the following practical rules:

1. Irradiation with ultra-violet rays is permitted for a woman whether pregnant or not.
2. Irradiation with Röntgen or radium rays, with the direct intention of procuring sterility or abortion, is absolutely illicit.
3. This case excepted, irradiation with Röntgen or radium rays is allowed to non-gravid women, at medical indication. The patients should be warned, however, of the danger of sterility, when intensively irradiated. When the irradiation is slight (for instance, to cure inflammation of the skin), there is no danger.
4. Intensive irradiation with Röntgen or radium rays is generally illicit to gravid women, because of the probable injurious effect on the fetus.
5. If the disease of a gravid woman demands immediate treatment (e. g. in the case of cancer of the womb), operation should be preferred to irradiation, in view of the baptism of the child.
6. If the disease can no longer be operated, and irradiation is the only expedient left, the irradiation of the gravid woman is permissible in the present stage of our knowledge.

W. J. A. J. DUYNSTEE, C.SS.R.

Wittem, Holland.

THE VALIDITY OF BEQUESTS FOR MASSES.

IN the ECCLESIASTICAL REVIEW for February, 1899, at page 162, there appeared an article entitled "The Legal Recognition of Bequests For Masses". The length of time that has elapsed since the insertion of this article, together with the importance of the recent decision in the case of *Bourne and another versus Keane and others*, in which, on 3 June, 1919, the British House of Lords in a case in which His Eminence Cardinal Bourne was the appellant, held that a bequest for Masses for the repose of the soul was valid in England, justifies the following brief synopsis of the present-day legality of such bequests in the United States. This is particularly true when we realize that the English decision just referred to may change the present course of the law in certain of our states, and that at least in one State, Wisconsin, the Court, in *In re Kavanaugh*, 143 Wisc., 90, overruled the earlier case of *McHugh versus McCole*, 97 Wisc., 166.

That in the *Kavanaugh* decision the Court was careful to grasp the doctrine of the Church is shown by the following quotation from the opinion:

According to the doctrine of the Catholic Church as established by the proofs in this case, the whole Church profits by every Mass, since the prayers of the Mass include all of the faithful, living and dead. The sacrifice of the Mass contemplates that all mankind shall participate in its benefits and fruit. The Mass is the unbloody sacrifice of the Cross, and the object for which it is offered up is, in the first place, to honor and glorify God; secondly, to thank Him for His favors; third, to ask His blessing; fourth, to propitiate Him for the sins of all mankind. The individuals who participate in the fruits of this Mass are the person or persons for whom the Mass is offered, all of those who assist at the Mass, the celebrant himself, and all mankind within or without the fold of the Church. So it seems clear, upon reason and authority, under the doctrine of the Catholic Church as established by the evidence in this case, that a bequest for Masses is a "charitable bequest", and valid as such, although the repose of the souls of particular persons be mentioned.

The decision in the case of *Bourne versus Keane*, above referred to, has been by the London *Times* editorially declared "historic". It will "meet with general approval on the

ground that it is in accordance with the principles of toleration and religious liberty." The decision is undoubtedly of historic value, in that it upsets many a false historical notion. Additional interest is found in the fact that the Lord Chancellor (Birkenhead), who delivered the judgment, as Attorney General F. E. Smith, was one of Sir Edward Carson's chief supporters in organizing Ulster for the Orangemen. A brief summary is therefore justifiable.

The case arose in this wise: Edward Egan, who died on 27 December, 1916, by his will dated the 29 November, 1916, bequeathed to the cathedral (which was held to mean Westminster Cathedral) for masses two hundred pounds (£200); to the Jesuit Fathers, Farm Street, two hundred pounds (£200) for masses; to the Dominican Fathers, Black Abbey, Kilkenny, one hundred pounds (£100) for masses; to the Franciscan Fathers, Walking-Street, Kilkenny, one hundred pounds (£100) for masses. And he gave his ultimate residue to the Jesuit Fathers, Farm Street, for masses.

In the Probate Court Mr. Justice Eve held that these gifts were bad and accordingly ordered the gifts divided among the next of kin. His decision was affirmed unanimously by the Court of Appeal (the Master of the Rolls, Lord Justice Warrington and Lord Justice Duke). A further appeal was taken to the House of Lords by Cardinal Bourne (represented by the Hon. Frank Russell, K. C., since elevated to the Bench, and others) and the judgments of the lower Courts were overruled by a majority of four to one. The House of Lords always accepts a decision of the Lord Chancellor, who has associated with him a number of Law Lords, men of the highest rank in the British Judiciary. It is the Court of last resort for Great Britain and Ireland, the Judicial Committee of the Privy Council being the final Appellate tribunal for the overseas dominions of England.

The Lord Chancellor formulated the reasons for the decision, overruling a decision in 1835 by Sir Charles Pepys,¹ which for years had been thought to prohibit bequests for masses. In the case of *West v. Shuttleworth*, the question was as to the validity of provisions of the will of a testatrix who

¹ *West v. Shuttleworth*, 2 My. and K. 684.

had given bequests to priests for prayers and masses, and directed the residuary estate to be applied in providing funds for the ministers (so runs the statement of the Lord Chancellor) of certain Roman Catholic chapels, *nominatim*, for prayers for the soul of the testatrix and her deceased husband and, so far as not required for such purposes, in promoting the knowledge of the Roman Catholic religion among "the poor and ignorant inhabitants of Swale Dale and Wensleydale". The Master of the Rolls held that the bequests to the priest and ministers of chapels were void, but that the ultimate residuary gift was valid. "The desire of the testatrix to benefit her soul was indeed defeated; but her desire to have others taught that such desire was in accordance with true religion was, not without paradox, upheld."

This decision was based on the existence of an ancient Act of 1547 (1 Edward VI, c. 14) known as the Chantries Act, passed for the confiscation of Chantries, which, as is well known, were chapels maintained by an endowment for masses for the dead. The preamble of this Act reads in part as follows: "Considering that a great part of superstition and errors in Christian religion hath been brought into the minds and estimations of men by reason of the ignorance of their very true and perfect salvation through the death of Jesus Christ, and by devising and phantasying vain opinions of purgatory and masses satisfactory to be done for them which be departed; the which doctrine and vain opinion by nothing more is maintained and upholden than by the abuse of trentals, chantries, and other provisions made for the continuance of the said blindness and ignorance. . . ."

His Lordship examined the enacting part of this statute and said it applied to existing chantries, etc. only. There is not a word in the enacting part which prohibits such gifts in the future. To him it seemed certain that the Act was not so construed at the period when it came into operation.

Referring to the preamble, he said that it was clear that the existence of chantries was abhorrent to the framers of the Act and that they intended to destroy them. They might have chosen many ways of effecting their purpose, but the method which they did adopt made it clear that in their eyes the evil (as they viewed it) could be corrected by confiscating such

foundations. There was not a trace of an intention in the act itself to prohibit such gifts in the future, and the preamble could not be (and should never have been) construed so as to enact what Parliament did not enact, whether the omission was deliberate or by inadvertence.

His Lordship then stated the conclusions to be derived from the authorities as follows:

(1) That at common law masses for the dead were not illegal, but on the contrary that dispositions of property to be devoted to procuring masses to be said or sung were recognized both by common law and by statute.

(2) That at the date of the passing of 1 Edw. VI, c. 14, no Act or provision having the force of an Act had made masses illegal.

(3) That 1 Edw. VI, c. 14, did not itself make masses illegal, or provide that property might not thereafter be given for the purpose of procuring masses to be said or sung. It merely confiscated property then held for such and similar purposes, and subsequent legislation was passed to confiscate property afterwards settled to such uses. This was certainly true of 1 Eliz., c. 24, and might be true of 1 Geo. I, c. 50.

(4) That, as a result of the Acts of Uniformity, 1549 and 1559, masses became illegal. The saying or singing of masses was a penal offence from 1581 to 1791, and no Court could enforce uses or trusts intended to be devoted to such uses.

(5) That neither contemporaneous exposition of the statute 1 Edw. VI, c. 14, nor any doctrine closely related to it in point of date, placed upon it the construction adopted in *West v. Shuttleworth*. The principle of that decision was certainly affirmed in *Duke on Charitable Uses*, and in *Roper on Legacies*, but the authorities cited on its behalf not only did not support it but in some cases contradicted it.

(6) That the substratum of the decision which held such uses and trusts invalid perished as a consequence of the passing of the Catholic Relief Act, 1829, and thereafter their Lordships might give free play to the principle *cessante ratione legis cessat lex ipsa*.

(7) That the current of decisions which held that such uses and trusts were ipso facto superstitions and void began with *West v. Shuttleworth*, and was due to misunderstanding of the old cases.

The proposal in opposition to the validity of these bequests, crudely stated, amounted to this, that because members of the Roman Catholic faith had wrongfully supposed for a long

period of time that a certain disposition of their property was unlawful and had abstained from making it, their Lordships, who were empowered and bound to declare the law, should refuse to other members of that Church the reassurance and the relief to which their view of the law entitled them.

The conclusion, therefore, so far as the majority of the Court was concerned, was that a gift for masses for the souls of the dead ceased to be impressed with what the law of England styled "superstitious uses" when Roman Catholicism was again permitted to be openly professed in that country, and that thenceforth such a gift could not be deemed illegal.

In fine, the cumulative effect of the various so-called "Emancipation Acts" was to remove from the doctrines of the Roman Catholic faith every stigma of illegality. Gifts *inter vivos* or by will might now be made to build Roman Catholic churches or to erect an altar. The Lord Chancellor was content that his decision should not involve their Lordships in the absurdity that a Roman Catholic citizen of this country might legally endow an altar for the Roman Catholic community, but might not provide funds for the administration of that sacrament which was fundamental in the belief of Roman Catholics, and without which the Church and the altar would alike be useless.

Therefore it will be seen that in England until the Reformation, and more particularly until the time of Edward VI, pious and charitable gifts were not confined to aiding schools, churches, and living persons, but extended to masses, prayers, perpetual obits, and lights for the souls of the founders, their families and friends. By force of statutes enacted in that reign and later, gifts for the latter purpose were abolished in England and became known as "superstitious uses" and as pertaining to a false religion. In the United States and Canada gifts for the saying of masses are not void as being for superstitious uses, and in some jurisdictions it is the rule that they are for a charitable purpose and hence valid as to purpose.

In the United States bequests for masses are now legal in the following states: Illinois, Indiana, Kentucky, Massa-

chusetts, New Hampshire, New Jersey, New York, Pennsylvania.

In the case of *Elmsley vs. Madden*, 18 Grant Ch. (Upper Canada), 386, it was held that gifts for masses were legal. The Court pointed out that it was unnecessary to hold that in Canada the free exercise of the Catholic religion shall be enjoyed under capitulation of Quebec and Montreal, the Treaty of Paris, 1763, and the Quebec Act, 14 George III, chapter 83, and no testator could be forbidden to make a gift "to a purpose which his religion had taught him was one of importance to his spiritual welfare".

In only two states, Alabama and California, are bequests for masses deemed illegal: *Festorazzi vs. St. Joseph's Catholic Church*, 104 Ala., 327; and *In Re Lennon*, 152 Cal. 327.

In Iowa a bequest for masses has been held not to be a charitable bequest, but has been upheld as a private trust: *Moran vs. Moran*, 104 Iowa, 216.

In Pennsylvania, the Legislature in 1855 enacted a statute voiding a devise or legacy "to any person in trust for religious or charitable uses," if made within one calendar month of the testator's death and escheating to the commonwealth all property "held contrary to the intent of this act".

The Pennsylvania statute was construed in the case of *Flood vs. Ryan*, 220 Pa. St. 450, 13 Am. & Eng. Cas., 1189, the note in the last named volume being interesting and instructive. Patrick Jeffers died 24 August, 1903. On the 10th of that month he had executed his will, its sixth clause being: "All the residue of my estate I give, devise and bequeath unto St. Teresa's Church, Broad and Catharine Streets, and St. Joseph's House for Homeless, Industrious Boys on Pine Street, share and share alike, provided, however, in case of my death within thirty days from the date hereof, I give, devise and bequeath all my said residuary estate unto the Most Rev. P. J. Ryan, Archbishop of Philadelphia, absolutely." A sister and sole heir of the testator brought suit, claiming that the devise was void under the act of 1855, the devise being not to the Archbishop personally but manifestly intended for the use of the two charities named.

Upon the trial of the action, which was ejectment for five pieces of real estate, Archbishop Ryan testified with marked

frankness as follows: "The law does not impose on me to give \$10,000 which I receive without any qualification by a will. I have it: it is mine. Then comes in another law, higher law, which says, 'You have received that money; you can keep it; the state has no right to interfere with you; in natural justice it is yours; but you are a bishop and you have the care of the poor and the afflicted, and you ought to use it as the moneys intended for their benefit, though it is not mentioned in the will . . . I received the money as in this will case. It is mine; I can use it as I please, as far as the law is concerned, and there is no prohibition, legally or otherwise—that is, by law, no ecclesiastical law; but if I have reason to believe that this man, as I did not know him, never heard of him before, has left me this money, whatever it is, for some good purpose, and because I am a bishop, then my personal conscience—it might not influence other bishops—but my personal conscience if it is at all sensitive, would suggest to me that large sum of money or property was left to you for no personal reason; it must have been left to you as a bishop for some good purpose. Then I take that money or that property, the value of that property, and I put it into a fund which I have for religious and charitable and educational or other good purposes. This property I know was not intended for me personally, though before the law it is, and I own it and I can do what I please with it. . . . Q. Your grace, in your examination last Friday you were asked this question: 'If a man provided in a will that all the rest, residue and remainder of my estate, real, personal and mixed, I give, devise and bequeath unto St. Teresa's Church, Broad and Catharine Streets, and St. Joseph's House for Homeless Industrious Boys on Pine Street, share and share alike, that language would indicate, would it not, that those were his favorite charities?' and you answered 'Yes'. You so testified, did you not?—A. That was in a conditional will. If he made a will saying I leave these properties to these charities, I would find myself obliged legally and otherwise to give them to what they were intended for. But he makes two wills, so to speak, or he makes one will which is conditional. He says, I leave it to these charities if I survive this will for thirty days; if I do not survive this will for thirty days, if I do

die before the thirty days—here is the second condition—the second will—I leave it to Archbishop Ryan. Therefore, as he did not survive the thirty days, the second will leaves it to me.—Q. And in connexion with the two charities, of course?—A. Not in connexion with the two charities, because he has willed two things—first, if I live for such a time I leave it to the charities; second, if I don't live for such a time, I leave it to Archbishop Ryan. And then I do with it as I please, by leaving it to the charities or doing anything else I please with it. As I said, I should think my personal conscience would be to give it to some charity, and I give it to that general fund. My conscience, however, would not have to bind others."

The Supreme Court of Pennsylvania held the devise a valid one, the substance of the decision being that if a devise is made in consideration of a promise to execute an invalid or unlawful trust, equity will not allow the devisee to profit by his fraud and will raise a resulting trust in favor of the heir or next of kin of the testator; but where there is no bargain between the testator and his devisee, the devise is good, although the intention of the devisee is to carry out what he believes to be a wish of the testator which could not be made a condition of the devise.

Brown, J., speaking for the Court, said in regard to the testimony of the Archbishop:

There could be no fuller acknowledgment of a moral obligation, nor a stronger avowal of an intention to discharge it, but our decrees do not go out to compel the performance of a mere moral duty. *In foro conscientiae* conscience is the sole chancellor, whose decrees we are as powerless to enforce as we are to provide penalties for their violation.

An opposite decision was rendered in Missouri, in the case of *Kenrick v. Cole*, 61 Mo. 572, in which the residuum of the testator's estate was devised to "Peter Richard Kenrick, of the city and county of St. Louis, Missouri". The evidence in the case showed that, prior to the making of the present will, the testatrix made another will containing a devise to Peter Richard Kenrick in his official capacity as Archbishop of the Roman Catholic Church, for the benefit of the church. After

the adoption of the Constitution of Missouri, of 1865, forbidding a gift, devise, or bequest for the use of any religious sect, the prior will was canceled and the present will was made, containing the tenth clause in favor of Peter Richard Kenrick as an individual, but with the same intent expressed as in the former will. Upon the evidence submitted the trial court found that the tenth clause of the will was made for an illegal purpose, and with the intent to evade the prohibitions of the Constitution. The finding was affirmed by the Supreme Court, which held that the bequest in the second will was an attempt to evade the prohibition of the Constitution, and therefore a fraud upon the policy of the law, and hence that parol testimony showing such intent and purpose was admissible.

In conclusion, it is well to know that for practical purposes in the state of Pennsylvania, a Catholic who is called in to assist a dying testator in drafting his last will and testament may very well insert the following clause in the end of the will: "In the event of my death within one calendar month from the date of the execution of this my last will and testament, I give, devise and bequeath the property heretofore devised and given unto the above enumerated charities, unto the Most Rev. Dennis J. Dougherty as Archbishop of Philadelphia, absolutely;" being careful to add the qualifying word "absolutely".

JAMES M. DOHAN.

Philadelphia.

CASES. — *Burke v. Burke*, 259 Ill. 262; *Ackerman v. Fichter*, 179 Ind. 392; *Coleman v. O'Leary*, 114 Ky. 388; *In re Schouler*, 134 Mass. 426; *Webster v. Sughrw*, 69 N. H. 380. *Kerrigan v. Tabb* (N. J.), 39 Atl. 701; *Matter of Eppig*, 63 Misc. (N. Y.) 613; *In re O'Donnell*, 209 Pa. 63; *Rhymer's Appeal*, 93 Pa. 142.

AN ODD SPECIMEN OF PARAOLETIC ICONOGRAPHY.

THE Viktor Dom of Xanten counts among its treasures a curious basin of slightly oblong shape, made and engraved sometime in the twelfth century. No doubt it served in liturgical functions for the reception of the holy Oils and must have witnessed many imposing ceremonies. The design that covers the inside was executed in the style that marked the transition period from Romanesque to Gothic, and embodies with luxuriant complexity the iconography of the Gifts of the

Holy Ghost. The craftsmen that produced it may have been monks or clerics connected with the famous monastery founded in 795 by the Abbot-Bishop Saint Ludger on the site of the present Westphalian city.

The general plan of the engraving covering the interior surface of the basin might be compared to a six-petal flower, the calyx or centre of which consists of an enthroned figure (Fig. I) that seemingly stands for the Blessed Virgin, and was selected to impersonate in its highest excellence the *Gift*

FIG. I.



of Fear which Holy Writ tells us is wisdom. "To fear God is the fulness of wisdom" (Eccles. 1: 20). To the right of the Virgin, but now barely visible, is Saint Paul with the text: "O altitudo divitiarum sapientiae et scientiae Dei" (Rom. 9: 33); and to her left is Saint John the Apostle, with the words: "De plenitudine ejus nos omnes accepimus" (Jo. 1: 16). Across the scroll supported by the main figure, is the distich:

Edita corde patris sapientia cuncta creavit
Nata sinu matris hominis lapsum reparavit.

Directly above the central figure unfolds the cartouche assigned to Wisdom (Fig. II). The personage selected to impersonate this Gift is the Father of the human race. The name appears on his right, sharp and clear; on the left there hovers

a dove that holds a streamer in its beak, bearing the words: "Spiritus Sapientiae". Adam is depicted as though engrossed in deep thought and pondering over the text inscribed on the scroll before him: "Erunt duo in carne una" (Gen. 2: 24). The lesson implied in this part of the composition seems to be that the Gift of Wisdom enables man to practise conjugal fidelity, a characteristic that elevates him above brute creation to which he belongs on the part of his body. Adam is moreover encircled by a legend that bears on the dispositions of those that possess this Gift. Finally in the spandril space between this petal and its neighbor the artist has cleverly in-

FIG. II.



troduced an allegorical creature so dear to the medieval fancy. In the present case the choice was a serpent, the world-old emblem for shrewdness. The same arrangement of constituent elements—figure, dove, text, legend and allegorical creature—is encountered in the whole series of cartouches of the Gifts.

The Gift considered in the next place is that of Understanding (Fig. III). Abraham, according to traditional interpretation, is the figure depicted to personify this Gift.¹ The Biblical text is: "Super senes intellexi" (Psal. 118: 10); the figurative creature, a cock. In *Glories of the Holy Ghost* (1919), pp. 289-291, the author followed the traditional interpretation of the figures.²

¹ See Heinrich Otto, *Kunst-Archaeologie*, Leipsic, 1883, I. s. 490; *Revue de l'Art chrét.*, Bethune de Villers, 1886, p. 325; Cloquet, *Elements d'Iconographie chrét.*, 1890, pp. 105 ff.

² On account of the world war we could not get across from Europe the photographs taken expressly for our work. But the persevering quest of five years has secured them at last.

On examining the parts that compose the group under consideration we find to our surprise the name Adam and not Abraham in combination with the Gift of Understanding. In view of the painstaking care and great efficiency displayed by the engraver the supposition that by mistake he placed Adam for Abram is untenable. This figure, it may be argued, is crowned—a detail in favor of the traditional interpretation. For, as Josephus records, Abraham was the fourth king of Damascus. This bit of legend may or may not have been known to the designer. But it does not countervail the clear,

FIG. III.



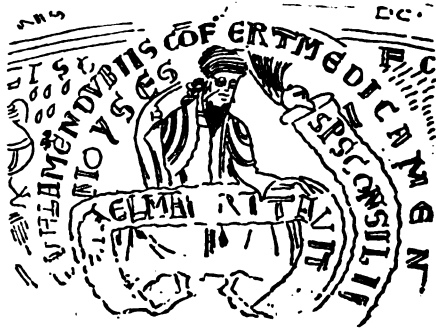
bold unassailable fact spelled by the inscription *ADAM*. Another solution must be found.

We have alluded to the pensive pose that characterizes Adam in the Wisdom group. Contrast with it his attitude in the one under consideration. Observe the striking gesture of the extended open left hand implying surprise—awakening; mark the emphasis given on the scroll to the word “intellexi”; notice the star-shaped luminary—an index of light, physical and mental; recall that the cock symbolizes alertness and vigilance; note the elevating tone of the message conveyed in the oval legend. Combine these details with the indisputable evidence of the engraver himself, and the impression, if not conviction, asserts itself that the figure under dispute is indeed Adam *once more*, not borne down by the flesh but supernaturalized and illumined by grace, a quality fittingly indicated by the diadem that encircles his brow. This interpretation does not conflict with the fact that our first forbear was con-

stituted in original justice, because the Gifts are not necessarily always operative.

The fourth Gift, Counsel (Fig. IV), is personified in Moses; the text is from Baruch 3: 9: "Audi, Israel, mandata vitæ."

FIG. IV.



The group has for allegorical creature an ant. The fifth Gift, Fortitude (Fig. V), is exemplified in Elias. In his right he bears a sword and he is accompanied by a lion and the words: "Vivit dominus in cuius conspectu sto" (III Kings 17: 1).

FIG. V.



In the sixth place (the fifth petal) comes Knowledge (Fig. VI), impersonated by Solomon. The allegorical being is a dog, and the text reads: "Datus est mihi sensus consummatus" (Wis. 7: 17). Piety (Fig. VII) is portrayed in Samuel, along with

FIG. VII.



Pittsburgh, Pa.

MOST priests have been told at some time or other during their seminary course of the value of a hobby. "Get a hobby and ride it," is sound advice. Every man needs some sort of avocation, some form of recreation that will take him away from the ordinary routine of daily life and help to refresh him in body and mind. This hygienic and practical value of the hobby applies equally well to the priest and the

layman; but in the case of the former the hobby has an additional claim in its favor. Theoretically the life of the priest is a busy one; but no man can work at his profession constantly and hope to retain long his health and ability. For this reason, if for no other, the priest should have a hobby. Practically, except in the case of the missionary priest, there are few professions that leave a man more spare time than the priesthood and this may be either a stepping-stone or a stumbling-block in the way of his salvation. Hence spiritual writers are insistent on the dangers of idleness; and even those who can lay no claim to our esteem as spiritual advisers recognize the important part played in the formation of character by the use we make of our hours of leisure. "A man is either made or marred for life," says our friend Bernard Shaw, "by the use which he makes of his leisure time."

Various plans have been suggested for profitably utilizing the spare time of priests and each offers certain advantages. It is merely a matter of selecting some "side line" of work that will keep the mind, and perhaps also the hands, busy, while offering at the same time a change from the monotony of everyday tasks. In this regard it strikes me that not many are aware of the possibilities of nature study as a hobby; yet here is a form of recreation which is at once interesting and of decided cultural value; and which offers excellent opportunities for physical exercise and at the same time caters to the intellectual, esthetic and, I might add, religious development of the student.

And first as to its physical advantages. The life of the priest is apt to be a sedentary one, and such a mode of life, as we all know, is not conducive to good health. We need to get out and take exercise of some sort. The pursuit of nature study will meet this need most satisfactorily. If it is possible for the priest to get out and tramp through the woods or over the fields where nature may be studied at its best, to get in touch with the great outdoors, a lot of his aches and pains will disappear as if by magic. Of course, the country pastor has the advantage in this respect; but even city priests are not excluded from the benefits of association with nature in what we may call her wild state. Most of our cities maintain parks of greater or lesser extent and for one who is really seeking

acquaintance with nature they offer material in plenty. Even in the absence of parks one does not have to go out in the country to find nature, for she is forever trying, and is generally successful in her efforts, to get a foothold in the places that have been preëmpted by men. Many have no doubt read Oliver Wendell Holmes's delightful account of this campaign of nature in *The Autocrat of the Breakfast Table*. Many common flowers bloom along our roadsides and there is hardly any neighborhood so densely settled that neglected nooks and crannies will not be found where some form of plant life will be met with. We may call them weeds if we will, but weeds are in some ways more interesting than cultivated plants, for they illustrate the fundamental principles of plant activity and exemplify far better than their domesticated relatives what is meant by adaptation to environment.

As a means of obtaining the physical benefits from the study of nature nothing can compare with the planting and care of a garden, however small. It is hardly possible to overestimate the advantages that may accrue from the pursuit of such a hobby. In the first place it will be conducive to health; for there is more truth than fiction in the story of the giant, Antaeus, who regained his strength when he touched his mother, Earth. While thus enjoying a good, wholesome and healthful form of recreation, the priest may provide vegetables for his table and flowers for his altars. Moreover, he will be surprised at the amount of useful information he will pick up. A recent writer on the subject of nature study, speaking of the advantages of gardening, says: "The garden is an excellent place to acquire a number of very valuable experiences. One may become skilful in the very useful art of gardening and thereby increase both his creature comforts and his heart's delight. In his garden he must cultivate some homely virtues; patience, persistence, prudence. He must match his wits against the idiosyncrasies of the weather and against the ravages of hordes of voracious insects and blighting fungi. He must learn to respect laws that are more immutable than those of Medes and Persians".¹

In addition to the opportunities for physical exercise that it offers, nature study affords an unsurpassed means of training

¹ Downing.

and developing the intellectual powers. It shares in the special characteristic of the physical sciences in that it exercises the mind in what is known as the scientific method of thinking. An intelligent study of nature requires the accurate training of the senses, the avenues of knowledge; it develops the powers of observation and acquisition and exercises the faculties of judgment and reason. The necessity of classifying the object studied demands accurate thinking; and while no student of nature to-day believes that the sum total of biological knowledge consists in giving to every plant and animal "a local habitation and a name," some sort of classification is essential and this is based upon correct observation and accurate thinking.

Again, an intelligent understanding of the great questions of Variation, Heredity, and Evolution is impossible without some first-hand acquaintance with nature, and no man can claim to be educated who is not familiar with the modern teaching on these subjects. The scientific facts that have been learned in these matters have been mixed with a large sprinkling of error and it is absolutely necessary that we should be able to estimate the strength of the various theories and hypotheses and to test the validity of the conclusions drawn.

Moreover, the student of nature need not necessarily remain a mere seeker of the knowledge obtained by others; he may become a contributor to the store of knowledge. It was while occupying his leisure hours in the cultivation of peas that the Austrian monk, Johann Gregor Mendel, worked out the famous laws that have made his name a by-word in the study of heredity. Of course, we cannot all hope to be Mendels; but a vegetable or flower garden, even on a small scale, offers opportunities for the practical application of the laws of hybridization; and the production of a new variety of flower or fruit is well within the possibilities of the amateur horticulturist. All are familiar with the work of Luther Burbank in this line. It occurs to me that I have read somewhere of a priest of the diocese of Portland, Oregon, who has obtained splendid results in the hybridization of roses and at the same time has brought back his failing health which was the principal reason for his taking up the hobby. I regret that I cannot now recall the reverend gentleman's name.

Indirectly, too, nature study is of intellectual advantage, for many of the references of literature are unintelligible without some acquaintance with nature. This is particularly true of poetry, some of the finest examples of which have taken their inspiration from the world of nature.

From an economical standpoint a knowledge of nature and her workings it is not only invaluable but, we might even say, essential. A consideration of the statistics of the damage caused to crops annually by insect pests will open one's eyes to the need of learning something of the life histories of these "alien enemies" and of finding methods to control them. Yet, as a recent author on the subject says: "Few people know the names of the things that are doing the most harm or the greatest good in their own gardens." Under this heading also will come one of the reasons for the study of bird life; for the efforts of man in the control of noxious insects would amount to practically nil if it were not for the invaluable help he receives from his feathered friends.

If may not be evident at first sight why a priest should be especially interested in the economic phase of nature study. If he attempts to keep a garden he will soon realize the value of this study. Garden or no garden, he should be interested in the matter, at least indirectly; for the prosperity of the nation, his included, depends upon an intelligent understanding of these problems. Moreover, it will certainly be of advantage to him if he is able to give advice on these matters to the members of his congregation who are engaged in agricultural pursuits. The words of the Prophet about the lips of the priest keeping knowledge need not, I think, be limited to familiarity with the law.

From the esthetic viewpoint the study of nature is all important. Too many of us are apt to judge knowledge by the dollar standard. "What's the good of it?" is a question often asked even by seminarians when they are advised to pursue a certain course of study. The attitude seems to be that they are to acquire only that knowledge which is absolutely needful to the priest. Surely this is a serious mistake and manifests a very low ideal of the priesthood. If there is one class of men more than another that should claim all knowledge for its province that class is the priesthood. More-

over, we should pursue some knowledge at least for its own sake, independently of its material value to us. Hence we should seek not only the true and the good, but also the beautiful, which latter is the proper object of the esthetic sense.

This esthetic sense has been implanted in the human soul by God no less truly than the other faculties and no man can pretend to a symmetrical development of mind unless he has trained his esthetic sense to the enjoyment of the beautiful. And surely no study caters to this sense more than the study of nature. Art, of course, has its value; but art is only man's weak attempt to copy the things of nature. No landscape painting can vie with the original as drawn by the hand of God; no symphony of Beethoven is so awe-inspiring as the music of nature heard in the roar or sough of the wind, the fall of the water or the voice of the bird. No artist can match the wonderful blending of color that is seen in a rose. Moreover, works of art are not always at hand, whereas the masterpieces of nature are everywhere about us and we can enjoy the same to our heart's content without the payment of a fee.

Nature study, has, in addition, a religious value that should make it appeal especially to a priest. Not that he needs any argument to strengthen his conviction of a First Cause, since his study of Cosmology has placed this on a firm basis; or a support for his faith, which is founded on the revelation of God as proposed by the Church; but simply because an acquaintance with nature will help him to realize the solidity of the foundation on which the argument from Cosmology is based, and to appreciate the reasonableness of the Faith that is in him. This phase of nature study has been dwelt upon by poet and philosopher alike; and it is doubtful if anyone can pursue the subject with an open mind without having his soul lifted to the consideration of the All-wise God. "The study, if rightly pursued," says an eminent writer, "will certainly lead one to the consoling acquisition of elevating and inspiring ideas of the power, wisdom, and goodness of the Almighty."² To Chaucer, nature is "the vicar of the Almighty Lord". Howell repeats the idea when he speaks of her as "the handmaid of God Almighty"; and Pope bids us "look through

² Balfour.

nature up to nature's God". The Apostle of the Gentiles appealed to this argument from created nature, as we read in the Epistle to the Romans: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and divinity."³ Even the Divine Master instructed His disciples to "consider the lilies of the field" in order that they might understand the goodness of God. Indeed it has been truly said that "no one can love nature and not love its author,"⁴ for "Nature is the glass reflecting God as by the sea reflected is the sun".⁵ How beautifully the poet Tennyson gives expression to this religious aspect of nature in his lines: "Flower in the crannied wall. . . . If I could understand what you are, root and all, and all in all, I should know what God and man is". And the priest student of nature will realize from his own experience the truth of Shakespeare's saying that we may "find tongues in trees, books in the running brooks, sermons in stones, and good in everything."

What particular branch of nature study will appeal to a priest depends to a great extent upon his natural disposition; but any phase of the subject will be found to answer to the values mentioned above. Flowers will undoubtedly appeal to many, because, with their infinite variety of form and color, they are perhaps the most striking things in the world of animated nature. They are, as has been said, "a part of the gladness of nature that should enter largely into the joy of living;" they lift the mind to the consideration of God; and they offer abundant material for the acquisition of knowledge that is at once useful and interesting. One who has never watched the marvelous unfolding of a seed and the development of the embryo into a plant has missed one of the most astounding phenomena in nature; one who has not raised a plant has lost something of the joy that comes with success.

Trees offer splendid opportunities for nature study. To know them familiarly, to be able to call them by name, to recognize them in both their summer and winter garb, will

³ Rom. 1:20.

⁴ Hodge.

⁵ Young.

add no little pleasure to one's daily life. Nor is this a difficult task. There are not many varieties of trees in a given neighborhood and very little study will make one acquainted with them all. As for the lessons to be learned from the tree, my readers are referred to the late lamented Joyce Kilmer's delightful little poem on the subject.

Bird study will prove attractive to many and indeed it offers a pleasant form of recreation and at the same time a profitable one. The varied richness of color seen in the plumage of birds, and the variety of notes heard in their song, appeal to the esthetic sense; and there is something lacking in the make-up of a man whose heart does not feel an unwonted thrill when he sees the first cardinal or hears the voice of the first robin in the springtime. A study of their nesting and breeding habits and of their migration furnishes plenty of material for sense training and observation. Of their economic value in the control of noxious insects we have already spoken.

The insect world with its hundreds of thousands of species is a veritable mine for the student of nature. Some of the most fascinating problems of biological nature study are to be met with in this division of the animal kingdom. Here are to be found both friends and foes of man and it is impossible to estimate the value of a study of these creatures from an economic standpoint. All of the species furnish examples of metamorphosis, and the student of instinct will search in vain for more satisfactory illustrations than are to be found in the life of the bee, the wasp, and the ant, not to mention the other forms of insect life. Yet there are many so-called educated people to whom every insect is a "bug"!

Thus far we have spoken only of some of the larger forms of life that can be studied without any special equipment other than perhaps a field-glass and a hand-lens. There is, in addition, a whole world of life that opens itself to view with the aid of a microscope. The study of bacteria, those small but powerful friends and foes; the proper understanding of the cell as the unit of life; and the more detailed study of the fundamental structure of plants and animals are of course impossible without the microscope. These studies are intensely interesting and will repay the added effort and expense needed for their pursuit, and the earnest student of

nature will hardly rest content until he has attempted them. They are not indispensable, however, and one can get the benefits of nature study without going into these details and without incurring the expense of the equipment needed for them.

I cannot better conclude this discussion of the value of nature study for the priest than by quoting the words of a well known author on the subject, who says: "It may add a sparkle to the eye, elasticity to the step, and a glow to every heartbeat, and be the most efficient safeguard against idleness and waste of time, evil and temptation of every sort." * Surely a hobby that will accomplish this result for a priest is one that it were well to ride.

EDWARD B. JORDAN.

Emmitsburg, Maryland.

* Hodge.



Analecta.

SACRA CONGREGATIO RITUUM.

I.

DUBIA CIRCA TRES MISSAS IN DIE NATIVITATIS DOMINI ET
COMMEMORATIONIS OMNIUM FIDELIUM DEFUNCTORUM
CELEBRANDAS.

A Sacra Rituum Congregatione sequentium dubiorum solutio
expostulata est; nimirum:

1. "An Sacerdos, qui ob debilitatem visus aliamve iustam
causam ex Indulto Sedis Apostolicae celebrat aliquam ex Missis
votivis aut Missam quotidianam Defunctorum, possit in die
Commemorationis Omnium Fidelium Defunctorum ter Sacrum
facere, eandem Defunctorum Missam quotidianam re-
petendo?"

2. "An idem Sacerdos, qui pariter ex Apostolicae Sedis In-
dulto Missam Deiparae votivam aut aliam votivam celebrat,
valeat in posterum die Nativitatis Domini eandem prorsus
Missam ter dicere?"

Et Sacra eadem Congregatio, audito specialis Commissionis
suffragio, omnibus perpensis, rescribendum censuit:

*"Affirmative ad utramque quaestionem facto verbo cum
Sanctissimo; de cetero rite servatis tum Constitutione Apos-
tolica Incruentum altaris Sacrificium, 10 augusti 1915, tum
Rubricis ac Decretis dies Nativitatis Domini et Commemora-
tionis Omnium Fidelium Defunctorum respicientibus":*

Quam resolutionem, Sanctissimo Domino Nostro Benedicto Papa XV per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatum, Sanctitas Sua ratam habuit et probavit, die 26 ianuarii 1920.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

II.

DUBIUM CIRCA RITUM EXEQUIARUM.

Emus et Rmus Dnus Cardinalis Ioachim Arcoverde de Albuquerque Cavalcanti, archiepiscopus S. Sebastiani Fluminis Ianuarii, in Brasilia, Sacrae Rituum Congregationi haec quae sequuntur exposuit, nimirum:

"Ritus exequiarum, ut in *Rituali romano* praescribitur, in hac Archidioecesi non est servatus, quia cadavera ad ecclesiam non ducuntur, ob leges civiles, quae obligant ut sepulturae tradantur vigintiquatuor horis post obitum; et etiam quia coemeteria, quae sunt sub lege civili, satis distant a paroecia. Parochi vocantur domi et hic cadavera commendantur.

"Hinc quaeritur: *Quaenam rubricae et normae in casu servandae?*"

Et Sacra eadem Congregatio, audito etiam specialis Commissionis suffragio, praepositae quaestioni ita respondendum censuit:

"1. Servandum, quantum fieri potest, *Rituale romanum* (tit. VI, c. IV, *Exequiarum Ordo*) et can. 215 *Cod. I. C.*".

"2. Familia defuncti certior fiat funus cum Missa exequiali peragi posse, etiam praesente *moraliter* cadavere, iuxta Rubricas et Decreta".

"3. Pro casibus autem extraordinariis dabitur Instructio S. R. C."

Atque ita rescripsit et declaravit. Die 28 februarii 1920.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

SACRA CONGREGATIO DE PROPAGANDA FIDE.

EPISTOLA AD VICARIOS ET PRAEFECTOS APOSTOLICOS, QUAE POTESTAS IPSIS FIT NOMINANDI VICARIUM DELEGATUM.

Iuxta can. 198 Codicis I. C., Vicariis et Praefectis Apostolicis ius non competit sibi eligendi *Vicarium Generalem* sicut fas

est Episcopis residentialibus; sed ipsis potestas tantum est nominandi, cum muneribus in singulis casibus determinandis, delegatum qui etiam alius esse potest quam provicarius, de quo in can. 309.

Sed cum ex alia parte opportunum videatur Superiores Missionum auctoritate pollere sibi deligendi aliquem vicarium, qui practice eadem gaudeat iurisdictione quam ius canonicum Vicariis Generalibus tribuit, non exclusa habituali potestate executioni mandandi rescripta pontificia atque utendi iisdem peculiaribus facultatibus quas haec S. C. Ordinariis locorum communicat, SS. D. N. Benedictus divina Prov. PP. XV, in audientia habita ab infrascripto Cardinali Praefecto S. C. de Propaganda Fide, die 6 novembris anni 1919, haec in bonum Missionum sua benignitate concessit: I. Sanavit nullitatem actuum iurisdictionis positorum ab illis missionariis qui forsitan ut vere Vicarios Generales se gesserunt. II. Elargitus est Ordinariis Missionum potestatem nominandi *Vicarium Delegatum*, si eo indigeant, cui practice concessa sit omnis iurdictio in spiritualibus et temporalibus, qua ex Codice I. C. uti potest Vicarius Generalis in dioecesi.

Ex hac concessione, omnibus Superioribus Missionum facta, nunc tu poteris Vicarium Delegatum nominare, qui gaudeat omnibus facultatibus Vicario Generali tributis, ad normam can. 368, § 1°, 2°.

De numero autem et de officio Vicariorum Delegatorum in unaquaque Missione eadem valeant quae de Vicario Generali in Codice I. C. statuta sunt (can. 366 et seq.).—Quae dum tibi communico, Deum precor ut te sospitem incolumenque servet.

Romae, die 8 decembris 1919.

Addictissimus

G. M. CARD. VAN ROSSUM, *Praefectus*.

ROMAN OUBIA.

RECENT PONTIFICAL APPOINTMENTS.

26 February: The Right Rev. Homer Cloutier, of the Archdiocese of Quebec, made Protonotary Apostolic *ad instar participantium*.

8 March: The Right Rev. Patrick Kilkenny, Vicar General of the Archdiocese of Tuam, made Domestic Prelate of His Holiness.

Studies and Conferences.

OUR ANALEOTA.

The Roman Documents for the month are:

S. CONGREGATION OF RITES: I. answers question about the Masses that may be celebrated on All Souls' Day and Christmas Day by a priest who, on account of defective sight or other good reason, is permitted by indult to celebrate a votive Mass; II. solves a doubt regarding the rubrics and rules to be observed in the burial rites.

S. CONGREGATION OF PROPAGATION OF FAITH gives Vicars and Prefects Apostolic the power to appoint vicars delegate.

ROMAN CURIA announces officially recent pontifical appointments.

THEORY AND PRACTICE IN CHURCH REVENUE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In its March and April numbers the REVIEW offers applied theories to increase church revenue. They are, in a way, intended to supplant methods used in the past for the same purpose.

The Council of Baltimore (Balt. III, Tit. IX, cap. 5) designates legitimate methods of gathering church revenue. Those forbidden are also enumerated—for instance, fairs, picnics, bazaars, excursions. Dances for church revenue were later proscribed by a special mandate. Exaction of seat money at the church doors is emphatically discouraged.

It is not, however, on account of improper methods of getting church revenue that discussion of it is now aroused. Changed conditions and high costs are forcing every pastor to provide against financial emergencies. The old methods seem to have lost effectiveness. Increased expense calls for new action. Taking a cue from promoters of secular enterprises—"for the children of the world are wiser in their generation than the children of light"—some urge like measures for church revenue, such as drives, budget assessment, monthly or quarterly collection by envelopes. In short, or-

ganization of lay and clerical forces for greater financial results in parish affairs. Now every parish priest will no doubt be grateful for any relief in this matter. But the difficulties of such measures in practical use in parish life have not, I think, been sufficiently weighed. They are not such labor-saving schemes, although they are scientific, as science now goes. They may have permanence beyond the contrivances to meet new conditions, unless indeed these stay.

Pius X advised the Bishops of France, after the break of that country with the Vatican, to appeal for voluntary contributions in accord with the spirit of the Church. Coercive measures are not compatible with that spirit. Still there is an obligation that the faithful contribute. In Canon 1496 of the new Code the right of the Church to exact from the faithful, independently of all civil authority, is clearly asserted. Canon 1502 urges that tithes and first fruits be rendered according to specific statutes and laudable customs in every country. There is no doubt that the faithful are bound in conscience to contribute. That conscientiousness is the mainspring of church revenue. To arouse it it becomes necessary to use measures with increased activity whenever, as in these days, expenses exceed income. It cannot be left entirely to individual enterprise; there must be legislation and common practice. Otherwise money talks will prevail to the detriment of preaching of the Gospel.

Now these new methods of money getting are of course intended to make the burden of pastors easier. The laity are to be enlisted. They are to be the gatherers of finance. This would relieve priests in care of souls and give them more time for what is so much desired. However, management of monies would still be their business, unless we adopt the arrangement of Protestant church polity. It would still continue to be the constant affair of pastors. The methods are still untried. Statistics of sporadic successful attempts may gradually supply a base for operation, but in the meanwhile the situation might change. Comparisons with efforts made in secular enterprises may enthuse, but not be effective in church circles nor even profitable. Just now the Inter-Church Movement makes colossal use of advertising in preparing the public for the drive.

What we need is more economy. Smaller parishes in congested districts, more priests to divide the work. System and agitation will surely prompt to greater generosity for church. It may, too, grow into custom throughout the land; and extraordinary efforts may become less strenuous. But the priests after all will continue executors of method and management.

There is still another consideration—parish units. By that I mean all concurrent factors in a parish to solidify its permanence and distinct entity. Not long ago the cry was for more sociability of bodies in parish organization. "Provide," it said, "attractions for your people." Not so much pecuniary profit as solidarity was to result. Spiritual and temporal benefits were to come through action for parish unity. The parish is, after all, the backbone of the universal church organization.

Drives, budget assessments, percentage of earnings, collected through sodalities, clubs and circles, would probably reach others than heads of families, but those bodies would not likely grow in membership by the process. House-to-house collections with census-taking by the parish clergy would still be the best means of keeping in touch and knowledge of conditions of parishioners. Maybe both would at intervals be effective. Theories on paper do often seem easy, but prove difficult in execution.

Besides, the temper and character of people are rarely alike in parishes. In places and at times there is a generous response to demand for funds. Again, there is such indifference in church affairs that even the most energetic pastor will not get a hearing.

Priests too are not equally gifted for revenue getting. Climate and sections of country are also factors.

Compared with the old methods suggested by the Council of Baltimore the new are not more labor-saving. Both, like the narrow path, are hard to travel.

But give them a trial. Experience of them may eliminate what is ephemeral. They might leave a residue of stronger impulse to give to church and school, to diocesan and Catholic charities.

Increase of salaries of priests, of teachers, of organist and of janitor was readily conceded in many dioceses. The increased cost of building material and of repairs; of vestments

and church plate; of candles, wine and altar-breads; the almost exorbitant rate of insurance, and expense of fuel and light are admitted on all hands. But the getting of the monies to meet the bills is the arduous task of the parish clergy. The admission brings no increase of revenue from people in a pleasure-seeking age. To overcome the material sense will sorely try the energies of the clergy in the future more than in the past. Theorists are not wanting. Let us hope that synods will enact the combined experience of those in the actual care of souls. That will furnish the future priest with directions to rouse a greater generosity of the Catholic people to contribute without detriment to the support of religion and charity.

JOS. SELINGER.

Jefferson City, Missouri.

MARYKNOLL MISSION LETTERS. XIII.

The brief mission experience in China of our late beloved Father Price was summarized for the records of Maryknoll by Father James E. Walsh, the senior among the young priests who sailed with Father Price for China in the fall of 1918.

Father Walsh's document, which follows, was not intended for publication, but we are certain that it will be appreciated by our readers.

THE REV. THOMAS FREDERICK PRICE.

Having decided to throw himself personally into actual missionary work, Father Price determined to leave no stone unturned that could aid him in becoming a successful missionary, and above all in guiding the destinies of the newly launched mission. It was with this motive that he included in his itinerary a trip through some of the missions of Japan, Korea, and Northern China, where he talked with the bishops and missionaries, noted methods, and picked up ideas in regard to the work.

Arriving at Canton in November, after a short stay at the cathedral to get the instructions of Bishop de Guebriant, under whom we were to work, Father Price with his three confrères and Father Gauthier, went directly to Yeungkong, the tentative centre of the new American mission, where all settled

down to the humdrum of learning the Chinese language, and picking up notions about the practical prosecution of mission work.

Yeungkong was Father Price's first and only mission in China. During the year that God gave him to spend in China he made several trips to Canton and Hongkong on business connected with the mission, but these trips were a matter of only a few weeks, and all the rest of his time was passed at Yeungkong.

Father Price was fifty-eight years old when he came to China. It seems to have been beyond the age when a man can accustom himself to a new and deleterious climate, and particularly so in his case, for being a sufferer from rheumatism, he found that ailment acutely intensified by the extreme humidity of Southern China. In addition there is something about the life and the climate that is very wearing on the nerves, and Father Price's nervous condition during this time was a matter of alarm both to himself and to his confrères. Perhaps it was accentuated by his dogged perseverance in studying the Chinese language, a nerve-racking performance at best, and a task that becomes almost superhuman in a man of his age. Nothing could prevail upon him to give it up, or even to let up on the severe course he had mapped out for himself.

During his short career he had little chance to do any actual mission work, as he was never able to make himself understood in Chinese, that being impossible for anybody in so short a time. Yet he went through the regular initiation of the young novice, going out on the mission trips to points around Yeungkong, often travelling in the most primitive fashion, and putting up with all sorts of hardships with as little concern as the youngest and strongest of us. Added to that, even the daily life at Yeungkong was not so pleasant, for everything was rough and cave-man fashion, and many things that Americans learn to look on as necessities of life were simply not to be had. Through it all Father Price was his serene, gentle self, never complaining, never out of patience. He gave an example that will long be remembered by those who had the good fortune to be associated with him at this time.

As to Father Price's private spiritual life, it was what everyone who ever knew him anywhere has had the privilege of seeing—one of great recollection and union with God in prayer; and if anything, it was perhaps intensified by his stay in China. He saw many things that cried out to his zeal, and being without the means of doing any personal work, or even, in so short a time, of making any plans for the extension of the mission's activity, he always turned to his Rosary, where he would ask God for the results he so ardently desired. To the young men who were with him, his spirit of prayer, his gentleness, and his zeal were a constant revelation. They seemed to see some new evidence of these qualities every day, so as to make them feel that they had not rightly known the man before.

It is a curious thing that Father Price was able to make the impression on the Chinese that he did. Certainly he was never able to manage the simplest conversation in Chinese; the most we ever heard him say were the two phrases, "How are you?" and "God bless you". But the Chinese with whom he came in contact took to Father Price. They liked him, and they said so; it was a known fact at the mission that Father Price was extremely popular with them. It is worth mentioning also that the Chinese commonly referred to him as "the holy priest". There was something about him that it did not need language to convey, and these simple people saw it.

Father Price had little time or opportunity to become well acquainted with our French confrères, but the impression that he made upon them was always good. He did not have sufficient command of French to permit of a real exchange of ideas with them, but they got enough from him to realize the character of the man, and everyone of them who met him expressed their realization that here was a beautiful character and a man of sanctity far out of the ordinary. Even the lay people whom he met here appreciated him. One Protestant doctor whom he knew, on being asked to remember Fr. Price in his prayers, said, "No use. He was a saint".

Father Price died at St. Paul's Hospital, Hongkong, where he had gone from Yeungkong to be operated on for appendicitis. The operation was a clean-cut one, but he did not

have sufficient vitality to react. He died 12 September, 1919, on the feast of the Holy Name of Mary. No one of his confrères was with him, it being impossible for them to get there in time, but Father Tour, of the Paris Foreign Missions, attended him to the last, and the Sisters of St. Paul de Chartres did everything for him. He was buried on the following morning at Happy Valley Cemetery in Hongkong, the grave being blessed by Bishop Pozzoni, and many priests and religious being in attendance, among them being Frs. Gauthier and Deswezières representing the mission of Canton.

More than one has seen in his death a resemblance to that of St. Francis Xavier. In some ways it was very dissimilar. The Saint died on the opposite shores of Sancian Island amid the most primitive surroundings, while Fr. Price died in a modern hospital, surrounded by the Sisters and several priests. But primitive or modern surroundings do not make much difference when it is a question of dying, and Fr. Price, like St. Francis, died far away from his homeland and his kith and kin and his friends, laying down his life in the strange country that he had come to evangelize. His memory will be held in benediction, and his prayers from heaven will help to sustain the work that he inaugurated among his brethren who sit in darkness and the shadow of death.

TITLE SELECTIONS BY CATHOLIC AUTHORS.

To the Editor, THE ECCLESIASTICAL REVIEW.

As a general proposition it may or may not be true, as Dr. Menge states in his communication on page 333 of the March issue of the REVIEW, that Catholic writers as a class are particularly unfortunate in the selection of proper titles for articles appearing in Catholic periodicals and as a consequence are themselves responsible for much ignorance regarding Catholic points of view among non-Catholics. The statement, although "unhesitatingly" made, is at least open to question, and while no doubt Dr. Menge by reason of his position and experience could adduce much in favor of the stand he has taken, nevertheless it is not unlikely that other reasons also than improper titles can be found why such articles do not reach the non-Catholic reader.

If however the proof of Dr. Menge's statement consists merely in the fact that solid articles on important subjects of the day appearing in Catholic periodicals other than the *Catholic World* now, and in the *American Catholic Quarterly Review* also formerly, are not indexed in the *Reader's Guide* because of improper selection of titles, the proof is not at all convincing. For, on the one hand, whatever librarians may consider it, the *Reader's Guide* is by no means a complete index to all magazine articles of the year. Nor do the publishers make any such claim for the work, as is to be seen from the list of magazines indexed. The *Reader's Guide* is merely a list of articles contained in a certain number of periodicals selected for the year. On the other hand, no such criterion as a title properly selected is used by those in charge of the work.

There is no doubt that the *Reader's Guide* and *Supplement* have attained the prominence accorded to a reference book to be found in all libraries of any pretension and are consulted widely by both teachers and students. Nor is there any doubt that it would be an excellent thing if all of our worthwhile Catholic articles were to be found indexed in the *Guide*. That they are not found there may be our fault to some extent, but not because the titles have been improperly chosen. We can all contribute our share toward having those articles indexed.

Almost every year for the past five years I have been writing to the publishers of the *Reader's Guide* complaining that I have never been able to find in the *Guide* any reference to the excellent articles to be found at times in my favorite magazine, *America*, and asking for the reason why they seemed to ignore even the existence of that valuable publication. The answer was always the same. The publishers had no wish or desire to exclude *America* or any other Catholic magazine from their *Guide*. Nor were they arbitrary in the selection of magazines to be indexed, but were guided in this matter solely by the requests that came in from librarians in all parts of the country. The requests for indexing *America* in particular were as yet not numerous enough to warrant the inclusion of that periodical in the selected list. My last letter (about February, 1919) informed me that at the next meeting

of the board of Editors (?) to be held in the following April, *America* would be included in the number of periodicals to be selected for consideration. *America* has not yet been listed and the reason seems clear.

From this specific instance it would seem that another reason than improper selection of titles is the cause why one particular periodical is not found listed in the *Reader's Guide* and we may consider this as typical of the rest. The remedy lies in asking our local librarians to request the publishers to include our favorite magazines in the list of periodicals to be indexed. For his personal satisfaction, the reader might write to the publishers of the *Reader's Guide* and ask some such questions as the following:

1. Why is not my favorite Catholic magazine (specify it) included in the list of magazines indexed?
2. Why are not more Catholic magazines listed?
3. Why has the *Amer. Cath. Q'tly. Rev.* been dropped?
4. Why is it that every publication of the University of Chicago is listed in the *Guide*?

The information received will be plausible at least and probably induce some modification of Dr. Menge's original statement. Other ideas suggested in the aforesaid communication might be interestingly developed, but inasmuch as they are only of secondary importance, they may readily be passed over.

T. C. B.

Mt. Beacon, N. Y.

THE ORATIO SUPER POPULUM.

During Lent, from Ash Wednesday to Spy Wednesday, in *Masses de feria*, not in the Sunday or festive or votive *Masses*, after the celebrant has read or sung the Postcommunions, corresponding in number to the orations before the Epistle and to the Secrets, he remains at the Epistle corner, standing before the Missal, and recites the so-called "Oratio super populum".¹

This rite seems to be a vestige of Lent in the early days of the Church. In the first centuries only one meal was taken on

¹ *Ritus Celebrandi Missam*, Tit. XI, n. 2.

fast days, and this meal, outside of Lent, was deferred until after None. In Lent immediately after None (3 P. M.) Mass was celebrated, and after the Communion Vespers were recited in place of the Postcommunion, as is now observed only on Holy Saturday, so that the meal would not be taken until after the Vesper service. Such was the rule of fasting during Lent.

When the Vesper service was separated from Mass, the Postcommunion was introduced and the oration which was sung at the end of Vespers was retained and entitled "super populum" and recited under a special "Oremus". This oration is the one we recite at Vespers, except on Saturday, because from the Capitulum the Vespers are of the following Sunday.² If we examine this prayer we shall find that, unlike the Postcommunion, which is a prayer of thanksgiving after Communion, it is rather a petition for grace, and it probably served as a blessing which the presiding pontiff gave at the end of the service. The formula of the benediction given by the bishop then was entirely different from that which is now in use. The pontiff invited the people to be attentive by saying "Oremus"; then the deacon turned toward the people, said "Humiliate capita vestra Deo (Bow your heads to God)," so as to indicate by this humble posture the spirit of compunction which the Church sincerely expected from them that they might obtain the divine protection against the assaults of Satan, who would the more furiously attack them the more solicitous she was for their eternal welfare during that season.³ In the first *Ordo Romanus* we read that when the words "Humiliate capita vestra Deo" were said, all bowed their heads toward the East ("inclinant se omnes ad Orientem"), by which word in ancient times Christ was symbolized.⁴

Amalarius, treating of this prayer, says that, since the faithful in the early days did not receive Holy Communion on weekdays during Lent, this prayer was recited over them, and was not recited on Sundays because all received Communion on that day. Honorius of Autun explains it in this manner: when Communion had been distributed to those who desired it,

² See Missal and Breviary for Lent.

³ Cavallieri, *Opera Liturgica*; Van der Stappen, Tom. II, Qu. 112, Nota 3; Benedict XIV.

⁴ Zach. 3:8; 6:12; St. Luke 1:78.

blessed bread was given to those who had not communicated. Now during Lent the faithful did not receive Communion on weekdays and consequently neither was the blessed bread distributed. To take the place of this distribution the prayer was said over all; since all received Communion on Sundays, it was omitted on that day.

The ceremonies of this rite are at

(a) *Solemn Mass*: The celebrant extends and joins his hands and bows his head profoundly and shoulders slightly (toward the cross) whilst singing "Oremus"; then bows in the same manner toward the Missal whilst the deacon sings "Humiliate capita vestra Deo"; afterward, standing erect with hands extended, he sings the prayer as usual. The deacon, who is standing behind the celebrant, as soon as the celebrant has sung "Oremus", without bowing or genuflecting turns toward the people, sings the "Humiliate", etc., having his hands joined at the breast—and then turns to his former position. The peculiar intonation of the "Humiliate", etc. should be practised by the deacon beforehand.

(b) *Low or Chanted Mass*: The celebrant inclines his head (once for all) toward the cross whilst saying or singing the "Oremus" and "Humiliate", etc. as is customary when saying "Oremus" at Mass, and then with his hands extended before his breast will add the prayer. Some authors say that he bows toward the cross when saying "Oremus" and toward the Missal when saying the "Humiliate," etc. The former manner seems to be more conformable to the *Ritus Celebr.*, Tit. XI, n. 2.

REQUIEM MASSES ON "CORPUS CHRISTI".

Qu. 1. Do the rubrics permit the celebration of a solemn funeral Mass on the octave day of Corpus Christi?

2. Several priests attending a funeral on the octave day of Corpus Christi wish to say Mass that morning for the deceased. May they say the "Missa exsequialis"?

Resp. 1. According to the General Rules of Liturgy and the decrees of the S. R. C. the exequial Mass is forbidden on the following days:

(1) the more solemn feasts of the universal Church;

(2) the titular feast of the church and the anniversary of its consecration;

(3) Maundy Thursday, Good Friday, and Holy Saturday;

(4) when the Most Blessed Sacrament is solemnly exposed *ob publicam causam*, but only during the time of the exposition;

(5) Sundays on which, by indult, some of the more solemn universal and local feasts are solemnized. In this case the exequial Mass may be celebrated on the feasts occurring during the week.

On all other days the exequial Mass may be celebrated whether the body be physically or morally present. It is said to be morally present when it cannot be brought to the church either on account of the prohibition of the civil authorities or on account of contagious diseases or some other *grave* cause.

Now the octave day of Corpus Christi is not among the feasts enumerated above and hence the exequial Mass may be celebrated on it.

This Mass, whether *corpore praesente* or *absente*, must be a *solemn* or *high* Mass; a *low* Mass cannot be celebrated instead of it on days which exclude the *Missa quotidiana* or *lecta* by special indult, except *in favor of the poor*.¹

2. By the decree *Aucto* of the S. R. C., 19 May, 1896, special privileges were granted with regard to *low* Masses *occasione exsequiarum*. The low Masses may be celebrated (one or more, at the same time or successively) in churches and public oratories on feasts of a double rite, with some exceptions given below on the following conditions:

(1) only on the day on which the obsequies take place;

(2) only as long as the body is physically or morally present;

(3) the exequial Mass must be solemn or high;

(4) these low Masses must be celebrated for the deceased person, whose obsequies are being performed.

These Low Masses of requiem are forbidden on the following days, even if the exequial Mass be allowed and is celebrated:

(1) all feasts of a double rite of the first class;

(2) all Sundays and holidays of obligation;

¹ S. R. C., 12 June, 1899.

(3) days which exclude the celebration of double feasts of the first class, i. e.

- (a) Ash Wednesday and every day of Holy Week;
- (b) vigil of Christmas and of Pentecost;
- (c) during the octave of Easter and of Pentecost;
- (d) octave day of Epiphany, 13 January.

On 24 July, 1911, the octave of Corpus Christi was placed on a par with that of the Epiphany in every respect, and both were denominated privileged octaves of the second class. Now since on the octave day of Epiphany these low Masses of requiem cannot be celebrated during the obsequies, so also they are forbidden on the octave day of Corpus Christi.

The privilege of celebrating these low Masses in private or quasi-public oratories (chapels of seminaries, colleges, and religious communities) is more extensive than in churches and public oratories. They may be celebrated at the same time or successively *as long as* the corpse is physically or morally present, except, of course, on those days on which low Masses of requiem are forbidden in churches and public oratories. The corpse is *physically* present when it rests in the chapel; it is morally present (1) as long as it is in the house (*praesente cadavere in domo*); (2) when on account of the prohibition of the civil authorities, or of contagious disease, or other *grave* cause, it cannot be taken into the chapel, whether it is still unburied, or buried not more than *two* days.

Hence on days permitting these low Masses, they may be said:

(1) in churches and public oratories on the day of burial or in case the corpse is only morally present, on the day of obsequies only;

(2) in private and quasi-public oratories as long as the corpse is physically present in the house, i. e. down to the time of burial;

(3) in private and quasi-public oratories, if the corpse is morally present, only *two* days after the burial; so that if the obsequies in this case take place on the third or fourth day after the burial, these Masses cannot be said even during the obsequies.

"ISTE CONFESSOR."

Qu. In the Vatican Edition of the Breviary one reads at times for a feast *Conf. Pont.* or *Conf. non Pont.* the rubric "M. T. V., nisi tamen I Vesperas habeat saltem a capitulo", though it is not found in any of the former editions of the Breviary. What is its import or meaning?

Resp. In the first strophe of the hymn "Iste Confessor" the third and fourth lines read

(a) "Hac die laetus meruit beatas—Scandere sedes." These lines are said when the feast of the saint is celebrated on the day of his death, which in Liturgy is called his "dies natalitia"; e. g. St. Louis died 25 August—his feast is celebrated 25 August.

(b) "Hac die laetus meruit supremos—Laudis honores." These lines are said when the feast of a saint is celebrated on any other day than that of his death: e. g. St. Joseph Calasancius died 24 August—his feast is celebrated 27 August.

If the feast is celebrated on the day *immediately following the day of his death*, "dies natalitia," then

(a) if in the Vespers before the feast day *only a commemoration* of the saint is made, at Matins and in the second Vespers of the feast the change (b) must be made. Thus the feast of St. Peter Damian is celebrated on 23 February, but his "dies natalitia" is 22 February (see second Nocturn of feast). But the second Vespers of 22 February is "In Cathedra S. Petri Antiochiae, dupl. majus," and only a commemoration of St. Peter Damian is made, hence in Matins and second Vespers of St. Peter Damian on 23 February the change (b) must be made.

(b) If the first Vespers be of the saint, no change is made, although the feast itself is not celebrated on the "dies natalitia." Thus, if St. Peter Damian were the patron of a church, his feast would be a dupl. I cl. The first Vespers (22 February) would then be "de S. Petro" and only a commemoration of the "Cathedra S. Petri Antiochiae" would be made. Now since 22 February is the "dies natalitia" of St. Peter Damian, the first rendition (a) of the hymn must be recited and it must be read at Matins, second Vespers (23 February) and on all the days of the octave on which the Office of St. Peter

Damian would be of obligation, because the octave is considered the prolongation of the feast,¹ and the hymn must be continued in the same manner as it was begun.² This is the case to which the rubric "M. T. V. nisi tamen I Vesperas habeat saltem a capitulo" in the above question refers. The same rule would be observed if, for any reason on account of *Concurrentia*, the Office of the first Vespers would be a *capitulum* of St. Peter Damian.

Two other rules concerning this change of verses may be here mentioned, although not connected with the above question.

1. If the office of a saint whose feast is celebrated with an octave is transferred to day *within* its octave *beyond the first day* after the "dies natalitia", no change is made: e. g. if St. Anthony of Padua (13 June) is the patron of the church and on that day the feast of Corpus Christi occurs, the latter must be celebrated and the feast of St. Anthony is transferred to 15 June, two days after the "dies natalitia". In this case there will be no change throughout the octave.

2. If the Office is affixed to a day beyond the first day after the "dies natalitia" or beyond the octave day of any feast having an octave, the change must be made.³ Thus St. Francis de Sales died 28 December, but 29 January was selected as his feast day; hence the change must be made. Again, the feast of St. Athanasius is celebrated 2 May. If the feast of the Ascension of our Lord falls on 2 May, it must be celebrated and the feast of St. Athanasius is then transferred to 11 May, if he be the patron of the church. Now since 11 May is beyond the octave day, if St. Athanasius under other condition had been celebrated on 2 May, the change must be made.

LESSONS ON THE FEAST OF ST. PETER DAMIAN.

Qu. I have three editions of the Breviary, 1901, 1907, and 1912, and they all require that on the feast of St. Peter Damian, Doctor of the Church, 23 February, for the Lessons of the first Nocturn the "Fidelis sermo" from the "Commune Pont. Conf." be recited. The typical edition does not say anything about the Lessons of the first Nocturn on this day, but the Ordo says that the "Sapientiam" of the "Commune Doctorum" is to be recited. Is the Ordo correct?

¹ S. R. C., 2 September, 1741.

² S. R. C., 13 June, 1890.

³ S. R. C., 7 September, 1861.

Resp. According to the rubrics of St. Pius V the lessons of the first Nocturn are to be taken from the current Scripture, unless the Office of the day be of a *solemn rite*, by which is understood "Duplicia primae et secundae classis" and "dupl. majora." Since in those days these feasts were very rare, it is easy to see that the rubric concerning the current Scripture could readily be followed. In course of time especially the "duplicia majora" increased considerably. Besides, the custom of giving special lessons to many Doctors of the Church was introduced, although they were only "duplicia minora," which lessons were either *propriae* or taken from the "Commune". Hence it is evident that the law of using the current Scripture was very frequently violated. At the time of St. Pius V there were only twenty-two feasts that had proper lessons in the first Nocturn, whereas at present the number of such feasts is considerably over one hundred.

The proper Lessons of the first Nocturn are either *historical*, as is the case on feasts of our Lord and of some of the saints; or *symbolical*, as during the Octave of Our Lady's Assumption and on the feasts of some saints, e. g. Mary Magdalen; or lastly *eulogistic*, as on the feasts of most saints. Now Pius X, anxious to restore the Breviary to its pristine orderly condition, by the Apostolic Constitution *Divino Afflatu* of 1 November, 1911, decreed that the historical and symbolical lessons should remain, but that the current Scripture lessons should take the place of the eulogistical lessons, "licet aliquando in Breviario Lectiones de communi assignentur." This order was to take effect 1 January, 1913.

Liturgists in general are in a quandary when they try to give reasons for the selection of the lessons of the first Nocturn on the feasts of Doctors, for no fixed rule has been followed. Of the twenty-three Doctors of the Church six of the Eastern and three of the West Church had heretofore the lessons from the current Scripture; two of the Eastern and ten of the Western Church took the "Sapientiam"; two of the Western took the "Fidelis sermo". No reason for this distinction can be found. In Lent and on ferials which have only a homily on the Gospel of the day, four of the Eastern Church took the "Sapientiam", and one of each of the Eastern and Western Church took the "Fidelis sermo".

According to the new legislation the lessons are to be taken on Doctor's feasts from the current Scripture, except on the feast of St. Leo I, 11 April, when, for special reasons, the lessons are "Petrus Apostolus" taken from "Dominica V post Pascha". In Lent and on ferials having a Gospel the "Sapientiam" of the "Commune Doctorum" is taken. Besides, on the feasts of St. Peter Chrysologus, 4 December, and of St. Ambrose, 7 December, the "Fidelis sermo" is taken when those feasts for special reasons are elevated to "duplicia primae" or "secundae classis" or "majora," probably because the dignity as bishops ("Fidelis sermo") is considered rather than that of S. Doctors ("Sapientiam"). Hence the Ordo is correct when it gives the "Sapientiam" on St. Peter Damian's feast.

SPIRITUAL PRIVILEGES OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

To the Editor, THE ECCLESIASTICAL REVIEW.

For the past few months a number of priests have written us in regard to the Spiritual Privileges granted by the Holy See to the ecclesiastical benefactors of the Propagation of the Faith. Some simply inquired if those privileges were still in force and had not been abolished by the new Code of laws. We answered that they were in force and had not been affected in any manner by the new legislation. But other correspondents maintained on general principles that the privileges had been annulled, and under their insistence we sent the question to Rome.

We have received an answer signed by Monsignor Boudinhon, member of the Commission for the Interpretation of the new Canon Law, stating that "there is no reason whatever for thinking that those privileges have been revoked; on the contrary, they are positively confirmed by Canon 4 of the *Codex Juris Canonici*, which reads as follows: "Jura aliis quaesita, itemque privilegia atque indulta quae, ab Apostolica Sede ad haec usque tempora personis sive physicis sive moralibus concessa, in usu adhuc sunt, nec revocata, integra manent, nisi hujus Codicis canonibus expresse revocentur."

We need only add that the Code contains no such revocation of the privileges of the Society for the Propagation of the Faith.

JOSEPH FRERI.

SCHOOL COMMENCEMENT EXERCISES IN THE CHURCH.

Q^u. A friendly discussion among a few priests as to the propriety of having School Commencements in the church immediately after Mass, and preceding Benediction of the Blessed Sacrament, revealed a variety of opinions. Of course, it was understood that there should be no recitation by graduates in presence of the Blessed Sacrament. They would be given their diplomas at the altar rail, with a few words of advice and encouragement from the pastor. Would you kindly give your opinion?

Resp. Any attempt to convert our churches, which are the repositories of the Most Holy, and thus associated with the mysteries of faith demanding that deepest reverence symbolized by the cloud and the veil which debarred all things even remotely profane from the sanctuary in the Old Law, is fraught with danger to the devotion of the faithful. One can indeed imagine a holy and zealous pastor bringing his children and their elders to the church for the Commencement exercises in order to impress deeply on their minds and hearts the importance of Christian education; but the process could easily degenerate into a secular imitation of what is done in meeting houses or public halls where there is no Real Presence to challenge the holy awe demanded by our faith. Hence we would say: Do not introduce it; unless it be done as a distinct act of thanksgiving and worship to God for the opportunities of the school. As such it would suitably follow after, and separated from the exercises which indicate the industry and merits of the pupils and the approval of the teachers and parents. There the little vanities, the private and hardly repressed comments of approval, will be harmless and not detract from the self-annihilation which our nothingness and sin before God must keep uppermost before the throne of Mercy.

There is a beautiful practice in some of our convents, by which the children proceed immediately after the bestowal of premiums and diplomas to the chapel or church to chant their *Te Deum*. A modified adaptation of this custom would produce most likely the results which a zealous priest aims at in making his graduates realize the importance of what their leaving school and entering upon the practical duties of life should mean for them. A Curé of Ars in the church in which his reverent presence at all times gives an object-lesson of being centered on the one thing necessary may go uncriticized

by God or man. Few others can, short of such conditions, or those that prevailed in the ages of faith when the churches were the home of the commonwealth. Our modern atmosphere is not calculated to promote reverence amid popular exhibitions.

THE SPONSOR IN BAPTISM.

Qu. Is it necessary to have a god-parent when a child is baptized privately "ob periculum mortis"? A school sister visiting in company with a novice the house of a sick person finds a child apparently dying and promptly baptizes the same. The novice is asked by the mother to be sponsor and assents.

What obligation does the novice incur?

Must I insist on a sponsor when the child, after recovery, is brought to the church that the solemn ceremonial may be supplied?

Resp. Whilst a sponsor is desirable, even in private baptism, there is no precept making it obligatory. The novice, being under obedience to a religious superior, is not *sui juris*, and hence her assent is purely one of urbanity. It imposes no obligation unless the nun who accompanies her is the superior permitting the obligation or practically assuming it for the institute. In such case she would have the duty to see that the child is instructed in the Catholic faith, unless the parents may be fairly presumed to attend to the matter.

There should be a sponsor when the solemn rites of Baptism are supplied later. This implies the obligation of securing the Catholic training of the child; but does not cause any spiritual relationship such as is attached to the sponsorship in actual baptism. (Can. 62, n. 2).

ABSOLUTION FROM CENSURE OF MASONIC MEMBERSHIP.

Qu. I absolve a man who had been away from the Church for forty years. He had contracted marriage before a Protestant minister four or five years previous to 1908; he had also been a member of a Masonic lodge for a number of years. In a discussion on the new Code someone raised a doubt in my mind suggesting that special faculties are required to absolve from the latter sin, since to become a member of a secret Masonic order is a "reserved case".

If I actually lacked faculties, what am I to do to set the matter right?

Resp. To join a secret society, injurious to the interests of religion or the lawful civil government, places a person un-

der censure of excommunication. But a penitent who is prepared to leave the organization may be absolved without special faculties. Only where there is a need or desire to retain passive membership in an organization which is secret but at the same time beneficial, in order not to forfeit the actual payments made as member of a mutually beneficial society, is it required to have recourse to the Apostolic Delegation. In general it may be said that absolution given "in dubio de reservatione" is valid, and imposes no further obligation on the confessor.

CHILDREN OF FOREIGN-SPEAKING PARENTS.

Qu. Would you please answer a difficulty? Who is responsible for the spiritual welfare of the children of foreign-speaking parents? Is it the pastor of the national church, or the pastor in whose parish they live? A great number of such children are neglected, especially when their own national church is at a considerable distance from their homes.

Resp. Any pastor of souls is responsible before God for the salvation of children who are not or cannot readily be reached except by himself. Technically and primarily the pastor of the national church must provide instruction for the children whose parents are attached to his church. When however there is no school, or its equivalent, that is, when there is no practical facility for attending a school remote from the child's home, the pastor of the English-speaking parish is not only within the right but under moral obligation to accommodate those who need instruction or sacramental aid. In connexion with this subject the Apostolic Delegate published, under date 12 May, 1897, a letter of the S. Congregation of Propaganda, which gave foreign-born parents and their children as soon as emancipated the right to choose the English-speaking parish as their own. The new Code of Canon Law prohibits future establishments of foreign parishes within the territories of English-speaking parishes unless sanctioned by the Holy See directly. All of this indicates the mind of the Church that the first consideration in the eyes of a pastor is the salvation of souls within his reach quite independently of the nationality or speech of the faithful. The subject has been fully discussed in these pages. See Vol. XXXVIII, pp. 65 and 208; also Vol. XVII, p. 87.

CORAM SPONSAE PAROCHO.

Qu. At the last semi-annual conference held by the priests of the Helena Diocese, a lengthy discussion developed in regard to the new Code of Canon Law. The priests of our diocese would consider it a favor on your part if you would kindly enlighten us on the following.

Canon 1097 says: "In quolibet casu pro regula habeatur ut matrimonium coram sponsae parrocho celebretur, nisi justa causa excuset." Some priests hold that the above applies only to Catholic marriages, whereas others maintain that it extends also to mixed marriages.

Who is the judge of the *justa causa*? Is it the bride or her pastor, or the priest before whom the marriage is to be celebrated?

Who is to make known to the pastor of the bride that she desires to be married by another priest, "*propter justam causam*". Is it the bride herself or the priest before whom the marriage is to be celebrated? This is rather an odious task.

Resp. The expression "*sponsae parrocho*" appears to assume that the "*sponsa*" is Catholic; for it is not clear that a non-Catholic before her marriage is subject to the canonical parish priest. Hence the law (Canon 1097) applies generally where the woman is the Catholic. Only when the marriage is between Catholics of "mixed rite" (Greek and Latin) does the ceremony take place before the pastor of the bridegroom, unless (local) law ordain otherwise.

A "*justa causa*" is to be regarded objectively. It depends less on the pastor's judgment than on the condition of the contracting parties, since the priest is merely the witness of the sacred contract. Hence not only the fact that the woman in a mixed marriage is a non-Catholic allows the man to choose his own pastor, but recognized convenience, even prejudice, or any other circumstance that common sense would respect in such matter, is to be considered a just cause for the preference.

As regards informing the bride's pastor that a *justa causa* makes her desire to have another priest perform the ceremony, it is a matter of courtesy (*decet*, as Aertnys puts it). There is no obligation "*sub gravi*"; and if a pastor lacks the good sense to show that he does not begrudge people their liberty in such matters, the odious task may be avoided by not notifying him rather than provoke unseemly altercation.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. COMMENTARIES ON ACTS.

1. *Callan*. We most heartily commend Fr. Callan's *Acts*.¹ His introduction is brief, yet ample. It establishes the fact that Acts was written by Luke, at Rome, not later than A. D. 64. The certain sources of Luke are fully given; they were his own observation and the witness of contemporaries. The use of written documents is admitted as likely enough; but the divisive criticism of Acts, resulting in the reconstruction of supposititious Aramaic or Hebrew sources, upon which Luke's historicity is made to depend, is justly and fittingly cast aside as "too absurd for a moment's consideration".² The wild theories of destructive criticism are not of general interest. They may be elsewhere found fully set forth, and submitted to the acid test of textual criticism.³

The footnotes of Fr. Callan are very comprehensive. The original text is frequently referred to, when the Hellenistic helps us the better to reach the meaning of the Vulgate version. The Old Latin and Syriac translations are also drawn upon. In keeping with the law of the Church,⁴ the authority and the very words of the Fathers are often cited. The decision of the Biblical Commission on the author, time of composition, and historical worth of Acts,⁵ is never lost sight of. To sum up, Fr. Callan's commentary on Acts is thoroughly scientific and safe; lengthy enough to provide just what a priest needs for an accurate understanding of the text and context; quite ample in its philological, historical, dogmatical, and patristic erudi-

¹ *The Acts of the Apostles with a practical critical commentary for priests and students*. By the Rev. Charles J. Callan, O.P., Lector of Sacred Theology and Professor of Scripture in the Catholic Foreign Mission Seminary, Ossining, N. Y. (New York: Wagner, 1919.)

² Cf. op. cit., p. 5.

³ Cf. our articles, "The Aramaic Acts", *ECCLESIASTICAL REVIEW*, April, 1919, pp. 461 ff.; and "Dr. Torrey on Acts", *ECCLESIASTICAL REVIEW*, May, 1919, pp. 577 ff.

⁴ *Codex Juris Canon* 1391.

⁵ 12 June, 1913. Cf. *Acta Apostolicae Sedis*, 1913, pp. 291-293.

tion, and a worthy sequel to his commentary of *The Four Gospels*.⁶

2. The Use of Lots. In these days of the recrudescence of spiritism, under the veil of psychic research; while the *ouija* board causes the spread of divination, and other devices encourage necromancy, we should have wished an explanation by Fr. Callan of the difference between these sins and the use of lots in the choice of Matthias.⁷ Jahweh was very close to Judaism in His theocratic rule; not so close as Jesus is to us by the Real Presence, and yet in one way more close—that is, by means that to-day would be considered a most extraordinary intervention of a special Divine Providence. Witness the use of the lots, Urim and Thumim, to determine the guilt of Saul, Jonathan, or the people of Israel.⁸ Rationalistic Protestants seek to identify these lots with the “tablets of destiny” worn by the Babylonian Marduk on his breast.⁹ We Catholics scout such a theory; and insist that Jahweh, in His close intercourse of theocratic rule, expressed His divine will and judgment through the mediation of these lots, which the high priest drew from his breast.

Incidents of Old Testament history must be interpreted in their context. There was then no indefectible, infallible depository of revealed religion. God kept faith true in the world by a marvelous series of miracles, prophecies, and other divine interventions. That which was a means of God’s ordinary Providence in the care of the faith of His chosen people, is now become a most extraordinary means of a special Providence. For our ordinary means of keeping the faith is the *magisterium ecclesiæ*.

During apostolic times, besides the infallible and supreme jurisdiction of the *magisterium ecclesiæ*, there were the extraordinary, personal prerogatives of the Apostles. It is not surprising, then, that the break from customs of the synagogue was gradual, though the doctrinal separation of Christianity from Judaism was from the outset complete. So we see St.

⁶ New York: Wagner, 1918. Cf. our critique, in *ECCLESIASTICAL REVIEW*, April, 1920, pp. 479 ff.

⁷ Acts 1:26.

⁸ 1 Kings 14:41 ff.

⁹ Cf. Muss-Arnolt, *Urim and Thumim*, p. 213.

Paul preaching Christianity during the synagogal ritual; and tolerating the practice of circumcision. In keeping with these institutions, of divine foundation though now abrogated, is the use of lots by the apostolic body as an extraordinary means of determining God's choice of Matthias. However, it is to be noted that the authorized use of Urim and Thumim by the Jahwistic representative, the high priest of Israel, and the authorized drawing of lots by the apostolic body, are not at all in the same category with the ludicrous and abominable imitation of these means of divine intervention, which are employed by private individuals in unauthorized and prohibited forms of divination and necromancy.

3. *Lynch*. To supplement the admirable commentary of Fr. Callan, the introduction to Acts, written by Fr. Dennis Lynch, S.J.,¹⁰ will be of help. It gives the narrative of Luke very fully; clarifies that narrative by data, which profane history and Biblical commentaries provide; sets in relief the struggles of the Pauline communities against the hounds of Jewry that dogged the traces of the great Apostle; and affords the student a very interesting and readable account of the propagation of the infant Church.

4. *Rose*. The commentary on Acts by Fr. V. Rose, O.P.,¹¹ has a very good introduction. He treats the theories of Bauer, Harnack, and other critics more fully than does Fr. Callan. The idea that Flavius Josephus was a source of Acts is thrown over with the words of Schürer of Göttingen: "After all the evidence is sifted, one is forced to accept either of the following alternatives. Either Luke never gave the least heed to Josephus; or he forgot everything that he had read therein. The first supposition, as the simplest, seems to me the more acceptable."¹² The old theory of Harnack, which assigns Acts to A. D. 80-93 should have been replaced by his later and more scientific conclusion that Luke wrote the work before A. D. 66.¹³ The evidence of the *We-Sections* brought Harnack

¹⁰ *The Story of the Acts of the Apostles*. (New York: Benziger, 1917.)

¹¹ *Les Actes des Apôtres, traduction et commentaire*. (Paris: Bloud & Cie., 1910.)

¹² "Lukas und Josephus", *Zeitschrift für wissenschaftliche Theologie*, 1876, p. 582.

¹³ Cf. *Apostelgeschichte* (Leipzig: Hinrichs, 1908).

round to the traditional date of Acts.¹⁴ The theory of Coppieters¹⁵ in regard to the western text of Acts is favored by Fr. Rose. According to this explanation, the departures of Codex D and its family from the *textus receptus* are due to a second-century Asiatic, at no great distance from John, Polycarp, and Irenaeus. This reviser is supposed to have respected the words of the Apostles: but to have touched up the Lucan narrative parts, and to have made them more precise. We have already gone over the recent investigations in this matter and that of the Blass theory of a twofold Lucan recension of Acts.¹⁶ Fr. Rose accepts the four-clause prohibition of the Apostolic Decree of the Council of Jerusalem, as a temporary and dietetic enactment, addressed only to the converts from paganism in churches of Antioch, Syria, and Cilicia. Why specifically these churches? Because they contained Judæo-Christians, whose food-laws it was deemed prudent for the time being to respect. The Ethnico-Christians of Antioch of Pisidia, Iconium, Lystra, and Derbe were not subjected to the decree, precisely because Judæo-Christians were not numerous in those parts.

5. Beelen. Though no longer in print, the exegetical volumes of Dr. John Theodore Beelen, erstwhile Professor of Scripture at the University of Louvain, are recognized classics of linguistic erudition, patristic study, and critical acumen. In the prolegomena to Acts,¹⁷ after establishing the Lucan authorship, he cleverly takes issue with De Wette.¹⁸ The destructive critic had denied that the author of Acts was Luke, the companion of Paul; and had based that denial chiefly on the assumption that there were *false*,¹⁹ *spare*,²⁰ and mutually *contradicting* statements²¹ in the narrative, which precluded author-

¹⁴ Cf. our study "The Biblical Commission on Acts", ECCLESIASTICAL REVIEW, November, 1913, pp. 621 ff.

¹⁵ *De historia textus Actorum Apostolorum*. (Louvain, 1902.)

¹⁶ Cf. ECCLESIASTICAL REVIEW, January, 1914, pp. 86 ff.; and "The Aramaic Acts", ECCLESIASTICAL REVIEW, April, 1919, pp. 461 ff.

¹⁷ *Commentarius in Acta Apostolorum*. By John Theodore Beelen. 2d ed. (Louvain: Fonteyn, 1864.)

¹⁸ *Lehrbuch der historischkritischen Einleitung in die kanonischen Bücher des Neuen Testaments*. 3d ed. (Berlin, 1834), section 144.

¹⁹ Acts 9:26 and 22:17, to be compared with Galatians 1:17 ff. Acts 18:5 to be compared with 1 Thessalonians 3:1 ff.

²⁰ Acts 9:30 and 16:6, contrasted with Galatians.

²¹ Contrast Acts 9:3 ff. with 22:6 ff. and 26:14 ff.

ship by a disciple of St. Paul. These objections are still the stock in trade of divisive criticism. They are amply refuted by Beelen. His scholarly notes are most illuminating, especially by sidelights of Hebrew and Syriac linguistics. Since the time of Beelen, studies in Aramaic have resulted in still more light upon the meaning of Luke.

6. **Other Commentaries.** The excellent work of Beelen naturally recalls the less pretentious and yet worthful edition of Acts, which was issued by Dr. J. A. van Steenkiste, Professor of Scripture in the Seminary of Bruges,²² and revised by his successor, Dr. C. Camerlynck.²³ The Seminary of Bruges may well be proud of its Scripture commentaries. In the same class with Beelen is Dr. Aug. Bisping, Professor of Exegesis in the Academy of Münster.²⁴ He, too, delves considerably into Hebraistic lore. F. C. Ceulemans, Professor of Scripture in the Seminary of Mechlin, is thorough and adapted to the needs of seminarians.²⁵ Archbishop Mac Evilly²⁶ provides much light for those, who are not minded to go very far in Hellenistic and Hebraistic erudition. Madame Cecilia²⁷ writes for students who are to take the University Local Examinations; and has presented them with an edition of Acts which surpasses her preceding Catholic Scripture Manuals by its scholarly erudition. To meet the same need a much more elementary Scripture Manual of Acts has been done by Very Rev. A. T. Burge, O.S.B.²⁸

II. A NEW BIBLICAL REVIEW.

Careless writers now and then speak of *Revue Biblique* as if it had some sort of directive authority in matters Biblical. Thus the Roman correspondent of the London *Tablet*,²⁹ in his chatty gossip, tells us that the Biblical review of the *École*

²² *Actus Apostolorum breviter explicati ad usum Seminarii Brugensis*. 4th ed. (Bruges: Beyaert, 1882.)

²³ 6th ed. Bruges: Beyaert, 1910.

²⁴ *Erklärung der Apostelgeschichte*. 2d ed. (Münster: Aschendorff, 1871.)

²⁵ *Commentarius in Actus Apostolorum*. Mechlin: Dessain, 1905.

²⁶ *An Exposition of the Acts of the Apostles, consisting of an analysis of each chapter, and a commentary—critical, exegetical, doctrinal, and moral*. 3d ed. (New York: Benziger, 1911.)

²⁷ *The Acts of the Apostles*. New York: Benziger, 1908.

²⁸ *Acts of the Apostles*. Two parts. (New York: Benziger, 1896.)

²⁹ 21 December, 1912; the letter is dated 15 December, 1912.

Biblîque, Jerusalem, is "the official organ, as far as there is one, of the Biblical Commission".³⁰

The fact is that "the official organ, as far as there is one, of the Biblical Commission" is *Acta Apostolicæ Sedis*. Only in this publication of the Apostolic See do we find the official promulgation of documents which emanate from the Holy Father and the Roman Tribunals, Congregations, and Commissions. No document of the Holy See has ever given to *Revue Biblique* the directive authority assigned thereto by the *Tablet*. Yet there must be some foundation for the gossip. What that foundation is Fr. Lagrange now tells us.

The encyclical *Providentissimus Deus* was signed on 18 November 1893. The results of this timely legislation did not measure up to the expectations of Leo XIII. So he pursued the matter still farther by the apostolic letter *Vigilantiæ*, 30 October, 1902.³¹ Hereby was established the Biblical Commission. It was then, says Fr. Lagrange,³² that Leo XIII thought of transferring *Revue Biblique* from Jerusalem to Rome; and of turning it into an official organ of the Biblical Commission. The Director of the *École Biblique* was quite disturbed by the prospect of this change; and of the sacrifice of the *École Biblique* for the Biblical Institute, which Leo purposed to establish at Rome. Cardinal Rampolla, the Papal Secretary of State, 22 June, 1903, in a reassuring letter, told Fr. Lagrange that there were no grounds for apprehension; the learned Dominican would be fully satisfied with the plans of the Holy Father. But "the cardinal was not a prophet". Leo died less than a month later, 20 July, 1903. His successor neither made *Revue Biblique* the official organ of the Biblical Commission, nor established the Biblical Institute under the direction of Fr. Lagrange.

The Biblical Institute was founded by Pius X, in 1910; and that institution has recently celebrated the happy completion of its first decade of existence by the inauguration of a Biblical quarterly review, called *Biblica*.³³ The articles and critiques

³⁰ Cf. our "Consistorial Congregation and the Bible". *ECCLESIASTICAL REVIEW*, February, 1913, pp. 229 ff.

³¹ *Acta Sanctæ Sedis*, 35 (1902-1903), pp. 234-238.

³² *Revue Biblique*, 1919, p. 599.

³³ Published at Pontificio Instituto Biblico, Piazza della Pilotta 35. Roma 1; price for the United States, 20 lire.

are in Latin, English, French, Spanish, German, and Italian. Scholarship and loyalty to the Church are noteworthy characteristics of this new review, which merits the support of the clergy and demands recognition by Biblical students.

Revue Biblique and *Biblische Zeitschrift*, though erudite and scientific in matters philological, have never been famous for a professedly loyal attitude toward the normative Biblical legislations of the Holy See. They have at most printed the decisions of the Biblical Commission; and have failed utterly to drive home those stakes upon the Llanos Estacados of Catholic exegesis. In fact, *Revue Biblique* has been expressly prohibited from seminaries by the Consistorial Congregation,³⁴ because of its undue praise of rationalistic writers and bitter irony toward Catholic exegetes.³⁵ That this is the mind of the congregation is clear from its letter to Archbishop Scaccia, of Sienna.³⁶

It is a joy to commend *Biblica*, a review each of whose contributors "profert de thesauro suo nova et vetera".³⁷ Such is our Lord's exemplary "scribe, who teaches in the Kingdom of Heaven"—that is, in the Church. Such is the model exegete, proposed to Fr. Andrew Fernandez, S.J., President of the Biblical Institute, in an autograph letter of His Holiness Benedict XV, on the occasion of the celebration of the twenty-fifth anniversary of the encyclical *Providentissimus Deus* of Leo XIII.³⁸ The mind of the Holy Father is that the Catholic exegete must ever align the new with the old; must be true to the never changing deposit of faith and to the tradition of the Fathers, while he never fails to recognize the findings of modern scholarship. Archeology, linguistics, and ethnology may throw new light on the meaning of God's Word; they may not lessen the authority of the inspired text. For though

Thou hast made him little less than the angels;
With glory and honor Thou crownest him;³⁹

³⁴ 29 June, 1912. Cf. *Acta Apostolica Sedis*, 16 August, 1912.

³⁵ Cf. our article "The Consistorial Congregation and the Bible", *ECCLESIASTICAL REVIEW*, February, 1913, pp. 229 ff.

³⁶ The letter is printed in *Rome*, 21 December, 1912.

³⁷ Matthew 13:52.

³⁸ Cf. *Biblica*, 1920, p. 159.

³⁹ Psalm 8:6.

what is man by contrast with God, who reveals truth to the Church and inspires truth in Scripture?

The first number of the Biblical Institute's quarterly contains an article in English. It is a linguistic "Study of the Hebrew Expression *Wide of Heart*".⁴⁰ Herein Fr. E. Power, S.J., interprets *reḥáb lēbāb* of Ps. 100: 5 and *reḥáb lēb* of Prov. 21: 4. Commentators generally agree with the lexicographers, and translate *proud, arrogant of heart*; a few follow the LXX and Vulgate *greedy, insatiable of heart*. The interpretation of Fr. Power is: "I cannot endure the man who is haughty of mien and *untroubled in heart*".⁴¹

What the psalmist finds unbearable is the haughtiness of the proud man, and his care-free complacency in sin. As sin is a revolt from God, the more he sins the greater is the sinner's self-centeredness and pride. At first sin causes one to be lowly of mien and troubled of heart. In due time sin on sin makes one "haughty of mien and untroubled of heart"; in fact overweening pride does away with the very consciousness of sin, which becomes quite snug and comfortable. Of this snug girdle of sin, St. Paul writes: "Let us cast off every weight and sin that snugly girds us round about. Let us run with grit the race that is ahead of us".⁴²

Fr. Power, in his masterful exegesis of the phrase "wide of heart", studies the ancient versions and the targums; collates the evidence of Semitic parallels—Arabic, Syriac, neo-Hebraic, and Babylonian—to *reḥáb lēbāb*; and decides upon the new and very illuminating interpretation of an *untroubled, care-free, self-satisfied heart*.

WALTER DRUM, S.J.

Woodstock College, Maryland.

⁴⁰ *Biblica*, 1920, pp. 59 ff.

⁴¹ Ps. 100: 5.

⁴² Hebrews 12: 1.

HOMILETICA NOVA ET VETERA.

Under the title of *Macarii Anecdota*¹ the seven hitherto unpublished homilies of Macarius (probably "the Elder") have been edited by G. L. Marriott with an *Introduction* that gives some account of the two manuscripts in which they are known to be extant, discusses the unity of authorship of the seven, and shows the unity of authorship of these with that of the fifty homilies already published in several editions.² The proper attribution of the fifty homilies has been in doubt, and the editor thinks that "the new homilies, though far from solving all the problem of 'Macarius', throw considerable light on it, and reduce the number of possible solutions" (p. 14). Rejecting any ascription to Macarius Magnes, he considers two probable claimants, Macarius of Alexandria and Macarius of Egypt. Homily LIV raises some difficulties, however, and the editor proposes three possible solutions (p. 15). The *Introduction* comprises pages 5-17; and the Greek text, pages 19-48.

The World War having practically drawn to a close, the discouraging topic of its "lessons" became a fruitful field of religious speculation, and we are not surprised at finding the Lyman Beecher Lectureship at Yale University devoted,³ in 1919, to "The War and Preaching". What had been the matter with "the Church" that such a catastrophe should have occurred? Dr. Kelman analyzes the duties of the preacher and the reasons for his failures. Preaching should have "reality", should be founded upon the "experience" as well of the preacher as of his congregation (p. 190).

He writes many pages that are interesting from the general point of view, however, while discussing the War and Christianity. "Turning", he says, "from the great and noble history of preaching in the past to the conditions of the present day, one is met by the startling commonplace expressed in

¹ *Macarii Anecdota*. Seven Unpublished Homilies of Macarius. Edited by G. L. Marriott, M.A., B.D., Lecturer in the University of Birmingham. Cambridge: Harvard University Press. 1918. (Harvard Theological Studies, No. V.)

² Cf. Migne's *Patrol. Lat.*, XXXIV, 409 ff.

³ *The War and Preaching*. By John Kelman, D.D., Minister of St. George's United Free Church, Edinburgh. New Haven. Yale University Press. 1919.

the phrase, 'The failure of the Church'. This is one of those unthinking verdicts which are frequently pronounced upon great institutions by people whose equipment for pronouncing judgment is singularly slender" (p. 4), but he admits "that facts and figures show but too clearly how much is to be said on the side of hostile critics of the Church. Investigations which have been made in the British army show that only some 25 per cent of our soldiers were in any living relation with the Church". He thinks it easy, nevertheless, to exaggerate the sinister meaning of such a fact, explaining that it is due partly to the disappearance, together with secular power in the Church, of an authoritative sanction for its discipline, and partly to lack of interest in what the Church provides for men of to-day. By "the Church" is clearly meant a vague aggregation of Protestant sects—for Catholics in the army yielded no such lamentable results to religious inquiry.

In some striking descriptions the author writes, (e. g. pages 45-47) of his own experiences in the war. While he thinks the war was unavoidable on the part of the Entente Allies, and was productive of good results both for society and for the individual soldier, he declares: "But not on that account, not on any account, dare we even toy with the doctrine that the fact of war is justified by its fruits. . . . War as an end in itself is a thing wholly devilish, the mere insanity of the damned" (p. 47).

Many of his contentions are applicable to preaching in times of peace. He notes that "preaching has suffered to a most lamentable extent by the habitual assumption of a pulpit manner which is felt by the hearers to be unreal. . . . The formality of language and of bearing—sometimes even of voice—which is often assumed by the preacher under the delusion that it is the suitable and proper thing for preaching, is not real dignity and it is not impressive solemnity" (p. 8). "The secret of reality in preaching is intelligibility, and the secret of intelligibility is interest. 'Interest', 'interesting', are to be understood in their etymological sense—*inter est*—that which is common to speaker and hearer, that which they have between them" (p. 9). "Where preachers fail, it is usually due neither to lack of ability, nor of education, nor of genuine desire and purpose to succeed. It is due to some error or con-

fusion as to the end and object of their preaching. For preaching can never be an end in itself. . . . 'A good speech is a good thing', said Daniel O'Connell, 'but the verdict is *the* thing'. Many a brilliant oration has been a parliamentary failure, and many a case has been lost by a profounder pleading than that which was required to win it" (pp. 12, 13). One of the three objects to be aimed at is education: "No one will deny the value or the necessity of it, for the ignorance of the average hearer concerning religious truth is beyond all belief. It is this colossal ignorance, even in otherwise well-educated people, which constitutes the chief difficulty of the modern pulpit" (p. 15). Concerning style: "We spoke of the diligent search for the fitting word. That is necessary, but it should have been supplemented by the further suggestion that a man's style may come to him unconsciously, as a kind of echo of the books he reads. If his choice of books is good, he will find himself naturally acquiring an opulent and delicate ear for style, so that the right word or phrase comes naturally, while anything offensive jars at once and is rejected" (p. 162).

Speaking of the language of prayer, the author writes beautifully: "There is a language which devotion has invented and perfected for itself, as the natural expression of its spirit and mood. Thomas à Kempis, Augustine, Molinos—these, and such as these, and many modern masters in the devotional life—have clothed themselves each in his own raiment. As they come forth from the ivory palaces of their prayer, there is about their garments the subtle aroma of myrrh and aloes and cassia, of sandal-wood and incense" (p. 162). The last lecture ("The Preacher as a Prophet") has appropriate remarks on criticism and praise (pp. 204-8) and on genuine sympathy with the needs and feelings of our hearers.

The World War was still dragging its slow length along when Dr. Sloane occupied the Beecher Lectureship in 1918. His title was, *In a Day of Social Rebuilding*.⁴ The opening words of the first lecture deal with a prophecy made in 1852 by the eminent Anglican preacher, F. W. Robertson:

⁴ *In a Day of Social Rebuilding*. Lectures on the Ministry of the Church. By Henry Sloane Coffin. New Haven: Yale University Press.

He was discussing the various attempts which the human race had made to construct itself into a family—by the sword, by an ecclesiastical system, and finally by trade. Britain was then in the heyday of its commercial expansion, and had glorified the contemporary advances of civilization in the great exhibition at the Crystal Palace during the previous months. The political economy which Carlyle fitly called “the dismal science” was in almost universal vogue, and an individualistic piety was the exclusive concern of the churches. Robertson said: “We are told that that which chivalry and honor could not do, personal interest *will* do. Trade is to bind men together into one family. When they feel it their *interest* to be one, they will be brothers.” Then he prophesied: “Brethren, that which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms. Therefore we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until He shall confound this system as He has confounded those which have gone before. And it may be effected by convulsions more terrible and more bloody than the world has yet seen. While men are talking of peace, and of the great progress of civilization, there is heard in the distance the noise of armies gathering rank on rank; east and west, north and south, are rolling toward us the crushing thunders of universal war.” No Hebrew seer ever spoke words that have been more strikingly fulfilled. We stand in a world that has been “shivered to atoms”.

But one is strongly reminded also of the lament of Leo XIII on Christmas Eve of the year 1901. “Cometh the yearly Feast, the wondrous Holy Night”, he sang; but instead of the songs of herald Angels—

Alone the thronging hosts of evil men I hear,
And see the anxious brow and falling tear. . . .

The lecturer is outspoken in his denunciation of existing facts, but withal offers much constructive criticism especially in the details of ministerial duty. “Competition in trade between nations has been a principal cause of ruin and death, and very enlightened self-interest has led to the most colossal blunder in history” (p. 14). Again: “You will not be told (let us hope) that adequate military preparedness is the surest safeguard of peace. The entire system of preserving international equilibrium by mutual fear has been discredited. The huge armaments of the nations have demonstrably proved provocatives of war.

We still have judgment here; that we but teach
 Bloody instructions, which being taught return
 To plague the inventor.

"The state of mind that produces and maintains a vast navy and an army recruited by the enforced service of every young man capable of bearing arms is an utterly unchristian confidence in superior might" (p. 15). Unlike the succeeding lecturer, he thinks that "the Church" was weighed in the balance and found wanting (p. 16), but still finds other things wanting as well: "But we have to remember that the Bible is a practically unknown volume to the great majority of our American people. . . . Among the industrial workers our Protestant churches possess a notoriously small following" (p. 18). "Further, nine hundred and ninety-nine out of every thousand of our churches minister to constituencies drawn from a single social stratum, or from a few closely allied strata, in the community . . . Our churches are class-bound in their outlooks and sympathies" (p. 19). "If anything, our churches are too 'practical', making religion something useful, rather than something fertile; something to be immediately done, rather than the establishment of a relation with the Unseen out of which many things will spontaneously come" (p. 20). One is reminded here of the shrewdly ascetical remark of St. Francis de Sales to the lady who asked him about her rich garments. "If I can start a fire in your heart, you will throw all these things out-of-window without further advice."

The lecturer brightens the "dismal science" he is treating of, with many interesting anecdotes and descriptive passages (e. g. pages 23, 35, 72, 77, 154, 170, 171).

One can read pretty far into the optimistic volume, *Is the World Growing Better?*⁵ without finding any reference to the World War. We come upon it at length, however (p. 74), when confronted with the title of the eleventh chapter, "The World War and a Better World". It reappears in chapter the fourteenth, "Building the New World":

The world has been shattered by the Great War, and we are now setting out to rebuild it. It is admitted on all sides that we are now

⁵ *Is the World Growing Better?* By James H. Snowden, D.D., LL.D. New York: The Macmillan Company. 1919.

entering a new era, and there is a spirit of enterprise and eagerness to get at the task. All fields of life, industry, education, religion, the social order, national affairs and world politics, are experiencing a quickening breath as of spring. It is as though the world were in a vast melting pot and were about to be poured into new molds. . . . The way the shattered molten world cools and crystalizes in the next few years may shape its destinies for many centuries (p. 120).

The author thinks that there are gains of the war that can be utilized. He considers in detail the idealism of the Allies, who fought through the conflict, he says, not "for land or colonies or a larger place in the sun, but for justice and liberty" (p. 120). And "another principle of the war that we should bring over into the new world is coöperation" (p. 122). Another is "a vastly liberalized spirit of giving, the devotion of our means to our cause" (p. 124). "Still another asset of the war is the spirit of service and sacrifice that won it" (p. 125). These principles are now to be applied to the physical world (pp. 129-132), to the industrial order (132-141), to the moral order (141, 142), and to religion (142-160). He looks forward, also, to the Parliament of Man, the federation of the world.

The World War greets us *passim* even in the chatty and attractive pages of *Reading the Bible*⁶ by Professor William Lyon Phelps. The volume comprises three lectures delivered at Princeton Theological Seminary in February, 1919, and takes its title from that of the first lecture, although all three deal with the same general subject of Bible reading:

For the benefit of soldiers in military camps and on duty overseas, an interesting and successful experiment in condensation has recently been made. With the assistance of some colleagues, Professor Charles F. Kent of Yale has prepared a new translation and rearrangement of the text, called *The Shorter Bible*, of which the volume containing the New Testament appeared in 1918. All repetitions in the Gospel narrative are omitted; the subject-matter is logically and topically presented; the original is translated into dignified but strictly modern English, with the exclusion of archaic and obsolete words. In this convenient form, the greatest of all books seems born anew (p. 13).

⁶ *Reading the Bible*. By William Lyon Phelps, Lampson Professor of English Literature at Yale. New York. The Macmillan Company. 1919.

The professor declares that American boys and girls know more about the Bible than they did twenty years ago. The ignorance of the Bible at that time among our youth "and particularly among college undergraduates was by way of becoming a public scandal":

Well-bred boys in many instances were innocent of even the penumbra of knowledge. Professor Lounsbury discovered a young gentleman in his classes who had never heard of Pontius Pilate. Twenty-five years ago I requested a Freshman to elucidate the line in *As You Like It*, "Here feel we not the penalty of Adam". He replied confidently, "It was the mark imposed on him for slaying his brother". To another I asked the meaning of the passage in *Macbeth*, "Or memorize another Golgotha". Seeing the blank expression on his handsome face, I said, "It is a New Testament reference". "Oh, yes," he replied, "it refers to Goliath." At about this time a young clergyman, obsessed with the importance of the "higher criticism", announced that if he accepted a call to a western church he must be allowed to preach about the second Isaiah. "That's all right," said the deacon cheerfully; "most of 'em don't know there is even one."

It is, as the author remarks (p. 17), "impossible to read standard authors intelligently without knowing something about the Bible, for they all assume familiarity with it on the part of readers". He pays the usual tributes to its magnificent poetry, its strong dramatic feeling, its elevated style, and the rest. But constantly he illustrates the idea of the *nova et vetera* by modern allusiveness side by side with ancient illustration. For instance: "When President Eliot was requested by the authorities at Washington to select a sentence for a conspicuous place in the great Library, he said there was nothing in the history of literature more worthy than a pair of lines from the prophet Micah. Accordingly there they stand, as true in the twentieth century as when they were first uttered:

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

The other lectures ("St. Paul as a Letter-Writer" and "Short Stories in the Bible") are similarly marked by frequent modern allusions. Both are very readable.

The War finds another echo in *Psychology and Preaching*,⁷ an elaborate treatise on the application of modern psychology to preaching (cf. pages 363-364). The author contends that, as the help derived from modern psychology by teachers has been very great, the allied field of preaching might profitably have similar help: "But so far as my knowledge extends", he says, "there have been few serious efforts to apply modern psychology to preaching. Indeed, the statement might be made even more nearly absolute without doing violence to facts. There have been homiletical works almost without number, applying the formal rules of logic and rhetoric to sermon-making, and books on elocution are even more numerous. But the works discussing the preparation and delivery of sermons rarely, if ever, approach the subject from the standpoint of modern functional psychology. The psychological conceptions underlying most of these treatises belong to a stage of psychological thought long since past."

While educational and homiletical psychology coincide in some respects, he argues, they are not coëxtensive; and when they cover the same ground, there are important differences of emphasis. "The book is not a treatise on the psychology of religion. It is simply an attempt to make a thorough-going application of psychological principles to preaching. However, it is something more than an 'application'. It has grown out of the author's effort to teach homiletical psychology to young ministers; and he has found that many of them have so inadequate a grasp of psychology that a good deal of explanation had to precede the application."

H. T. HENRY.

Catholic University of America.

⁷ *Psychology and Preaching*. By Charles S. Gardner. New York, The Macmillan Company. 1918.

Criticisms and Notes.

THEOLOGIA DOGMATICO-SCHOLASTICA. Ad mentem S. Thomae Aquinatis. Auctore Ilmo. ac Rmo. Fr. Valentino Zubizarreta, O.C.E. Vol. II. De Deo Uno, De Deo Trino et De Deo Creatore. Burgis, El Monte Carmelo. 1919. Pp. 712.

ORBITIQUE ET CATHOLIQUE. Par P. Et. Hugueny, O.P. II Apologie des Dogmes: Première partie, Témoignages et Origines de la Révélation, Deuxième partie, Les Mystères du Salut. Paris, Librairie Letouzey et Ane, 87, Boulevard Raspail. 1914. Pp., première partie, 272, and deuxième partie, 390.

The foundations upon which are raised these institutes of Dogmatic Theology were laid in a volume of *Fundamental Theology*, published some few years ago. Not having seen this basal part of the structure we have to estimate the portion before us in its individuality. This, however, is not difficult to do, seeing that the several tracts herein comprised possess a certain organic autonomy within the organism of the *sacra doctrina*. Of the three tracts in question, on God, on the Trinity, and on Creation, the first and second leave little more for the author to do than to repeat the thoughts of the master minds of Scholasticism, rearranging, reformulating here and there the classical teaching and giving it the distinctiveness which a teacher naturally assumes in relation to his pupils. The substance is frequently the letter and always the spirit of St. Thomas's teaching. Still, the individuality in the mode of presentation counts for not a little in a book designed for textual use, and this feature, like the doctrine and the exposition, leaves nothing to be desired. We say this in respect to the entire volume, not simply the first two tracts.

It would be difficult to find a book better adapted to the needs of theological students. The exposition, while marked by Scholastic depth and precision, is equally notable for its impress of scholarly erudition and critical discernment. It combines happily Scholastic with positive theology. These qualities are specially noticeable in the analysis of the arguments for the existence of God in the first tract and in the discussion of cosmological and evolutionary theories in the third—"De Deo Creatore". At both these places one notices the sanely conservative spirit of a deeply Scholastic thinker, together with the alert, all-round consciousness of what has been thought and said by recent students of philosophy and the physical sciences upon subjects in which both faith and reason shed but a dim and uncertain light.

In the closing section of the volume hypnotism and spiritism are briefly discussed. The familiar conclusions of Moral Theology on these points are defended, though the recent condemnation, issued by the Holy Office in 1898 and 1917, of spiritistic practices, have not been cited.

Professors and students of theology who make acquaintance with the present volume will be sure to look forward eagerly for the concluding portions of the course.

We have associated with the foregoing Scholastic manual the two volumes of P. Hugueny's *Apologie des Dogmes* (we have not seen the first volume, *Apologétique*, which appeared in 1912 and is now in its fourth edition), because of its value as supplementary reading to the Latin textbook. While Latin is no doubt the proper vehicle of Dogmatic Theology, the study of the Scholastic manual should be accompanied or, perhaps better, followed by perusal of a more discursive and less didactic treatment of Dogma. The exclusive study of the Latin author, unless the student is capable of thinking in that language — which we believe is rarely the case — while begetting a precise and technical knowledge of theology, does not as a rule impart a familiarity with the soul, the life, thereof. And this it may well be for the reason that he does not bring to the study the broader and richer mental culture, that wealth of thought and discursive knowledge which is necessary to nutrify and enliven within his mind the abstract formulæ, the theses and the arguments. A work like the above *Apologie des Dogmes* furnishes this sort of cultural material. Reading of it enlarges, broadens and deepens the student's consciousness. It helps him to see the science of revealed truths in *actu secundo*, "real as the lives that grasp". As he watches the unfolding of those truths by a mind matured by the *theological habit*, and especially when he reflects upon them as they reveal their essential character in conflict and defence against infidel and heretical aggression, they present a deeper significance, a fresher power, and they secure a firmer hold upon his inner life. Although, as was observed above, French is prolific in works of this kind, the one at hand is not a supernumerary. While not essentially different from the rest of its class, it is characterized by individual excellences—penetration, elevation, comprehensiveness, and that instinct for *actualité* as to which the French apologist is unusually sensitive. It should be noted, however, that the quality of timeliness must be taken relatively, since the work saw the light as far back as 1914, but owing to the war disturbances it seems to have but recently been sent by its makers on a trans-Atlantic voyage. For the rest, the subtitles of the volumes sufficiently indicate the range of the subject.

LE LIVRE DE JEREMIE. Traduction et Commentaire par P. Albert Oudamin, S.J. (*Études Bibliques*) — Paris: Victor Lecoffre—J. Gabalda. 1920. Pp. XLV—380.

Students of Biblical literature are familiar with the author's comments on Jeremias, as they have appeared from time to time in the *Études* and elsewhere. The present volume is a complete and critical summary of recent studies on the subject. P. Oudamin goes over the ground traversed by the rationalist writers, especially of Germany. These would have us believe that a critical examination of the literary and historical evidence obliges us to reject as unauthentic at least four-fifths of the prophecies of Jeremias, found in the present Canon. What the so-called higher criticism terms literary and historical evidence, however, is very often merely the individual diagnosis of scholars who pronounce upon style, logical sequence of thought, fitness, and a number of probabilities, by which they reject as "unworthy of the author" whole passages and acts, and thus eliminate by what our author styles *critique chirurgicale*, important utterances and truths, hitherto accepted as inspired and prophetic.

It is undoubtedly true that the Book of the prophet of Anabeth has been rewritten not only by the prophet himself after Joakim had burnt the copy kept in the temple at Jerusalem, but by the priestly successors and translators, who collected the different appeals and letters preserved by Baruch, and read on various occasions to the children of Israel whom they particularly concerned. The missionary preaching of Jeremias extended over the reign of at least five kings, and it addressed itself to the exiles also of the Dispersion. Jewish tradition down to the Maccabean period, and again during the Apostolic days of the New Law, bears ample witness to the extent and value of Jeremias as a prophet inspired of God. And though the two equally authentic originals, namely the pre-Massoretic Hebrew and the Greek Septuagint used by the Jews for two centuries before Christ, differ considerably both in form and extent, as well as in the order of the prophecies and chronological arrangement of the related events, these differences, as P. Oudamin shows quite conclusively, do not indicate a composite authorship, and much less unauthorized and spurious additions such as would interfere with the substantial unity of the inspired message uttered by Jeremias as represented in our Canon. Of course we have to deal with recensions and translations; for not even the Hebrew text as we have it before the time of Origen can be said to be an original. The verbal parallelism found in the Massoretic text, on the lack of which in parts the critics rest much of their destructive judgment, may be

nothing more than the modulation, by translators, of the rhythm and rhyme of thought which characterize all Oriental diction. The changed order is quite naturally explained by the synagogal usage of reading parts of the prophecies at different seasons and in times of calamity and hope. Jerusalem and Alexandria had their separate traditions perpetuated by the Talmudists of later ages.

But what we have gathered in the Prophecies of Jeremias and of Baruch bears witness of a uniform spirit, a theology which consistently dwells upon the same fundamental truths of the Mosaic code, the same ethical and religious principles of justice, retribution, and mercy; the same ceremonial worship, and above all else the same Messianic confidence in the delivery of Jew and Gentile from the dire consequences of original sin.

All this is consistently demonstrated in Father Condamin's Introduction, and sustained by the comments and critical notes that accompany the text of his translation. His corrections of the Massoretic text are based upon sound canons of criticism, and his bibliographical references show that he has neglected no judgment of either friend or adversary that might throw light upon a clearer understanding of the Vulgate translation or a true evaluation of the prophets' teaching which it sets forth.

L'IDEE DE DIEU. Dans les Sciences contemporaines. LES MERVEILLES DU MONDE ANIMAL. Par le Dr L. Murat, auteur de publications scientifiques recompensees par l'Academie Nationale de Medecine et par l'Institut, Laureat de plusieurs autres Societes savantes. En collaboration avec le Dr. P. Murat, Laureat de l'Academie des Sciences, Belles-Lettres et Arts de Bordeaux (Prix de l'Academie: Sciences. 1907, et Philosophie, 1913), de la Societe d'Océanographie, etc. Paris, Pierre Tequi, 82 Rue Bonaparte. 1914. Pp. 390.

Another of the pre-war books which, it may be trusted, loses none of its interest, as it certainly misses none of its value, in that the notification of it has been so unfortunately belated. The volume is logically the second, though chronologically the third, in a trio of studies on the finality of nature read in the light of recent scientific findings. Of its two predecessors, one dealt with final causes exhibited by minerals and plants (*Le Firmament, l'Atome, le Monde Végétal*), the other with the same theme as manifested by the human body (*Les Merveilles du Corps Humain*). Both these volumes were given due recognition in the REVIEW at the time of their issuance. Concerning the work before us, it may suffice to say that the authors

have selected from the exhaustless wonders of the animal kingdom those that show themselves particularly in the insect world—in the bee, the ant, the spider, in birds, fishes, the beaver. The structure, habits, habitations of these and a few other types are described and the several theories which modern biologists and philosophers have devised to explain these "nature miracles" are discussed. In the descriptions of "the marvels" the authors have succeeded in steering in the middle between the technicalities of the specialist and the popular entertainments of the animal-book writers. The result is a compilation which the philosopher may use with confidence in its scientific precision, and from which the teacher who desires to illustrate the wisdom, power and love of the Creator revealed by the book of nature can draw abundant material as apposite as it is exact. The general reader will find the book, it need hardly be said, at once instructive and intellectually as well as esthetically delightful. Particularly valuable to the student is the discussion of instinct. The facts adduced are sufficiently copious and pertinent to furnish a broad and a safe foundation for the only adequate explanation of nature, namely, that which infers design directing creative evolution. This, however, does not mean, as the authors quoting P. Eymieu observe: "que le Créateur a fabriqué *immédiatement* chaque instinct, mais qu'il y a dans l'instinct des adaptations trop compliquées et trop bien réussies pour trouver leur explication en dehors d'une intervention plus ou moins directe de l'Intelligence suprême" (p. 373).

It may be noted that the trio of books thus far published is designed to be the basis of a fourth volume wherein the general harmonies, physical and biological, are to be established. Now that the war is over, at least so it seems in France, it may be hoped that the authors can see their way to complete this, the roof and crown of their building.

DIE KATHOLISCHE KIRCHE NACH DEN ZEUGNISSEN VON NICHT-KATHOLIKEN. Bearbeitet von Dr. Hans Rost. Regensburg. 1919. Fried. Pustet. (New York: Pustet and Co.) Pp. 214.

Treacy in his *Tributes of Protestant Writers to the Truth and Beauty of the Catholic Church*, and Father Noll in his *For our Non-Catholic Friends*, have among others gathered the expressions of non-Catholic witnesses to the living power of truth and virtue in the Roman Catholic Church of our day. But they do not quite cover the purpose of the present volume in German. The latter deals indeed with the fundamental questions involved in the separation of Protestant from Catholic, such as the authority of the Church and the Papacy, celibacy of the clergy, religious vows, and the true

aspects of the ages of faith. It goes farther, however, and brings impartial testimony to show the superior wisdom and efficiency of the Catholic Church in the matter of solving the more recent social problems, of checking the tendency of self-destruction shown in the suicide mania, and the unnatural prevention of childbirth. It indicates by illustration and facts the superiority of the Catholic charity system to the popular rage for philanthropic organization, and it adduces striking evidence in favor of the saving factors of the Church during the world war. The work of Catholic missionaries too, as contrasted with similar efforts of Protestant communities supported by State and private endowment, is vividly portrayed by prominent non-Catholic witnesses. The volume addresses itself, it is true, to German readers, and as such appeals to localities and interests somewhat remote from our sphere of action. Yet the matter is instructive, not only in showing the strong Catholic life that pervades a stricken and conquered nation, but also by suggesting similar activity where the opportunities are even greater and where the results are apt to be of a wider reach. Where, as in the author's reference, for example, to President Wilson's estimate of the Church as an historic factor in the development of democracy, we find translated sources, many readers would be anxious to have the original. This might be done in an English work of the same or similar character.

SPIRITISM, THE MODERN SATANISM. By the Rev. Thomas F. Coakley, D.D. With an introduction by J. Godfrey Raupert. Extension Press, 1920. Pp. 132.

THE MENACE OF SPIRITUALISM. By Elliott O'Donnell. With an introduction by Father Bernard Vaughan, S.J. New York: Frederick A. Stokes Company. 1920. Pp. 206.

PROOFS OF THE SPIRIT WORLD. (On Ne Meurt Pas.) Translated from the French of L. Chevreuil by Agnes Kendrick Gray. New York: E. P. Dutton and Company. 1920. Pp. 297.

The nature and the dangers of Spiritism have been discussed often enough in these pages to render seemingly superfluous the resuming of these uncanny themes. Moreover, notices of the ever-multiplying books on Spiritism have so frequently been given here that we might well desist from further mention of the species. And yet it is just because the multiplication of these books is an indication of the unrelaxing hold which the subject has upon the popular mind that the clergy should keep *au courant* with at least the more notable types of this kind of literature. Of the three works introduced above, the

title of the first marks out at once the scope and purpose of the treatment. Spiritism is modern Satanism artfully disguised to deceive its dupes, but distinctly discernible by those who are able and willing to study dispassionately its nature and its fruits in the light of reason and faith.

Doctor Coakley, in his characteristically direct and effective manner, tears off the trappings in which Spiritism is made to parade as the friend and guide of man, unmasks its hypocrisy and manifests it as it really is, the enemy of God and man, and the decoyer of souls to their temporal and eternal ruin. Spiritism, he shows, is in truth a plot against Christianity, an insidious attack upon the divine nature and redemptive mission of Christ, the perverter of God's Revelation, the inveterate foe of man's sanity and salvation. These are charges both broad and bald. Needless to say, the author supports them by unimpeachable evidence, and does it in a style that invites reading—we had almost said listening, so penetrating is it—and we trust heeding. The book is one that should be put into the hands of our young men and women. It will be to them a safeguard at a time when even "school children are purchasing the Ouija pointer at bargain sales in the basement of large department stores; fashionable ladies consult the planchette at afternoon teas, until the country at large seems to have been seized as in the grip of an epidemic of Spiritism" (p. 14).

Father Bernard Vaughan in his foreword to the *Menace of Spiritualism* gives it as his experience that those who have become addicted to Spiritistic practices can seldom be persuaded to return to the Church of their childhood. There seems to be a potency about this form of necromancy that completely atrophies the sense for the supernatural and eradicates the power of faith. So far from establishing the immortality of the soul—which is the great boon its adherents claim for it—it has vitiated the very concept of a spiritual entity upon which immortality depends. The human souls with whom spirits are said to communicate are declared to be leading lives in a manner and in surroundings differing but little from their antecedent conditions on the terrestrial plane. Or, as Father Vaughan observes, if the spirits who speak through mediums live on the other side the lives they describe, then the other side ought to be the soul's probation for this—not this for that. At most, Spiritism proves the existence of certain subtle intelligences who are able under certain conditions to communicate with human beings. The nature and particularly the moral character of those invisible entities it does not establish. The logical deduction, however, from the aggregate of Spiritistic communications is that the intelligences are malign, inim-

ical to man's true interests, corporal and spiritual. It is the aim of the book second in the trio above to substantiate this conclusion. Having shown that Spiritism contradicts the teachings both of the Old and the New Testaments and of "the Churches", especially the Catholic Church, the author adduces a mass of facts and arguments proving it to be a menace to character and to intellectual, moral, and physical sanity. Though no more than the alert introducer, does the reviewer venture "to subscribe to all the doctrines and teachings expressed between the covers of this volume", nevertheless the work is one of real merit. It is temperate, discriminative, direct, virile, a worth-while contribution to the critical literature of the subject. The fact that the author confesses himself to be an "undenominationalist Christian" may be taken as a sign that he writes with no anti-Spiritistic bias which might be supposed to hallucinate his eyes so as to see devils where they do not exist. There will, therefore, be readers not a few for whom the book will sound a cry of danger more arresting and decisive than would the warning note of the clergy.

Proofs of the Spirit World bears in the original French the title *On Ne Meurt Pas*—man does not die. We could hardly hit upon a phrase that would more pointedly touch the essential spirit of the work—a farrago of half-truths, dictatorially pronounced, superabounding with analogies, metaphors masquerading as arguments, detached bits of science meshed in thickets of rank conceptions, a lurid fog declared to be sunlight. Books of the kind can be read with patience, if not with profit, in French. When, however, they are transferred to the cold, matter-of-fact medium of English, their aerial cockloftiness, their hyperbolic evolutions, their careening ballooneries, their vapidities and absurdities, show themselves for what they are; when stripped of the laceries of rhetoric, they stand naked to the eye of the truthseeker. *Man* does die, though the *soul* does not. Death is a dissolution of body from soul. The body disintegrates; the soul does not. But the book before us furnishes no proof of the fact. It contains some interesting things more or less true concerning telepathy, hypnotism, multiple personalities, apparitions, materializations, the phenomena of the séances, and the rest; but the nuggets of gold are so deeply and diffusedly buried in the dross as to be hardly worth the mining or the smelting. The most gratifying feature of the book is the wretched translation. Comparatively few, we believe, will be harmed by it, because few will have the patience to read it or to understand it if they do. We say all this deliberately in the very face of the fact that "The French Academy of Sciences awarded the Prize for 1919" to the publication. The verdict, *pace tantae academiae*, reflects credit neither upon the judges nor upon the prize-bearer.

SOCIALISM VS. CIVILIZATION. By Boris L. Brasol. With an Introduction by T. N. Carver. New York: Charles Scribner's Sons. 1920. Pp. 289.

The story goes, and Mr. Brasol happily retells it, that in the early days of the Bolshevik sway in Petrograd one of the Soviet Red Guards stopped on the Nevsky Prospect a gentleman who was wearing a fur coat. The Bolshevik demanded the coat. The warmly-clad possessor replied that the Red Guard was not entitled to take his fur coat since he had just robbed another man of it. The soldier then made the melancholy remark: "In that case you have the right to wear it." The story *si non vera e ben trovata* and appositely points to the juridic theory which has been the standard of Bolshevik practice in Russia the past three years. As Mr. Brasol formulates it, it runs thus: *If you can prove that you have stolen something, you are allowed to own it; if it is proved that you own something, it is permissible to rob you.* Sympathizers with the Bolshevik Revolution—there are unfortunately not a few even *chez nous* (whether because they are ignorant of the actual Reign of Terror or because they look upon it as the only way out, it being the inevitable war in which all things are said "to be fair")—pooh-pooh the whole thing, the story and the moral. In view of this fact the following tragic confession made by Nicholas Lopoushkin, former President of the Bolshevik Soviet of Workmen's Deputies at the city of Kirsanov, may be worth pondering. Though somewhat lengthy, we quote the document because it presents an authentic picture of Bolshevism at work in Russia. The writer, who happens to be an honest man, is addressing Bolsheviks of the Central Soviet of Peoples' Commissariat. He says:

Comrades: My colleagues of the Kirsanov Soviet are writing to tell you that I am no longer fit to hold the position of President of the Soviet, that I am a counter-revolutionary, that I have lost my nerve, and am a traitor to our cause. . . . Speaking frankly, we are, in my opinion, on the brink of a disaster which will leave its imprint not only upon Socialism but upon our nation, for centuries, a disaster which will give our descendants the right to regard us, Bolsheviks, at the best as crazy fanatics, and at the worst as foul impostors and ghastly muddlers, who murdered and tortured a nation for the sake of an unattainable Utopian theory, and who in our madness sold our birthright amongst the peoples for less than the proverbial mess of pottage. All around me, wherever I look, I see unmistakable signs of our approaching doom, and yet no one responds to my appeals

for help; my voice is the voice of one crying in the wilderness. In the towns I have just come from, chronic hunger, murder, and license and libertinage of the criminal elements, who undoubtedly hold numerous executive positions under our Soviets, have reduced the population to the level of mere brute beasts who drag out a dull, semi-conscious existence, devoid of joy in to-day and without hope for the morrow. . . . Nor did I find the position any better on the railways. Everywhere a people living under the dread of famine, death, torture and terror, everywhere groaning and utter misery. My countrymen, whom I love, and whom I had hoped to assist to render happy above all nations, look at me either with the mute uncomprehending eyes of brutes condemned to slaughter, or else with the red eyes of fury and vengeance. . . . Speculation is rife amongst even the most humble inhabitants in the country villages, who have forced a lump of sugar up to four roubles, and a pound of salt up to forty roubles. And the Bolshevik militia and the Soviets?—When they are called upon to deal with various infringements of the Bolshevik decrees, they either try to get out of taking action altogether, or else they pretend that there is insufficient evidence to commit for trial. . . . *No member of the Red Guard dares risk his life by returning to his native village, where his father would be the first to kill him.* . . . Ruin and desolation follow in our train, the innocent blood of thousands cries out for vengeance against us. . . . *But worst of all is the consciousness of failure,* we, the would-be liberators of the world, who are execrated openly by the populace. . . . I feel tired and depressed. I know that the Red Terror was a mistake, and I have a terrible suspicion that our cause has been betrayed at the moment of its uttermost realization.

Yours in fraternal greeting,

N. LOPOUSHKIN.

The conditions here described (the writer of the letter, it may be noted by the way, has in the meantime committed suicide) are not merely the contingencies of civil dissension. They are but the natural and therefore necessary effects of an attempt to reduce to practice on a large scale the Socialistic theories proposed by Karl Marx. In the Communist Manifesto (p. 58) Marx declares that: "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of existing social conditions. Let the ruling class tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite" (p. 45).

The Proletarians under Lenine and Trotzky have obeyed the Marxian behest. They have risen and Russia has fallen. It took eleven hundred years to make Russia great. It required but a few months of Socialistic misrule to bring her to utter ruin. Therefore, as the author of the book before us goes on to remark,

"The analysis of Russian conditions under Soviet Rule is of the utmost importance. The American International Workers of the World, the British Independent Labor Party, the German Spartacus group, the French Syndicalists, and the various other Marxian followers, have only one aim in view, and that is to repeat everywhere throughout the world the experiment to which Russia has been subjected.

"The civilized world is duty bound to take up the Russian problem, because humanity as a whole will have to make its final choice very soon, whether we turn back to barbarism or to repel once and forever the sinister force of Socialist reaction. Current events accelerate the solution of this problem. A month counts for a year in these times. Labor unrests throughout the world, the epidemic of strikes spreading from one country to another, general dissatisfaction, only partly due to unsettled conditions resulting from the war, Socialist, Anarchist, and general disloyal propaganda, reaching its climax, especially in war-stricken countries, on the one hand, and, on the other hand, the growing consciousness, on the part of all elements, of the impending danger, and of the necessity to organize a strong resistance against the wave of anarchy—all these phenomena lead to the conclusion that the world is really approaching the rapids, and that the final issue of the world battles is to be expected in the near future" (p. 111).

Mr. Brasol's book is as comprehensive and as penetrating as it is opportune. Marxian Socialism in its essential character is, as he shows, a revolutionary theory and the inauguration of a movement to overthrow present constitutional governments. Having pointed out in the first chapter how, according to Marx, class struggle initiates and pushes forward the Communist movement, which is intolerant of constructive reforms until its destructive forces have left no stone upon a stone in the capitalistic structure, he devotes his second chapter to a critique of the Marxian proposals. The criticism, while not just philosophical in the sense of touching fundamentals—namely, the Socialistic world-view, with its psychological and ethical principles—will be found more widely appealing and practical, since it exposes the *economic* and *social* fallacies of Marxism and notably those that cluster about the theory of value and

labor. Certain prominent Socialists such as Spargo and Kautsky condemn, it is true, the Bolshevik rule in Russia on the ground that instead of increasing productivity it has led to the utter ruin of all industries in that country. Nevertheless Bolshevism is the logical conclusion of Marxism and, as Mr. Brasol insists, it is of slight significance whether a country shall be ruled by an I. W. W. or a Menshevik or a Bolshevik or a Spartacan or a Social Revolutionist, so long as all these and various other representatives of modern Socialism continue to profess the Marxian system.

Mr. Brasol tells the story of the Socialistic experiment in Russia, and shows how the friends of the movement seek to excuse its disastrous failure. He also describes with adequate detail the Socialistic agitation going on at present in Europe and America.

The closing chapter proposes the crucial question—is the future to lie on the side of social revolution or of social reconstruction? If the latter is to prevail, the capitalistic system must be not indeed destroyed but reformed in such wise that labor shall be assured of its opportunity to reach economic independence. Then there must be a decisive counter-propaganda to the revolutionary movement. The international enemy of civilization is at work spreading its venomous germs throughout the civilized countries fomenting social hysteria, attacking the vital organs of modern society, weakening it by artificial discord, appealing to the base instincts of the half-educated mobs, subjecting the very existence of civilization to the mortal dangers of anarchy and destruction. How these destructive forces must be combatted negatively by agitation, restrictive legislation, the spread of anti-Socialistic literature, and so on; how it must be met by a positive plan of reconstruction—the more imperative features whereof he sets forth—all this he pleads for with knowledge and with power. It is obvious to say that neither the counteractive nor the constructive measures go deep enough, however, to touch the mainsprings of action, the ethical and religious forces and motives of human nature. Mr. Brasol leaves these out of count—probably because he, *ex proposito*, limited himself to the economic and immediately social factors. Within these limits his work possesses sterling merits. It is temperate, just, wise, timely. What the author's religious convictions may be does not appear, but his work is one that Catholic students, cleric and lay, will welcome as a strong and earnest ally in the warfare against revolutionism and as a valuable coöperator in the work of supporting the tottering fabric of our present day civilization.

Literary Chat.

P. Charles Augustine, O.S.B., has prepared a second edition (revised) of the fifth volume on the *New Code of Canon Law*. The first edition escaped us. The present corrected volume contains canons 1012-1143 and 1960-1992. This comprises the entire subject of marriage legislation. The Latin text of the canons is no longer given in literal translation, which had been previously adopted by the author, and also by Fr. Woywod (Wagner), contrary to the expressed prohibition of the Code, which thus meant to safeguard the authentic text and integrity of the original. The fourth volume of Fr. Augustine's series is in preparation. (B. Herder Book Co.)

Priestly Practice, by Father Arthur Barry O'Neill, C.S.C., is meeting unusual success, as is shown by the demand for a fourth edition since the book first appeared in 1913. The increased cost of production has caused a slight increase in the price of the volume (\$1.35).

Arregui's admirable *Summarium Theologiae Moralis* appears in a fourth edition. The student of theology has no reason to complain of the lack of practically serviceable and up-to-date manuals easily carried about in the pocket, with topical indexes and appendices containing accurate references to documents of which the substance is given in clear terms. For the confessor as well as the missionary this new style of publication is equally useful in promptly answering practical doubts. It is hard to make a choice between such *summaria* as Ferreres, Sebastiani, Matharan's *Asservita Moralia*, Telch, or Arregui. But the latter seems to leave no room for improvement. (New York: P. J. Kennedy and Sons.)

Amongst the more notable books held over for adequate review, mention should have been previously made of *Il Trattamento "Morale" dello Scrupolo e dell' Ossessione Morbosa*. The work, which is issued in two goodly volumes by Pietro Mari-

etti (Turin), is from the pen of the learned Jesuit P. Natale Turco, who dedicates what we might call his *opus magnum* to the "uso degli ammalati medici e confessori"—a phrase which sufficiently indicates the purpose and, in connexion with the qualification "morale" in the title, the scope of the work. It is an intimate study of morbid conditions of the soul, especially scruples, obsessions and possessions by evil spirits. The author views these spiritual disorders specifically in their "moral" aspect, both as regards the origin and the treatment of them. This does not mean that he disregards the physiological features and remedies. On the contrary, he assigns to these their due place and function. On the other hand, the organic aspects he holds to be subordinate in treatment to the moral or spiritual factors. We shall recur to the work in a later number. In the meanwhile we recommend it most earnestly to those for whom P. Turco has wrought it out with so much labor and learning, namely, directors of souls, physicians, as well as the victims of the spiritual maladies in question. We know not whether there be another work in which the subject is treated with so much insight, breadth, and sympathy.

A work of exceptional historical value and interest is *The English Catholics in the Reign of Elizabeth*, by John Hungerford Pollen, S.J. (New York, Longmans, Green & Co.). Those who have read Father Pollen's *The Institute of the Archpriest Blackwell* (reviewed in these pages some few years ago) will find in the story of the fall of the Old Church on to the coming of the Counter-Reformation (1558-1580) a no less careful analysis of the historical data as drawn from the original documents, and an equally judicious discrimination of their value. Moreover, these substantial elements, in the later as in the prior work, are embodied in a narrative form that is as pleasing as it is simple and translucent. A fuller account of the work is reserved for a future number.

The Catholic Church Extension Press (Chicago) has issued *A Life of the Blessed Virgin in Pictures*. On lines somewhat similar to those followed in a well and favorably known *Life of Christ in Pictures*, issued by the same press, the pictorial life of Our Lady happily associates the culture of the esthetic sense with religious knowledge and devotion. The volume contains sixty-two full-page photogravures, copies of the famous Madonna masterpieces. Each picture is confronted with a page of text explanatory, not of the picture but of the incident in Our Lady's life portrayed therein. These texts have been written by Father William O'Brien, Vice-President of the Extension Society, whose travels in the East have been of service to him in getting the local setting and atmosphere of the scenes depicted.

Brevity and variety are two qualities of a sermon desired very generally by the pew, though not always supplied by the pulpit. The Abbé Pailler sums up *Le Fruit de Quarante Ans de Ministère* in a volume of *Instructions d'un Quart d'Heure*. Quarter-of-an-hour instructions may be considered relatively brief. The French tongue, however, is a more rapidly gliding instrument than the English, and it may be that one of us whose lingual medium moves less quickly would require a third part of an hour to deliver a discourse that averages five octavo pages of close print. On the other hand, these instructions might be slightly shortened to an international standard of brevity. Be this as it may, they are vessels of condensed, spiritual meat, nutritious and palatable—qualities that explain the popularity of the collection. The volume before us is marked *quatorzième mille*. (Paris, Pierre Téqui.)

The second volume of a unique collection of *Sermons Dominicales* by the Abbé Eugene Duplessy has just appeared from the same press. The plan of the work is original. There are eight discourses for each Sunday; and as these together comprise but twenty-four pages, it will be seen at once that the sermons possess both brevity and variety. They are also

meatful, practical, instructive, and devotional.

The Benzigers have just brought out another of Father Garesché's collections of delightful and sustaining thoughts on the ways of the soul amidst the realities and the demands of everyday life. This time it is *Your Own Heart*, and it tells how you are to understand it. We have bespoken so often the author's fine sense for the spiritually fitting, useful, and bright (*bonum honestum, utile, delectabile*), that we need here but add that *Your Own Heart* equals *The Things Immortal*.

Amongst the *bona utilia*, Fr. Garesché mentions a custom to which some Catholic gentlemen beyond the seas are given. From time to time they saunter into a Catholic bookstore and, having glanced over the array of volumes on the shelves and having seen something particularly profitable and interesting, they sit down and write out the list of all their friends and acquaintances on whom they wish to bestow the affectionate benefit of reading such a book. Then they bid the bookseller send copies of the books, with their compliments, to each one of the addresses, and depart with the pleasant knowledge that they have given one of the finest and most enduring tokens of friendship. We do hope that this laudable practice may find its way over here and that many of these good visitants to the Catholic book shops will send books such as *Your Own Heart*, *Memory Sketches*, *Mystics All*, *God's Fairy Tales*, et omne id genus bonorum, on their way of self-diffusiveness.

A compact 12mo, leather-bound volume of 585 pages *Reflections for Religious*, compiled by that indefatigable maker of devotional literature, Father Lasance, comes from the Benziger house. The author has prepared it for Religious "in the hope and with the prayer that when they open it at random—here, there, anywhere—their eyes will fall upon some salutary thought, some winged word, that will elevate their souls and bring them into closer union with God; that will

impart to them something they may be in need of at the time—consolation in their trials, buoyancy in their weariness, peace of mind in their perplexities, patient endurance in their struggles along the royal road, counsel in the way of perfection, courage in the accomplishment of a difficult task, inspiration and firm resolve to do great things, according to their circumstances, for the glory of God, their own sanctification, and their neighbor's salvation." No better praise could be given of the work than that it possesses the qualities which justify this hope. The book makes a fitting gift token for Religious.

The Life of *St. Jeanne d'Arc, the Maid of Orleans*, has been presented in a dramatized form by Fr. Flavian Larbes, O.M.C. The arrangement, which comprises six historical episodes (the pertinent literature is mentioned), is simple and well within the ability of the average amateur dramatic association. The instructions for staging, etc., are to the point. The "lines" are on the whole befitting, though in these matters tastes as to the appositeness of the archaic rendition may of course differ. Perhaps at places they are somewhat modern. Priests and teachers interested in the Parish Theatre movement will do well to consider Fr. Fabian's dramatic interpretation of the wonderful life. The book is issued in a becoming form by S. Rosenthal & Co., Cincinnati, Ohio.

Those who have enjoyed Father Carroll's *Round About Home* or *Songs of Creelabeg* have a no less delicious feast awaiting them in *Memory Sketches* (School Play Publishing Co., Notre Dame, Ind.). The creator of Daddy Dan or Doctor Gray painted no truer, better or more beautiful portraits of Irish character, Irish life, or Irish scenery than are to be found in this collection. Father John, the central figure of these stories, reminds one mostly of Doctor Gray. Stern, silent, aloof, he is at heart gentle, loving withal, and not devoid of the Celtic sense of humor.

Strolling across the bog lands near Knockanare-by-the-Sea, Father John

notices a plain black stone above the rushes. "What is this for?" he asks an old bogman, smoking leisurely near by. "It marks a grave," is the reply. "A grave?" "Ay. Nora o' Nora's Cross." "Nora of Nora's Cross? Who is she?" Then follows the weird, wild story of Nora who used to be hearing the voices of "all the min and womin of Ireland who lie under the say" and "callin' for the brown earth and the white daisies", until she herself was lured into the deep, and they buried her "on the hill by the say".

"When did all this happen?" asked Father John.

"Oh, years and years ago, before your reverence, or me aether, was born."

"But who say this—this"—he was going to say "prodigy", but he changed his mind and said—"wonder?"

"Yeh, everybody round about at the time."

"And where are they all?"

"Yeh, sure they're dead an' gone this long time."

"Well, then, couldn't you dig up the bones an' be sure if anyone is really buried there?"

"Yeh, no one would do that, your reverence, because 'tis glad enough they were that Nora stayed down whin she did, let alone tryin' to make her rise again."

"The day had gone by when Father John walked back over the bog road to dear Father Dannaher's. The moon shone in the blue spaces between the motionless gray clouds; the stars were out and the time was very still. As he went, Father John mused:

"A race that can fashion a story out of a block of stone standing yonder on the hill's crest will always have certain great names in the literature of the world. Their fancies will never starve for a theme. The black peat of the bog-field, the brown dust of the winding road will set them to seeing. This race has filled the treasure vaults of poetry with a million dreams."

And so to the same rich treasures of poetry are added these *Memory*

Sketches, which are none the less "poetry" because they are not cast into metre, nor less the stuff of which dreams are woven because they picture the real people of Ireland, her priests and people, her men, women and children with their smiles shining through their tears, her sunshine and her shadows, her blue skies and her grey days. It is a book full of beautiful ideas that beckon to noble ideals—ideals of truth and love and gentleness all radiant with the sunshine of genial humor and innocent mirth; a book that priests will like to read and to spread amongst their people.

Home—Then What? contains "a Cross-section of Doughboy Thought". That is, it is a collection of prize essays written by our young soldiers while on the other side. They are clever, bright, enthusiastic for clean politics, better government, closer co-operation, socially and industrially.

One is glad to know that the doughboys were inspired with such sane and, on the whole, practical ideals and to trust that they themselves are now at work contributing to the realization of their dreams. The book is issued by the Doran Co., New York.

Just Happy is the story of a dog and some humans. "Happy" is a big, black, ill-assorted bull-dog, a terror to behold, but in disposition gentle and good-natured, and so, happily, comes by its felicitous name. Unwelcome at first to the family because of his bad looks, by his good nature he wins his way into the affections of the household, particularly the children. The story of Happy is cleverly and brightly told by Grace Keon. It will please the young and the old who keep young by loving a noble-natured dog. The book is made in attractive form by the Devin-Adair Company, New York.

Books Received.

SCRIPTURAL.

LE LIVRE DE JÉRÉMIE. Traduction et Commentaire. Par le P. Albert Condamine de la Compagnie de Jésus. (*Études Bibliques.*) J. Gabalda, Paris. 1920. Pp. xlv—380. Prix net, 24 fr.

THEOLOGICAL AND DEVOTIONAL.

REFLECTIONS FOR RELIGIOUS. Edited by the Rev. F. X. Lasance, author of *My Prayer-Book*, *Prayer-Book for Religious*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 591. Price, \$2.00; \$2.20 *postpaid*.

YOUR OWN HEART. Some Helps to Understand It. By the Rev. Edward F. Garesché, S.J., author of *Your Neighbor and You*, *Your Interests Eternal*, *The Things Immortal*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 160. Price, \$1.25; \$1.35 *postpaid*.

PENAL LEGISLATION IN THE NEW CODE OF CANON LAW. (Liber V.) By the Very Rev. H. A. Ayrhinc, S.S., D.D., D.C.L., President of St. Patrick Seminary, Menlo Park, Cal., Professor of Moral Theology and Canon Law. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 392. Price, \$3.00 *net*.

A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. P. Chas. Augustine, O.S.B., D.D., Professor of Canon Law. Book III: "De Rebus". Vol. V: Marriage Law and Matrimonial Trials. Second revised edition. B. Herder Book Co., St. Louis and London. 1920. Pp. 450. Price, \$2.50.

TWENTY-FIVE OFFERTORIES FOR THE PRINCIPAL FEASTS OF THE YEAR. For Voices in Unison with Organ. By Joseph Vranken, Opus 49. (*Fischer Edition*, No. 4717.) J. Fischer & Brother, New York and Birmingham, England. 1920. Pp. 27. Price: score, \$0.80; voice part, \$0.40.

INDEX TO VOLUME LXII.

- Absolutio**: a vinculo suspensionis, 229;
 pro defunctis after Mass, 477
Absolution: freemason, 689
Abstinence: workingman, 309
Academy of St. Cecilia, 327
African: missions, 129; negro collection, 554
Agius, Fr.: on resurrection body, 377;
 on scruples, 12
Altar: rubrical, 77, 288
Amator Liturgiae: on altars, 288
Amen: end of Credo, etc., 459
America: and foreign missions, 129;
 Central, Catholicity of, 145
Antiphons B. V. M. in Office, 227
 " *Aperi* " in Office, 92
Architecture of altar, 77, 288
Arianism: Tertullian, 233
Arms of St. Charles, 164
Art, ecclesiastical, 470
Augustine, Fr.: peace of conscience, 58
Ave: Maria, origin, 452; Regina in
 Office, 227
Baldachin or ciborium, 82
Bandini, Fr.: Italians in U. S., 278
Baptism: advising Protestant rite, 565;
 in hospital, 74, 315; record of illegitimates, 91; sponsor, 689
Beads: faculty to bless, 475
Beeswax candles, 225
Benedictine monachism, 355
Bequests for Masses, 646
Bishop: clerical aid, 517; on church
 art, 470; redomicile, 341
Body of resurrection, 377
Bourne, Cardinal: Mass legacy, 646
Boylan, Dr.: church music, 35
Brady, Fr.: religious vocations, 139
Breviary reform, 10
Bride's parish, marriage, 691
Brotherhoods: vocations, 139
Bruehl, Dr.: present condition of philosophy, 104, 584; spiritism, 401
Budget for church support, 261, 273,
 276, 462, 571, 580, 671
Buffalo privilege in Lent, 561
Burial rites: body absent, 669
Calendar simplification, 1, 230
Candles: beeswax, 225; on side altar,
 478
Canon Law Code: see *Code*
Catechetical instruction, 318
Catholic care of negro, 45
Catholicism in United States, 132
Censure: absolution of freemason, 689
Chaignon la Rose, P.: St. Charles's
 arms, 164
Chalmers, famous preacher, 96
Chant congress in N. Y., 554; reform,
 35, 423
Chaplain, hospital, 74, 315
Children: first Communion, 72; national
 churches, 690
China missions, 64, 444, 556, 674
Christmas Mass: indult for celebrant
 with bad sight, 668
Church: commencement day, 688; decora-
 tion, 75; income tax, 580
Church music: and parish school, 35;
 bad samples, 36; reform, 423, 554
Church support, 261, 273, 276, 462,
 571, 580, 671
Ciborium veil: material, 227
Cienfuegos on Communion, 505
Classics, Christian, 617
Clergy: occupational hazards, 22
Clerical aid funds, 517
Code of Canon Law: authentic inter-
 pretations, 212; bride's parish,
 691; clerical aid funds, 519; first
 Communion, 72; Mass pro popu-
 lo, 634; "peace of conscience",
 58; priest's property rights, 545
Colby, E.: Central America, 145
Collecting for church support, 261,
 273, 276, 462, 571, 580, 671
Collection: African negro, 554; war
 orphans, 195
Colored race: Catholic care, 45
Commencement day in church, 688
Commercialism, ecclesiastical, 76
Communion: during Exposition, 460;
 in hospital, 225; of children, 72;
 Soul of Jesus, 505
Communism condemned, 417
Complin: Credo at, 452
Confession of nuns, 58
Congregational singing, 36, 425, 554
Connell, Fr.: Our Lady and Sacra-
 ments, 532
Conroy, Fr.: on clerical aid, 517
Conscience: peace of, 58; theological,
 33
Consciousness and knowing, 585
Consecration of host in luna, 477
Contraband goods: restitution, 61
Convent: church music, 42; holy week
 services, 312
Convert: last sacraments, 476
Corpus Christi: requiem, 684
Correspondence: rules, 57
Credo: in Matins, 452; origin, 453
Crucifix on altar, 81
Crux of liturgical reform, 423

- "Deus cui proprium est," 473
 "Dies irae": translated, 351
 Disparitas cultus, 338
 Divining rod: telepathy, 306
 Dohan, J.: Mass bequests, 646
 Domicile: baptism, 317; proprium episcopus, 341
 Drum, Fr.: on Bible, 231, 479, 692
 Duynstee, Fr.: radio-therapy, 640
 Easter: calendar change, 2; fixed date, 230; how to fix, 320
 Education: moths, 431
 Electric light: sanctuary lamp, 230, 457
 Envelope: church collections, 577
 Error in marriage, 344
 Exeat for ordination, 341
 Exequies: body present, 669
 Exposition: Mass at, 460; requiem Mass, 349, 472
 Ex-prelate's meditations, 428
 Extreme Unction: operation case, 221, 454
 Fast: indult for South America, 211; workingmen, 309
 First Friday: votive Mass, 583
 Flood, W. H. G.: St. Cecilia's Academy, 327
 Ford, Fr.: Maryknoll Letters, 64, 444
 Foreign missions: Pope asks funds, 197; a program, 129; support, 540
 Foreign-speaking parish, 690
 Fort Wayne: clerical aid, 517
 Franklin, on preaching, 100
 Freemason: absolution, 689
 Freri, Mgr.: Propagation privileges of priests, 687
 Funds for church support, 261, 273, 276, 462, 571, 580, 671
 Funerals on Sunday, 473
 Gardening and priests, 661
 Gifts of Holy Ghost: iconography, 654
 Gospel: commentaries, 479; on Sunday, 318
 Gregorian chant reform, 36, 423, 554
 Gynecology: radio-therapy, 640
 Harbrecht, Fr.: baptism in hospital, 317
 Hegelian infiltrations, 104
 Henry, Mgr.: on homiletics, 93, 700; on hymnology, 350, 589
 Heraldry of St. Charles, 164
 Hierarchy: pastoral letters, 257
 Hobby for priests, 659
 Holy Ghost: foreign missions, 133; iconography, 654
 Holy week services in convents, 312
 Homiletics: recent, 93, 700
 Homily on Sundays, 318
 Hospital: baptism in, 74, 315; Communion, 225
 Hymnology, recent, 350, 589
 Hymns in parish school, 229
 Illegitimates: baptism record, 91
 Income tax for religion: 261, 273, 276, 462, 467, 571, 580, 671
 Indulgences: if article is sold, 474; Litany B. V. M., 286; "toties quoties", 229
 Infirm clergy funds, 517
 International Socialism, 415
 Irradiation: morality, 640
 "Iste confessor": *m. t. v.*, 684
 Italians in United States, 278
 Jahweh: philology, 231
 Janet: on scruples, 16
 Jansen, Fr.: rubrical altar, 288
 Jehovah or Jahweh, 231
 Jesus, Soul of, 505
 Johnson, war poet, 589
 Joint pastoral letter, 257
 Jordan, Fr.: nature study, 659
 Judge, Fr.: rubrical altar, 288
 Kantian infiltrations, 104
 Kantianism and Spiritism, 402
 Kaulakis, Fr.: Lithuania, 153
 Keeler, F.: missions, 149, 540
 Kerby, Dr. hazards of priest, 22
 Last: sacraments in convent, 476; Supper, 482
 Lent: Buffalo privilege, 561; in early times, 679; requiem Mass, 560; regulations, 309
 Lentz, Fr.: pew rent, 571
 Lessons: St. Peter Damian, 685
 Litany B. V. M.: indulgences, 286
 Lithuania: church outlook, 153
 Logos doctrine: Tertullian, 235
 Loughnan, Fr.: Soul of Jesus, 505
 Luna: consecrating host, 477
 Marriage: bride's parish, 691; delayed dispensation, 448; disparitas cultus, 338; doubtful baptism, 562; error, 344; Pauline privilege, 562
 Maryknoll Mission Letters, 64, 444, 556, 674
 Masonic member: absolution, 689
 Mass: absolutio pro defunctis, 477; Buffalo privilege, 561; chanting "Requiescat", 228; days on which said "pro populo", 443, 634; during Exposition, 349, 460, 472; funeral on Sunday, 473; in convents on Holy Thursday, 312; indult, on account of bad sight, 668; its fruits, 635; legality of bequests, 646; midnight, in mission chapel, 220; parochial, in mission chapel, 220; prayer at priest's funeral, 473; requiem anniversary on double, 567; requiem during Exposition, 349, 460, 472;

- requiem in Lent, 560; requiem on All Souls' in 1919, 218; speed on Sunday, 307; stipend case, 471; transfer of stipends, 335; votive on first Friday, 583
- Matins:** Credo, 452
- Meditating on rosary,** 583
- Meditations of ex-prelate,** 428
- "Memorare":** authorship, 568
- Mendoza on Communion,** 507
- Menge, Dr.:** on pew rent, 460; on *Reader's Guide*, 333, 677
- Mental: ills and scruples,** 12; suggestion, 301
- Metaphysics, modern,** 584
- Mind communication,** 89, 297
- Missions:** Pope asks funds, 197; support, 149, 540
- Missioners:** foreign, 145
- Monica, ideal mother,** 623
- Moroney, Dr.:** Catholic negro, 45
- Murray, Fr.:** St. Paul, 190
- Music:** as recreation, 39; congress in New York, 554; in parish school, 35, 223; reform, 423
- National church:** pastor, 690
- Nature study for priest,** 659
- Negro:** African, collection, 554; Catholic interest, 45
- Noll, Fr.:** church support, 273
- Nuns:** see *Religious*
- Observer:** on preaching, 84
- Obsession and scruples,** 15
- Occupational hazards:** priests, 22
- Office:** Amen in, 459
- Oil for sanctuary lamp,** 230, 457
- Olinger, Fr.:** on Easter, 320
- "Onward, Christian soldiers",** 593
- Operarii:** indult, 309
- Operation:** Extreme Unction, 221, 454
- Oratio:** imperata, 478; super populum, 679
- Ordinand's domicile,** 341
- Ordo:** simplification, 1
- Organists,** salaries, 295
- Orphans:** war sufferers, 195
- Our Lady and sacraments,** 532
- Pallium altaris,** 78
- Parish Priest:** see *Priest*
- Parish School:** music, 35, 83
- Paschal Lamb,** 485
- Pastor:** see *Priest*
- Pastoral Letter of Hierarchy,** 257
- Pater noster:** origin, 452
- Patristic classics,** 617
- Pauline privilege:** case, 562
- "Peace of conscience":** 58
- Personality,** secondary, 303
- Pew rent,** 460, 571
- Philippines:** fast indult, 211
- Philosophy:** survey, 104, 584
- Physicians and scruples,** 21
- Pius X chair of music,** 35, 44, 83
- Pontifical Academy, Rome,** 328
- Pope:** collection for war orphans, 195; for missions, 197
- Popes and Socialism,** 412
- Postulant's sworn testimonials,** 287
- Power:** priest's hazard, 26
- Preaching:** on Sunday, 84, 318; results hidden, 28; some points, 94
- Prefect Apostolic:** delegate, 670
- Price, Fr., in China,** 674
- Priest:** aid societies, 517; church music, 42; as man, 23; as minister, 24; baptism in hospital, 74, 315; double personality, 545; Mass pro populo, 635; mission support, 129, 149; missionary union, 149, 540; missions to colored, 53; nature study, 659; occupational hazards, 22; pastor of national church, 690; property rights, 545
- Prime:** Credo at, 452
- "Promptus refusus pectori",** 224
- Psychology, modern,** 587
- Radio-therapy:** morality, 640
- Raupert, J. G.:** spiritism, 297
- Reader's Guide:*** Catholic articles, 333, 677
- Reading and thinking,** 428
- Realism:** its return, 586
- Recent Bible Study,** 231, 479, 692
- Religious:** confession, 58; holy week services in convents, 312; more vocations, 139; profession of vows, 217; salaries of school teachers, 295; sponsor in baptism, 689; style of address, 582; sworn testimonials for postulant, 287; vows, if in army, 554
- Requiem Mass:** see *Mass*
- "Requiescat":** chanting, 228
- Rescripts:** their nature, 338
- Restitution:** contraband goods, 61
- Resurrection body,** 377
- Röntgen rays:** morality, 640
- Rosary:** meditating on mysteries, 582
- Sacraments:** Our Lady, 532
- "Sacrosanctae" in Office,** 92
- Saint:** Ambrose, apologist, 619; Augustine, classics, 617; Bernard, "Memorare", 568; Blaise, blessing, 478; Cecilia Academy, Rome, 327; Charles Borromeo's arms, 164; Ignatius on scruples, 14; Jerome, classics, 617; Joseph's Society for Negro, 48; Paul, resurrection body, 391; Paul, tactics, 190; Peter Damian, Lessons, 685

Salaries: of organists, 295; of school sisters, 295
 "Salve Regina" in Office, 227
 Sanctuary: lamp, 230, 457; speed, 307
 School commencement in church, 688
 Scruples and mental ills, 12
 Selinger, Dr.: church revenue, 671
 Seminary: church art, 470; for foreign missions, 135; home-life, 437
 Semler, Fr.: calendar reform, 1
 Sermons on Sunday, 84
 Sight-singing in schools, 39
 Simplification of calendar, 1
 Sisters: see *Religious*
 Slater, Fr.: Mass pro populo, 634; priest's property rights, 545
 Socialism: Popes condemn, 412
 Somerville, H.: Socialism, 412
 Soul of Jesus Christ, 505
 South American Catholics, 145
 Spalding: hymn changes, 592
 Speed in sanctuary, 307
 Spiritism, 401; and telepathy, 89, 297
 Sponsor in Baptism, 689
 Stadelman, Fr.: Paracletic basin, 654
 Stations of Cross: changing, 227
 Stipends for Mass, 335, 471
 Stole fees, 549
 Sunday: funerals, 473; homily, 84, 318
 Sykes, Fr.: foreign missions, 129
 Tactics of St. Paul, 190
 Tax for church support, 261, 273, 276, 462, 571, 580, 671
 Telepathy: divining rod, 306; spiritism, 89, 297
 Tertullian and Arianism, 233
 Testimonial letters, sworn, 287
 Teutonic Knights: Lithuania, 154
 Tithes for church support, 261, 273, 276, 462, 571, 580, 671
 Titles: Catholic articles, 333, 677
 "Toties quoties" indulgences, 229
 Tourscher, Fr.: St. Augustine, 617
 Transfer of Mass stipends, 335
 Van Hulse, Fr.: altar, 77
 Vasquez on Communion, 508
 Vicar: Apostolic, delegate, 670
 Vocations: colored missions, 54; religious, 139
 Vows: religious in army, 554
 War orphans: collection, 195
 Ward, Mrs.: church music, 43, 223
 Westminster Bible, 481
 Wolfgang, Fr.: church art, 470
 Workingmen's indult, 309
 Xanten: Paracletic basin, 654
 X-rays: morality, 640

BOOK REVIEWS.

Acts of the Apostles. Callan:— . 242
 Animal, Merveilles du monde . . . 711
 Bartholomaeus Anglicus. Plassman:— 358
 Benedictine Monachism. Butler:— 355
 Black Magic. The New— Raupert:— 112
 Brasol: Socialism vs. Civilization. 716
 British and Anglo-Saxon Period. Hull:— 606
 Butler: Benedictine Monachism.. 355
 Callan: Acts of the Apostles . . . 242
 Callewaert: Liturgicae Institutiones 600
 Canon Law. Dictionary of— Trudel:— 249
 Carbone: Praxis Ordinandorum.. 246
 Carey: Leaves from a Diary of a Catholic Chaplain in the Great World War 363
 Castitate et de Vitiis Contrariis. Vermeersch:— 244
 Catechism of Religious Profession 362
 Catholic American. Schmidt:— . 601
 Catholic Soldiers. Plater:— . . . 365
 Chevreuil: Spirit World 713
 Christian Literature Handbooks. Sparrow et al.:— 603
 Church and Socialism. Ryan:— 122
 Coakley: Spiritism 713
 Condamin: Jeremie 710
 Crawford: Experiments in Psychological Science 112
 Credo. LeRoy-Leahy:— 361
 Critique et Catholique. Hugueny:— 708
 Democratic Industry. Husslein:— 119
 Deshumbert-Giles: Ethical System based on Laws of Nature. 609
 Dictionary of Canon Law. Trudel:— 249
 Divine Charity. O'Neill:— . . . 246
 Duchaussois: Grey Nuns in Far North 496
 Duffy: Father Duffy's Story . . . 363
 Dust to Glory. Phelan:— 601
 Ethical System based on Laws of Nature. Deshumbert-Giles:— 609
 Evolution du Dogme. Tuyaerts:— 488
 Exposition de la Morale Catholique. Janvier:— 599
 Father Duffy's Story. Duffy:— . 363
 Gray: Proofs of Spirit World . . . 713
 Grey Nuns of Far North. Duchaussois:— 496
 Gurney-Myers-Podmore: Phantasms of the Living 494

Health through Will Power.		Psychical Science. Experiments	
Walsh:—	123	in— Crawford:—	112
History—General—of Christian		Qur'an. Teaching of the— Stan-	
Era. Weber:—	602	ton:—	607
How to Speak with the Dead	491	Raupert: The New Black Magic.	112
Hugueny: Critique et Catholique.	708	Robison: The Undying Tragedy	
Hull: British and Anglo-Saxon		of the World	243
Period	606	Rost: Katholische Kirche	712
Hull: Man's Great Concern	490	Russia: Beazley-Forbes-Birkett:—	367
Husslein: Democratic Industry..	119	Ryan: Church and Socialism	122
Janvier: Exposition de la Mo-		Spiritism: Coakley	713
rale Catholique	599	Spiritualism: O'Donnell	713
Journey Home. Lawrence:—	249	Spirit World: Gray	713
Katholische Kirche. Rost:—	712	St. Joan of Arc. Lynch:—	247
Kinsman: Salve Mater	596	St. Thomas d'Aquin. Commem-	
Koch-Preuss: Handbuch of Moral		taire Francais Litteral de la	
Theology	241	Somme Theologique de—	109
Lawrence: Journey Home	249	S. Thomas d'Aquin en Forme de	
Leaves from the Diary of a Chris-		Catechisme pour tous les Fi-	
tian Chaplain in the Great		deles. La Somme— Pegues:—	109
World War. Carey:—	363	Salve Mater. Kinsman:—	596
Leroy-Leahy: Credo	361	Schmidt: The Catholic American.	601
Liber Sacramentorum. Schus-		Schuster: Liber Sacramentorum..	357
ter:—	357	Sermons. Great French— O'Ma-	
L'Idée de Dieu. Murat:—	711	hony:—	359
Liturgicae Institutiones. Calle-		Socialism vs. Civilization. Bras-	
waert:—	600	sol:—	716
Livre, Le, de Jeremie	710	Sparrow et al.: Handbooks of	
Lynch: St. Joan of Arc	247	Christian Literature	603
Man's Great Concern. Hull:—	490	Stanton: Teaching of the Qur'an.	607
Maynard: Poems	365	Storia Letteraria della Chiesa.	
Murat: L'Idée de Dieu	711	Sinopoli di Guntia:—	598
O'Donnell: Menace of Spiritual-		Theologia Dogma. Zubizareta:—	708
ism	716	Theologique de S. Thomas d'Aquin.	
O'Dowd: Preaching	361	Commentaire Francais Litteral	
O'Mahony: Great French Ser-		de la Somme—	109
mons	359	Theologique de St. Thomas d'Aquin	
O'Neill: Divine Charity	246	en Forme de Catechisme pour	
Pegues: La Somme Theologique		tous les Fideles. Pegues:—	109
de S. Thomas d'Aquin en Forme		Theology. Handbook of Moral—	
de Catechisme pour tous les		Koch-Preuss:—	241
Fideles	109	Thomae Hemerken à Kempis.	
Phantasms of the Living. Gur-		Pohl:—	595
ney-Myers-Podmore:—	494	Trudel: Dictionary of Canon Law	249
Phelan: From Dust to Glory	601	Tuyaerts: L'Evolution du Dogme	488
Plassman: Bartholomaeus Angli-		Undying Tragedy of the World.	
cus	358	Robison:—	243
Plater: Catholic Soldiers	365	Vermeersch: De Castitate et de	
Poems. Maynard:—	366	Vitiis Contrariis	244
Pohl: Thomae Hemerken à Kem-		Vlaming: Praelectiones Juris	
pis	595	Matrimonii	489
Praelectiones Juris Matrimoniiis.		Walsh: Health through Will	
Vlaming:—	489	Power	123
Praxis Ordinandorum. Carbone:—	246	Weber: General History of the	
Preaching. O'Dowd:—	361	Christian Era	602
Profession. Catechism of Relig-		Zubizareta: Theologia Dogma	708
ious—	362		



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